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**Identifying the Primary Purpose of Ephesians and the Role of  
Ephesians 4:7-16: A Linguistic-Literary Approach to Ephesians**

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Submitted for the Degree of Doctor of Philosophy

The University of Edinburgh

2019



## Signed Declarion

I confirm that this thesis presented for the degree of Doctor of Philosophy has

1. been composed entirely by myself,
2. been soely the result of my own work, and
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Sung-Oh David Jung

A handwritten signature in black ink, appearing to read 'Sung-Oh David Jung', written over a light gray rectangular background.

12 July 2019



## Abstract

“What is the primary purpose of Paul’s writing of Ephesians?” “Which paragraph plays the most decisive role in identifying the primary purpose of writing Ephesians?” Motivated by complicated issues such as the difficulty of establishing a concrete historical setting, this thesis explores these two main questions from a linguistic-literary perspective. In addressing these questions, this thesis proposes a twofold argument: first, that Paul’s primary objective in writing Ephesians is to encourage the Ephesian believers to build up the perfect body of Christ through the exercise of their Christ-given gifts until every believer attains Christ-like perfection; and second, that Ephesians 4:7-16 plays the most decisive role in identifying this primary purpose.

An adapted version of J. P. Louw’s *colon analysis* (a type of discourse analysis) is implemented for a formal (top-down/larger-scale) and systematic (cyclic) approach. Applying this approach, colon analysis facilitates the tracing of the author’s flow of thought from proposition (colon) to proposition, and from paragraph to paragraph. This method investigates the structural division of Ephesians in order to answer the two main questions by first analyzing the entire discourse of Ephesians at a macro-level. Then it examines the internal structure of each paragraph at a micro-level before once again analyzing the whole of Ephesians in order to identify its primary purpose. To that end, various *discourse markers* (e.g., boundary markers, literary signaling devices, literary devices) are relied upon through the examination of literary features in Ephesians, which help to delimit each paragraph, identify the primary purpose, and determine the most plausible paragraph from which the primary purpose of the discourse is inferred. Since the value of colon analysis is derived from the analysis of the discourse at the macro level, close attention is given to the development of Paul’s train of thought from paragraph to paragraph. This approach facilitates the discernment of prominent themes, illuminating the author’s emphasis in a paragraph and how that emphasis relates to other paragraphs. Colon analysis also strikes a good balance between syntactical structure and semantic function of the Greek text while carefully examining the results acquired from both syntactical and semantic analysis.

Therefore, this thesis concludes that Paul’s primary intention of writing Ephesians is to inform the recipients of the ultimate purpose and goal of Christ’s bestowal of at least one of the four (or five) gifts upon each believer: The body of Christ must be built (ultimate purpose) up to perfection (goal) by equipping God’s holy people for ministry with those gifts until each of them (and the church as a whole) reaches perfection, i.e., the measure of Christ’s fullness (goal). Consequently, this thesis contributes to the study of Ephesians by

demonstrating how discourse analysis can help discern the author's chief intention, and how literary signaling devices and literary devices help unfold thematic and focal prominence, respectively. To the best of my knowledge, this is the first attempt to deduce (1) the author's principal purpose of writing the letter by means of (2) the pivotal paragraph for identifying that purpose in accordance with discourse analysis and discourse markers. Secondly, a top-down, cyclic approach to the text enriches the field of study by offering a thorough structure of Ephesians. Thirdly, because many New Testament scholars are unfamiliar with the practical use of discourse analysis in the interpretation of the NT, this thesis argues for its significance through its application in interpreting the text of Ephesians.

## Lay Summary

In the quest to find the author's most important purpose for writing his letter to God's holy people in the church of Ephesus, and the portions of the letter that directly support his main intent, this study reads Ephesians from a language point of view. The study implements J.P. Louw's *colon analysis*, which breaks down the entire text into paragraphs, allowing for an overall picture of the entire text, as well as a closer reading within each paragraph, before taking another look at the whole. Through this in-depth examination, with the help of other analytical devices, we can identify the climax, which is closely tied to what we are seeking.

Through the analysis, Ephesians 4:7-16 can be seen as the main paragraph from which the most important purpose for the writing of Ephesians can be identified: Christ has given at least one of four (sometimes seen as five) gifts to each member of the church, for the purpose of building up "the body of Christ" (that is, *the church*) to be perfected into full maturity until every church member has reached Christ's perfection.

Consequently, this thesis is a very helpful aid in studying Ephesians, as it incorporates various devices in analyzing the text, in order to identify the main message, climax, and main purpose. Also, the breaking down of each paragraph, looking broadly as well as narrowly within each paragraph, is very useful for finding answers to questions raised. And in looking at how the most important message flows through the whole of Ephesians, the method used in this thesis can be very helpful to New Testament scholars, as this method is not a familiar one for understanding New Testament texts.



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## Abbreviations

c	colon (followed by a sequence number)
cf.	<i>confer</i> , compare
CU	construction units
ed.	edited by
e.g.	<i>exempli gratia</i> , for example
et al.	<i>et alii</i> , and others
ff.	following verses
fn	footnote
freq.	frequency
ibid.	<i>ibidem</i> , in the same place
<i>idem</i>	the same
i.e.	<i>id est</i> , that is; in other words
no.	number
n/a	not available
P	paragraph
<i>pace</i>	with all due respect to, but differing from
rev.	revised
S	section
tr.	translated by
v.; vv.	verse; verses
vol.	volume
x	times (e.g., 3x is equal to three times)
1ps.	first person singular pronoun
1pl.	first person plural pronoun
2ps.	second person singular pronoun
2pl.	second person plural pronoun
3ps.	third person singular pronoun
3pl.	third person plural pronoun
BDF	Blass, F., and A. Debrunner. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Translated and revised by Robert W. Funk. Chicago: Chicago University Press, 1961
BDAG	Bauer, Walter. <i>A Greek-English Lexicon of the New Testament and Other Christian Literature</i> . Revised and edited by Frederick William Danker, 3rd ed. Chicago: The University of Chicago, 2000
LXX	Septuagint
MT	Masoretic Text (of the Old Testament)
NA <sup>28</sup>	<i>Novum Testamentum Graece</i> . Edited by Eberhard Nestle, Erwin Nestle, Barbara Aland, Kurt Aland, Iōan. D. Karavidopoulos, Carlo Maria Martini, Bruce M. Metzger, and Holger Strutwolf, 28th ed. Stuttgart: Deutsche Bibelgesellschaft, 2012
UBS <sup>5</sup>	<i>The Greek New Testament</i> . Edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce Metzger. 5 <sup>th</sup> rev. ed. Stuttgart: German Bible Society, 2014

<i>BBR</i>	<i>Bulletin for Biblical Research</i>
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
<i>BRev</i>	<i>Bible Review</i>
<i>BT</i>	<i>The Bible Translator</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
<i>CBR</i>	<i>Currents in Biblical Research</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>CTJ</i>	<i>Calvin Theological Journal</i>
<i>CTR</i>	<i>Criswell Theological Review</i>
<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>ExpTim</i>	<i>The Expository Times</i>
<i>HvTSt</i>	<i>Hervormde teologiese studies</i>
<i>Int</i>	<i>Interpretation</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JOTT</i>	<i>Journal of Translation and Textlinguistics</i>
<i>LTJ</i>	<i>Lutheran Theological Journal</i>
<i>Neot</i>	<i>Neotestamentica</i>
<i>NTS</i>	<i>New Testament Studies</i>
<i>NovT</i>	<i>Novum Testamentum</i>
<i>RestQ</i>	<i>Restoration Quarterly</i>
<i>RevExp</i>	<i>Review and Expositor</i>
<i>ST</i>	<i>Studia Theologica</i>
<i>SWJT</i>	<i>Southwestern Journal of Theology</i>
<i>TJ</i>	<i>Trinity Journal</i>
<i>TToday</i>	<i>Theology Today</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>

ASV	American Standard Version (1901)
CJB	Complete Jewish Bible (1998)
HCSB	Holman Christian Standard Bible (2009)
ESV	English Standard Version (2007)
KJV	King James Version (1769)
NAB	New American Bible (2011)
NASB	New American Standard Bible (1995)
NEB	New English Bible (1970)
NET	New English Translation (2005)
NIV84	New International Version (1984)
NIV	New International Version (2011)
NJB	New Jerusalem Bible (1985)
NKJV	New King James Version (1982)
NRSV	New Revised Standard Version (1989)
RSV	Revised Standard Version (1952)
TEV	Today's English Version (1976), or Good News Bible (GNB)

AB	Anchor Yale Bible Commentaries
BECNT	Baker Exegetical Commentary on the New Testament
BHGNT	Baylor Handbook on the Greek New Testament
BNTC	Black's New Testament Commentaries
CUP	Cambridge University Press
DPL	Dictionary of Paul and His Letters. Edited by G. F. Hawthorne and R. P. Martin. Downers Grove: IVP, 1993
HTKNT	Herders theologischer Kommentar zum Neuen Testament
ICC	International Critical Commentary
JSNTSup	Journal for the Study of the New Testament Supplement Series
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
NovTSup	Supplement to <i>NovT</i>
OUP	Oxford University Press
PNTC	Pillar New Testament Commentary
SAP	Sheffield Academic Press
SBL	Society of Biblical Literature (SBL)
SBLSS	Society of Biblical Literature (SBL) Semeia Studies
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra Pagina Series
UCP	University of Chicago Press
WBC	Word Biblical Commentary
ZECNT	Zondervan Exegetical Commentary on the New Testament



## Definitions of the Terms

Alliteration – a linguistic or rhetorical device that represents the repetition of the same, initial consonant sounds in succeeding words.

Assonance – a linguistic or rhetorical device that represents the repetition of the same vowel sounds or diphthongs with different, initial consonant sounds in succeeding words.

Asyndeton – omission of conjunctions

Bottom-up approach – an analytical attempt moving from a detailed analysis at a micro-level to a macro-level

Boundary markers – denotes what divides the text into smaller units, i.e., separating one paragraph from another

Cohesion – signifies what holds the text together; “a semantic property of a text which gives the text unity” (George Guthrie, *The Structure of Hebrews*; Leiden: E. J. Brill, 1994, 49).

Colon structure – the syntactical structure which represents the text of Ephesians and which is analyzed by colon analysis

Construction units (CU) – the lexical terms comprising the colon structure of the text (in this study)

Cyclic approach – an analytical attempt examining first the text at a macro-level, followed by examining it at a micro-level, and then returning to the text at a macro-level again to investigate it more comprehensively. That is, the approach embraces both a “top-down” and a “bottom-up” interpretation of discourse.

Deep structure – “the basic syntactic pattern in which a meaning is expressed” (J. P. Louw (*Semantics of New Testament Greek*; Philadelphia: SBL, 1982, 73). Deep structure is the essential representation of the author’s intended meaning expressed through a surface structure. Deep structure is “a hidden or underlying structure that offers some explanation for the more or less visible or obvious pattern seen at the surface level of the text” (Jeffrey Weima, “Literary Criticism” In *Interpreting the New Testament*; Nashville: B&H, 2001, 156).

Exegesis – In general, “exegesis” refers to what the text originally meant (“meaning”), an aspect of hermeneutics, the “science which delineates principles or methods for interpreting an individual author’s intended meaning” (Grant Osborne, *The Hermeneutical Spiral*; Downers Grove: IVP Academic, 2006, 21, 57). In this sense the study of context, grammar, syntax, semantics, and historical and cultural backgrounds belong to exegesis. A traditional definition of exegesis is “the process by which a reader seeks to discover the meaning of a text *via* an understanding of the original author’s intentions in that text” (Stanley Porter and Kent Clarke, “What is Exegesis? An Analysis of Various Definitions” In *Handbook to Exegesis of the New Testament*; Leiden: Brill, 1997, 6; italics, authors). Gordon Fee (*New Testament Exegesis*; Louisville: Westminster John Knox Press, 2002, 5) thinks two main concerns of exegesis are “*content* (what is said)” and “*context* (why it is said),” and the latter denotes both historical and literary context (italics, his). Richard Soulen and R. Kendall Soulen (*Handbook of Biblical Criticism*; Louisville: Westminster John Knox Press, 2011, 64) express that exegesis in a narrower sense refers to the interpretative effort “to establish

the philological and historical sense of a biblical text (what it meant; sometimes also called grammatical-historical interpretation), in contrast to its applicative sense (what it means).”

Focal prominence – the salience emphasized by the author to get more particular attention from the readers due to its added weight, plausibly in line with the major train of thought. Focal prominence denotes *peak*, *climax*, or *focus* of a paragraph or the entire discourse.

Global thematic prominence – the salience revealed by the thematically prominent features of the entire discourse that influence globally (Jeffrey Reed, “Identifying Theme in the New Testament Studies” In *Discourse Analysis and Other Topics in Biblical Greek*; Sheffield: SAP, 1995, 91, who in his identifying theme in Philippians understands that an analysis of prominence is conducted “primarily” at the discourse and paragraph level). Whereas “local” influence means the features’ impact is limited only to the thematic development of a small number of paragraphs, “global” influence denotes their impact is pervasive in several paragraphs throughout the entire discourse.

Grammar – “the basic laws of language behind the relationship between the terms in the surface structure” (Osborne, *Hermeneutical Spiral*, 57).

Hendiadys – a linguistic or rhetorical device that represents a single idea using two nouns joined by a copulative conjunction.

Imperative mood – “the mood of intention...furthest removed from certainty, while presenting volition and possibility” (Daniel Wallace, *Greek Grammar beyond the Basics*; Grand Rapids: Zondervan, 1996, 485). Cf. Neva Miller (“The Imperatives of Romans 12” In *Linguistics and New Testament Interpretation*; ed. David Alan Black; Nashville: Broadman, 1992, 171) argues the imperative expresses “intention, not possibility, probability, or fact.”

Literary analysis – an analysis of any written discourse using a literary approach, which “accepts the biblical text in its final form and is committed to a holistic reading of a particular passage or book” as Weima (“Literary Criticism,” 161) characterizes.

Main theme – the theme (message) which represents the most a paragraph or discourse; the most central theme (message) within a paragraph or in a discourse. It also can be called central, major, dominant, or unified theme.

Parallelism – the repetitive usage of words and expressions to give a distinctive style, rhythm, or balance, implicitly or explicitly, to colons, sections, or paragraphs in the discourse.

Paraphrase – usually refers to a rephrasing of the original wording in almost the same number of construction units. Longacre observes, “Paraphrase and recapitulation of various sorts is a very common feature of peak” (Robert Longacre, “Towards an Exegesis of 1 John Based on the Discourse Analysis of the Greek Text” In *Linguistics and New Testament Interpretation*; ed. David Alan Black; Nashville: Broadman, 1992, 279-280).

Peak – the most climactic (or emphasized) point of the author in a paragraph or the entire discourse.

Prominence – signifies what stands out, i.e., what the author emphasizes.

Revelatory insights – Its meaning is akin to the meaning of ἀποκάλυψις (Eph 1:17; 3:3). It signifies Paul’s insightful understanding acquired by the revelatory inspiration imparted to him by God.

Semantics – (broadly) the interpretive study of meaning of all the components comprising the syntactic structure of the text. Cf. Osborne (*Hermeneutical Spiral*, 57) views semantics as the study of “the meaning of individual words as each functions in the sentence.” Likewise, Andreas Köstenberger and Richard Patterson, *Invitation to Biblical Interpretation* (Grand Rapids: Kregel, 2011, 575-576) understand that semantics is the study of “the meaning of *individual words*,” while syntax has to do with “*the relationship between words*” (italics, theirs).

Surface structure – a particular form of structural representation which expresses the syntactic and grammatical relationships of each word, phrase, or clause and their meaning in a text (Louw, *Semantics*, 73). “Since the surface structure shows clearly how an author chose to present his message, it is this surface representation which is fundamental to a valid semantic representation” (*idem*, 115).

Syntax – the study of “the configuration of the sentence units and the way the message as a whole can speak in differing cultural contexts” (Osborne, *Hermeneutical Spiral*, 57). Köstenberger and Patterson (*Interpretation*, 575-576) view that syntax, in a broader sense, refers to “relationships between words in the larger scheme of discourses and sentence structures,” whereas grammar, “specific feature of syntax.”

Tautology – an unnecessary repetition of an idea through the use of different words

Thematic prominence – the salience which stands out in identifying the overarching theme(s) of each paragraph.

Theme – a message, topic, or subject of a discourse or paragraph.

Top-down (or larger-scale) approach – an analytical attempt which begins with the largest unit (i.e., the discourse), then dives down to the next largest units (i.e., paragraphs) until reaching the smallest, or the most basic, unit (i.e., colons). That is, moving from an overall grasp of the whole discourse to a detailed analysis at a micro-level.

Written discourse – a written statement which has the aim to communicate with the recipients through the author’s messages



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With my deepest gratitude and utmost joy,

Sung-Oh David Jung  
University of Edinburgh  
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# Chapter 1: Introduction

## 1. The Aim, Research Question, and Thesis of the Study

The undertaking of this thesis to explore the epistle to the Ephesians, particularly its structure and primary<sup>1</sup> purpose, is motivated by a combination of complex issues inherent to the study of this epistle. Ephesians suffers from a scarcity of research on its overall structure, main purpose, and the relationship between its structure and main purpose.<sup>2</sup> It also suffers from the lack of explicit literary/linguistic evidence concerning the author's purpose of writing<sup>3</sup> and the difficulty of establishing a concrete historical setting.<sup>4</sup> Since scholars recognize the limits of historical research on Ephesians exposed by the lack of historical data,<sup>5</sup> it is not a wise endeavor to determine its purpose by heavily relying on its specific setting.<sup>6</sup> Any

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<sup>1</sup> A letter or any literary work is meant to deliver the author's intention to the recipients for a specific purpose(s). So Ernest Best, *A Critical and Exegetical Commentary on Ephesians* (Edinburgh: T&T Clark, 1998), 65, who notes that "[a]uthors when they write may have both a main purpose and also subsidiary purposes."

<sup>2</sup> Cf. Margaret MacDonald, "Ephesians" In *The Blackwell Companion to the New Testament* (ed. David Aune, Malden: Wiley-Blackwell, 2010), 541.

<sup>3</sup> F. F. Bruce (*The Epistles to the Colossians, to Philemon, and to the Ephesians*; Grand Rapids: Eerdmans, 1984, 241) calls "wide and deep speculation"; Margaret MacDonald, *Colossians and Ephesians* (Collegeville: Liturgical Press, 2000), 18-21.

<sup>4</sup> Several scholars have investigated the historical setting of Ephesians to no avail, e.g., Andrew Lincoln (*Ephesians*; Dallas: Word Books, 1990), lxxiv-lxxxvii, who notes the "frustration" the Ephesian scholarship confronts due to lack of data relevant to a specific setting; D. A. Carson and Douglas Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 2005), 490-491, who note "an absence of specifics," thus arguing against determining the purpose of Ephesians solely on concrete situations or problems; Clinton Arnold, *Ephesians* (Grand Rapids: Zondervan, 2010), 29-41; *idem*, "Ephesians" In DPL, 245-246, who states, "Of all the Pauline letters, Ephesians is the least situational"; Arnold, however, elucidates that "this does not mean that the letter fails to address real needs and problems faced by its readers. Ephesians simply does not have the same sense of urgency and response to crisis as do the apostle's other letters"; Frank Thielman, *Ephesians* (Grand Rapids: Baker, 2010), 16-28; Michael Rudolph, "One Church Standing Firm: Finding The Theme and Setting of Paul's Letter to the Ephesians Utilizing the Methodology of Discourse Analysis" (*ThM thesis*, Southeastern Baptist Theological Seminary, 2007), 1-9; John Muddiman, *The Epistle to the Ephesians* (ed. Morna D. Hooker; New York: Hendrickson, 2001), 12, who argues Ephesians has "no setting" and "little obvious purpose"; Margaret Macdonald (*The Pauline Churches*; Cambridge: CUP, 1988, 121) mentions a similar difficulty. This is why Edgar Goodspeed (*The Meaning of Ephesians*; Chicago: UCP, 1933, 15) calls Ephesians "the Waterloo of commentators."

<sup>5</sup> Donald Guthrie, *New Testament Introduction* (Leicester: Apollos, 1990), 499; Elna Mouton, *Reading a New Testament Document Ethically* (Atlanta: SBL, 2002), 88; H. J. Cadbury, "The Dilemma of Ephesians," *NTS* 5/2, (1959), 92.

<sup>6</sup> So Lincoln, *Ephesians*, lxxiv. Cf. Jody Barnard ("Unity in Christ: The Purpose of Ephesians" *ExpTim* 120/4 (2009), 167-171) claims the purpose of Ephesians is to promote unity between Jews and Gentiles, and its setting is "a Judaizing apocalyptic mysticism, which was undermining each of

proposal based on historical circumstances will by itself be, at best, intelligent speculation. This study, on the other hand, will utilize a linguistic-literary approach<sup>7</sup> to study this epistle<sup>8</sup> in order to answer the question, “What is the primary purpose of writing Ephesians?” as well as its associated question, “Which paragraph plays the most decisive role in identifying the primary purpose of writing Ephesians?” The “primary purpose” in relation to Ephesians signifies the foremost intention of the author of Ephesians in writing, which is discerned mainly from the main theme/message and overall thematic progression of the epistle, and the most climactic (or emphasized) point of the author in the entire discourse. The objective of the thesis, particularly regarding the latter question, springs from an assumption that the structure of a discourse contributes to revealing its purpose,<sup>9</sup> since the purpose determines the contents’ division.<sup>10</sup> The structure reflects the author’s flow of thoughts and his/her intention of composing the letter. Conversely speaking, the improper understanding of a letter’s structure can lead to a failure to discern its authorial intention. The thesis of the current study will carry two arguments concerning the structure and purpose of Ephesians:

1. The primary purpose of writing Ephesians is that the postulated Paul<sup>11</sup> wishes to encourage the Ephesian believers to build up the fully mature body of Christ and become spiritually mature like Christ by exercising and fulfilling their ministry duties entrusted through the Christ-given gifts.
2. Ephesians 4:7-16 (P9) plays the most decisive role in identifying the primary purpose of writing Ephesians.

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the key themes in Ephesians.” Barnard’s proposal for the setting, however, is untenable, since it heavily relies on speculation of this epistle’s close relation to Colossians.

<sup>7</sup> It refers to colon analysis with the investigation of discourse features.

<sup>8</sup> Linguistic-literary study overlaps with exegetical study to some extent. Whenever necessary, an exegetical study will be used in this thesis as an aid to a microanalysis of Ephesians (Chapters 4 and 5).

<sup>9</sup> The significance of the structure is asserted by Johannes Louw, “Discourse Analysis and the Greek New Testament,” *BT* 24/1 (1973), 103-104, who notes, “[I]n every instance the structure of the discourse will thereby be conditioned by and interwoven with the stylistic tendencies of the author. All this means that the structure of a discourse is a vital point in identifying its intention. It is the hinge on which the [written] communication turns; it is part and parcel of the semantics of a discourse. For in order to understand its meaning, one has to analyse the basis for selecting a particular structure.”

<sup>10</sup> Stephen Levinsohn, *Discourse Features of New Testament Greek* (Dallas: Summer Institute of Linguistics, 1992), 191, 195, who argues segmentation relies on, and is influenced by, purpose and genre.

<sup>11</sup> See Section 3.A.

Although Ephesians has been subject of much debate throughout the centuries,<sup>12</sup> not much attention has been given to the relationship between its structure as a whole<sup>13</sup> and its main purpose. Furthermore, because of several vexed issues such as its peculiarity,<sup>14</sup> structural complexity,<sup>15</sup> the question of authorship,<sup>16</sup> addressees and destination,<sup>17</sup> and literary style and genre,<sup>18</sup> it has been difficult to establish the letter's purposes or even its primary purpose.<sup>19</sup> According to their exegetical (or rhetorical) analyses of the epistle,

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<sup>12</sup> The long-debated issues are addressed by scholars including Markus Barth, "Conversion and Conversation: Israel and the Church in Paul's Epistle to the Ephesians," *Interpretation* 17/1 (1963), 3-24; J. H. Roberts, "The Enigma of Ephesians: Rethinking Some Positions on the Basis of Schnackenburg and Arnold," *Neot* 27/1 (1993), 93-106; Cadbury, "Dilemma," 91-102; Rudolph, "One Church," 1-27.

<sup>13</sup> So P. S. Cameron, "The Structure of Ephesians," *Filología Neotestamentaria* 3/5 (1990), 1.

<sup>14</sup> E.g., Lincoln (*Ephesians*, xxxviii) notes, "[I]t is the only letter in the Pauline corpus with both a eulogy and a thanksgiving period." *Idem*, xxxix. Lincoln contends, "Noticeably... Ephesians in its body and as a whole lacks the marks of the typical Pauline letter's addressing of particular and immediate issues." Best (*Ephesians*, 66) argues that the Pauline ideas present in Ephesians are somewhat unbalanced, i.e., there is more of a focus on "the nature of the church," and less on "the cross" and "the righteousness of God."

<sup>15</sup> Cf. Lincoln (*Ephesians*, xxxviii) contends, "Ephesians has few of the usual features of the Pauline letter's body – its own formal opening, its transitional formulae, and its concluding 'eschatological climax' or mention of an apostolic parousia or travel plans." Muddiman (*Ephesians*, 97) even contends, "The whole of the first half of the letter... might be reckoned as introduction. The concluding moral exhortation starts already at 4.1 and constitutes the whole of the second half. Ephesians would then be a letter with a head and a tail, but no body at all!"

<sup>16</sup> Pauline authorship was little challenged until the recent two hundred years. For Pauline authorship, see Harold Hoehner, *Ephesians* (Grand Rapids: Baker, 2002), 2-61; Peter O'Brien, *Ephesians* (Grand Rapids: Eerdmans, 1999), 4-47; Thielman, *Ephesians*, 1-5; Arnold, *Ephesians*, 46-50; *idem*, "Ephesians," 240-242; John Heil, *Ephesians* (Leiden: Brill, 2007), 4-6; Markus Barth, *Ephesians: Introduction, Translation, and Commentary on Chapters 1-3* (Garden City: Doubleday, 1974), 36-50; David Stanley, "Reflections on the Church in the New Testament," *CBQ* 25/3 (1963), 394. For arguments against Pauline authorship, see Lincoln, *Ephesians*, lx-lxxiii; Best, *Ephesians*, 6-36; Muddiman, *Ephesians*, 2-47; Goodspeed, *Meaning*, 9-10; C. Leslie Mitton, *Ephesians* (London: Oliphants, 1976), 2-11; Rudolph Schnackenburg, *Ephesians* (trans. Helen Heron; Edinburgh: T&T Clark; 1991), 24-29; Calvin Roetzel, *The Letters of Paul* (Louisville: Westminster John Knox Press, 1998), 141-143; William Walker, Jr., *Interpolations in the Pauline Letters* (London: SAP, 2001), 77fn42.

<sup>17</sup> Cf. O'Brien (*Ephesians*, 3) contends "Ephesians presents something of an enigma. We do not know to whom the letter was sent."

<sup>18</sup> Scholars' suggestions vary. E.g., Walter Liefeld (*Ephesians*; Downers Grove: IVP Academic, 1996, 13) argues for "both less and more than a letter." Lincoln (*Ephesians*, xxxix) designates Ephesians as a sermon.

<sup>19</sup> O'Brien (*Ephesians*, 51) notes, "Given that there has been considerable difference of scholarly opinion about the authorship, destination, audience, and date of composition of the letter, it is not surprising that there is no unanimity as to the purpose(s) for which it was written!" *Idem*, 3. O'Brien expresses, "We do not know... exactly why it was sent." Hoehner (*Ephesians*, 102) notes, "[n]one of them [commentators and students of Ephesians] agree on the purpose of this book." Arnold (*Ephesians*, 41) points out that there has been "no consensus" concerning the purpose or reason for writing the letter. Martin Kitchen (*Ephesians*; London: Routledge, 1994, 9-10) expresses, "There is

scholars have made various suggestions for identifying its purpose, including “identity formation” (Peter O’Brien,<sup>20</sup> Klyne Snodgrass,<sup>21</sup> J. Paul Sampley)<sup>22</sup> and “a promotion of love” (Harold Hoehner).<sup>23</sup> Concerning the structure of Ephesians, on the other hand, some scholars such as Greg Fay and P. S. Cameron have proposed that its overall structure is chiasitic.<sup>24</sup> Construing the *whole* discourse as a chiasitic structure, however, is not very tenable. Even the proponents of this view are not completely convinced. Fay himself, for instance, acknowledges his outline is “admittedly overgeneralized.”<sup>25</sup> Typically the vast majority of modern scholars understand that Ephesians is basically composed of two parts:<sup>26</sup> the first part (Chapters 1-3) contains instructional/theological teachings and is filled with *indicative*<sup>27</sup> statements; and the second part (Chapters 4-6) addresses ethical teachings and is dominated by *imperative* statements.<sup>28</sup> This rough sketch of the structural division is only

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therefore no consensus about the purpose for which Ephesians was written...Other approaches to the text are needed.”

<sup>20</sup> O’Brien, *Ephesians*, 51-65.

<sup>21</sup> Klyne Snodgrass, *Ephesians* (Grand Rapids: Zondervan, 1996), 23.

<sup>22</sup> J. Paul Sampley, “Ephesians” In *The Deutero-Pauline Letters* (ed. Gerhard Krodel; Minneapolis: Fortress, 1993), 23.

<sup>23</sup> Hoehner, *Ephesians*, 104-106.

<sup>24</sup> Greg Fay, “Paul the Empowered Prisoner” (*PhD diss.*; Marquette University, 1994), 312, whose chiasitic outline is: A (1:1-2), B (1:3-23), C (2:1-10), D (2:11-22), E (3:1-13), X (3:13), E’ (3:14-21), D’ (4:1-16), C’ (4:17-6:9), B’ (6:10-22), A’ (6:23-24). He argues that this chiasitic structure “shows the pivotal place of Eph 3:1-13 in the overall design of the letter.” For Fay, God’s power is “arguably the predominant theme of the letter (cf. 1:19-23; 3:14-21; 4:7-16; 6:10-20)” (669). For a “palistrophic” outline, see Cameron, “Structure of Ephesians,” 3-4, 13, 15, who based on a purely linguistic analysis “without recourse to interpretation” argues that Ephesians’ structure “consists of pairs of parallel panels, enclosed within a palistrophic envelope (1:1-2//6:23-24); one of each pair of parallel panels is also constructed palistrophically; and the letter as a whole itself forms a palistrophe. The pairs of parallel panels are as follows: 1:3-14//1:15-23; 2:1-10//2:11-22; 3:1-7//3:8-13; 3:14-4:6//4:7-4:16; 4:17-19//4:20-24; 4:25-32//5:1-20; 5:21-24//5:25-33; 6:1-2//6:4; 6:5-8//6:9; 6:10-12//6:13-17. The most obvious of these pairs is 3:1-7//3:8-13.” 6:18-22 is left out because the passage does not fit into this palistrophic structure.

<sup>25</sup> Fay, “Empowered Prisoner,” 312.

<sup>26</sup> Lincoln (*Ephesians*, xxxvi), however, notes that the demarcation of the two parts (i.e., theological and ethical) is often described “loosely” rather than “precisely.”

<sup>27</sup> With the exception of the imperative *μνημονεύετε* (Eph 2:11).

<sup>28</sup> Jimmy Bayes, “Toward a Model of Divine Empowerment” (*PhD diss.*; Regent University, 2013), 24; Bruce, *Ephesians*, 247-48, 397-98; Schnackenburg, *Ephesians*, 21-24; Arnold, *Ephesians*, 55-57; Stephen Fowl, *Ephesians: Being a Christian, at Home and in the Cosmos* (Sheffield: Sheffield Phoenix Press, 2014), 10; cf. Fay, “Empowered Prisoner,” 107-108; William Klein, “Reading Ephesians: The Glory of Christ in the Church,” *SWJT* 39/1 (1996), 14, who views the first three chapters as the presentation of “God’s blessings and privileges believers enjoy” while the rest as “a resulting catalog of the Christians’ responsibilities.” However, Stephen Fowl (*Ephesians*; Louisville: Westminster John Knox Press, 2012, 125) rightly argues this distinction is “not absolute” because

partially helpful because it may still inform the subsidiary purpose(s) of the epistle. Nonetheless, it is still unable to contribute to a clear disclosure of the major purpose of Ephesians. Several scholars view Eph 4:1-16 as exposition on the unity of the church.<sup>29</sup> However, such interpretation ignores or misunderstands the particular role of 4:7-16. As this thesis discusses further, the present author argues that 4:7-16 is not so much ethical as instructional. For a better understanding of the great significance of this passage, from which the most central message flows and the foremost purpose of writing Ephesians can be derived, there is a need to carefully examine the content, style, and structure of the text. To fulfill this task, this study will use a linguistic-literary approach as a guide for identifying the most principal message(s) of Ephesians that the author desires to deliver, in order to infer the primary purpose of writing this epistle.

Therefore, this study seeks to advance the knowledge of Ephesians specifically by demarcating passages for a proper structural division of Ephesians. The overall structure lays a solid foundation for identifying the main theme<sup>30</sup> of Ephesians (and that of each paragraph), the primary purpose of writing Ephesians (and that of each paragraph), and the paragraph which plays the most decisive role in identifying the primary purpose. This study, as will be shown in Chapter 2, is distinct from grammatical-historical (or historical-critical) studies<sup>31</sup> since the Greek text of Ephesians is analyzed based on the shortest proposition of the author rather than on a phrase, clause, or sentence. Interestingly, this study, though it begins with the shortest proposition whose size is often smaller than a sentence, focuses on interpretation of the text at a high level, i.e., the overall thematic progression. This study – as will be shown in the chapter on Methodology – is also distinct from other types of discourse analysis because the analysis performed is a different type of discourse analysis. The analysis also examines discourse features that manifest emphasis or focus of the author in a discourse as other types do. Added to that is assistance of exegetical observations. This study attempts to analyze the text using a linguistic (discourse analysis) and literary (discourse features) study, and yet is supported by exegetical help from the interpretation at a low level (though not as a main focus).

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“[t]here are several significant passages in Eph 4-6 (e.g., 4:4-6, 21-22) with doctrinal material, and several imperative demands laid on the Ephesians in chapters 1-3 (e.g., 2:10-11; 3:13).”

<sup>29</sup> E.g., Lincoln, *Ephesians*, 224-234; Arthur Patzia, *Ephesians, Colossians, Philemon* (Peabody: Hendrickson, 1990), 228-247.

<sup>30</sup> For a definition of “theme” and “main theme,” see “Definitions,” xx-xxi.

<sup>31</sup> See fn11 (Chapter 2).

## 2. Scholarly Proposals on the Setting and Purpose of Ephesians

Scholars' proposals concerning the purpose of Ephesians are not unanimous.<sup>32</sup> This section will briefly survey select<sup>33</sup> scholarly proposals on the likely setting and the (foremost) aim for writing Ephesians. Identifying the purpose of writing Ephesians is a daunting task due to lack of sufficient data.<sup>34</sup> Yet, in order to identify the purpose more accurately, several scholars have attempted to reconstruct the historical setting of Ephesians<sup>35</sup> as well as investigated the literary genre and stylistic characteristics of the text. They have argued for what would be the most probable occasion and/or purpose of the author for sending the epistle.

Clinton Arnold argues for a more specific historical-cultural setting. He suggests that Ephesians is occasioned by “an acute and thriving belief in and fear of demonic ‘powers’” inherent among the new converts to Christianity in the western Asia Minor churches, who are drawn toward magical practices<sup>36</sup> and the mystery cultic rites celebrated in the temple of Artemis (the Artemision) at Ephesus.<sup>37</sup> There is no explicit reference to fear of demonic powers in the text of Ephesians.<sup>38</sup> In light of their practices, however, Acts 19:23-41 describes the participation of first-century inhabitants of Ephesus and Asia Minor in the practices of the Artemis cult, and Acts 19:13-20 references their magical practices.<sup>39</sup> Thus, Arnold's proposal provides valuable insights into understanding the new converts' past idolatrous life and the dark spiritual reality which the Ephesian believers faced. Andrew

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<sup>32</sup> Hoehner, *Ephesians*, 102; Arnold, *Ephesians*, 41; Carson and Moo, *Introduction*, 490.

<sup>33</sup> Not meant to be exhaustive. Relatively recent proposals have been selected.

<sup>34</sup> So Barnard, “Unity,” 167.

<sup>35</sup> E.g., Lincoln, *Ephesians*, lxxiv-lxxxvii; Best, *Ephesians*, 63-75.

<sup>36</sup> James Dunn (*The Theology of Paul the Apostle*; Grand Rapids: Eerdmans, 1998, 104, 104fn13) views the account of Acts 19:18-19 as “certainly reflect[ing] a level of popularity of magical practices such as Paul must have encountered on more than one occasion.”

<sup>37</sup> Clinton Arnold, *Ephesians: Power and Magic* (Cambridge: CUP, 1989), 22-24, 122-124; *idem*, “Ephesus,” 250. Everett Ferguson (*Backgrounds of Early Christianity*; Grand Rapids: Eerdmans, 2003, 198) notes, “Although other deities are attested at Ephesus, the religious, economic, and social aspects of life were dominated by the cult of Artemis of the Ephesians...In the first century A.D. Artemis of the Ephesians was ‘The Ephesian,’ the sovereign and protectress of the city.” Cf. Acts 19:28.

<sup>38</sup> *Pace* Barnard, “Unity,” 171, who claims that there is “undoubtedly some truth in Arnold's thesis that Ephesians addresses a fear of powers, though perhaps not to the extent he suggests.”

<sup>39</sup> Based on Luke's account of Acts 19:19, J. Julius Scott, Jr. (*Jewish Backgrounds of the New Testament*; Grand Rapids: Baker, 1995, 231) reasons the presence of magic as syncretistic Judaism intermingled with pagan religions. Best (*Ephesians*, 70) also indicates the prevalence of religious syncretism.

Lincoln's criticism<sup>40</sup> that Arnold's proposal emphasizes the theme of "power" more than necessary compared with the consideration of the author's concern for the recipients has some truth and may be valid except for the fact that Arnold updated his view. Arnold's later works (1993<sup>41</sup> and 2010)<sup>42</sup> considerably support his arguments for Paul's particular concerns in the text. For the setting, Arnold suggests the time after Paul's ministry in Ephesus and the nearby cities where the local churches<sup>43</sup> were filled with new Gentile converts.<sup>44</sup> As for the purpose of the epistle, Paul was concerned for those Gentile converts who were struggling with the evil powers and with the tension in their lives due to the deficiency of knowledge regarding the roots of their faith, thus they needed to be taught the Gospel and be encouraged to live a transformed lifestyle.<sup>45</sup> They needed to confirm their identity in Christ to overcome their struggle and to maintain unity rather than contend with fellow Jewish believers. Arnold maintains that his proposal is useful for understanding the prominence of the "power" theme, i.e., the "power" of God vs. the "powers" of evil, and perhaps the significance of spiritual warfare (6:10-20) may be understood better in the overall flow of thoughts.<sup>46</sup>

However, we must be cautious in using his proposal, since Arnold himself admits that his reconstruction of the occasion of the epistle "is not sufficient to give a full account of the reasons Ephesians was written, or sufficient to explain all of the theological peculiarities of the epistle."<sup>47</sup> His sources are mainly the papyri discovered in Egypt.<sup>48</sup> Furthermore, the new converts' fear of evil powers and supposed "involvement" in the cult of the Ephesian Artemis<sup>49</sup> are questionable. Eckhard Schnabel makes a counter-argument:

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<sup>40</sup> Lincoln, *Ephesians*, lxxxi. Cf. See O'Brien's assessment. O'Brien, *Ephesians*, 53-55.

<sup>41</sup> Arnold, "Ephesians" (1993).

<sup>42</sup> Arnold, *Ephesians* (2010).

<sup>43</sup> Cf. Markus Barth (*Ephesians: Translation and Commentary on Chapters 4-6*; Garden City: Doubleday, 1974, 452) notes that Paul "speaks mostly in general terms of the universal church... Still, there are many traits that make his message concrete for local churches."

<sup>44</sup> Arnold, *Ephesians*, 45.

<sup>45</sup> Ibid.

<sup>46</sup> So O'Brien, *Ephesians*, 54.

<sup>47</sup> Arnold, *Power*, 168.

<sup>48</sup> Most date to the third and fourth centuries AD. Arnold, *Power*, 16-17. See the assessment of Harold, *Ephesians*, 101; and that of O'Brien, *Ephesians*, 55. Cf. Stanley Stowers, *Letter Writing in Greco-Roman Antiquity* (Philadelphia: Westminster Press, 1986), 17-20, who, in a response to Adolf Deissmann's work on the newly discovered Egyptian papyrus letters, claims Egypt's remoteness in some respects from the main Hellenistic cities like Ephesus.

<sup>49</sup> Arnold, *Power*, 124.

When polytheists in Ephesus were converted to faith in Jesus Christ, they no longer visited the temple of Artemis Ephesia, no longer participated in the sacrificial rites of her cult, no longer marched in processions held in her honor. When the street where they lived was decorated for the festival of the Artemis, which was celebrated in March (or April), they did not participate in these activities...Gentile converts without doubt abandoned important practices of their culture and heritage – rather publicly, not to be missed by their Gentile relatives and friends.<sup>50</sup>

Considering the characteristics of the early Christ-believers who believed in Christ Jesus, lived out their faith,<sup>51</sup> and experienced the mighty works of the word of the Lord,<sup>52</sup> Schnabel's assessment is more convincing. Arnold's claim tends to weaken his own proposal due to the establishment of a generalized theory out of specific scholarly speculations.<sup>53</sup> Furthermore, though the theme of power may be considered important in some parts,<sup>54</sup> no paragraph indicates it as a dominant theme.

Lincoln, in concord with others,<sup>55</sup> expresses caution against proposing an overly specific setting (or purpose) for the epistle as Arnold does.<sup>56</sup> Lincoln, based on his rhetorical analysis of the text, proposes that the purpose is made explicit in the passages in which the author of Ephesians "express[es] directly his concerns for his readers."<sup>57</sup> He argues that two intercessory prayers (Eph 1:16b-19 and 3:14-19) serve this purpose<sup>58</sup> and that two other

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<sup>50</sup> Eckhard Schnabel, *Paul the Missionary* (Downers Grove: IVP, 2008), 359. Cf. F. C. Baur ("The Apostle in Athens, Corinth, Ephesus – His Journey to Jerusalem by Miletus (Acts 18-20)" In *Paul the Apostle of Jesus Christ*; Peabody: Hendrickson, 2003, 201) argues in the same vein, "Could there have been given a greater proof of how the Gospel was spreading in an ever-widening circle, than that the great Artemis of the Ephesians was losing her worshipers? that the world-renowned silver shrines no longer could find purchasers?"

<sup>51</sup> Acts 2:42-47; 4:32-37; 5:41-42; 7:54-60.

<sup>52</sup> Acts 13:48-49; 19:10, 20.

<sup>53</sup> Arnold (*Power*, 123) argues, "It would also be erroneous to assume that their [pagans'] conversion to Christianity would have brought about a complete forsaking of all their former means of protection from the hostile 'powers.' Even if many (or the majority) of Christians did totally turn aside from their former apotropaic practices, some at least would have faced a great temptation to combine their Christian faith with magical techniques."

<sup>54</sup> Arnold (*Ephesians*, 59-61) thinks the thematic focus of God's power or some degree of association with it is present in 1:20-23; 3:16-17, 18-19; 6:11-13.

<sup>55</sup> Barth, *Ephesians 1-3*, 58; William Bales, "The Meaning and Function of Ephesians of 4:9-10 in Both Its Immediate and Its More General Context" (*PhD diss.*; Catholic University of America, 2002), 40.

<sup>56</sup> Lincoln, *Ephesians*, lxxxi.

<sup>57</sup> *Idem*, lxxvii.

<sup>58</sup> Cf. Peter O'Brien, "Ephesians I: An Unusual Introduction to a New Testament Letter," *NTS* 25/4 (1979), 504-505, 509-516, who claims, "The purpose of the letter as a whole was to instruct, and this aim is crystallized in...1:3-19 – a *berakah* (1:3-14) followed by a thanksgiving period (1:15-19), which make this letter 'unusual.'" His claim is based on the reappearance of the several important themes and ideas of 1:3-19 in the body of the letter.

passages (Eph 4:1-16 and 6:10-20) augment the authorial intention.<sup>59</sup> For him, the nature of the epistle's purpose is general.<sup>60</sup> The purpose is "to reinforce [or renew] its readers' identity as participants in the Church and to underline their distinctive role and conduct in the world."<sup>61</sup> Lincoln, however, against his own caution, reconstructs an actual historical setting that hinges on the rhetorical situation: A follower of Paul, after Paul's death,<sup>62</sup> writes Ephesians to the Gentile Christian Churches probably in western Asia Minor in order to continue the Pauline tradition and to meet their needs.<sup>63</sup> Neither his geographical setting nor temporal setting, let alone authorship, is in agreement with our analysis (discussed in Section 3). His proposal is also unsatisfactory because it does not bring to the fore the significance of Eph 4:7-16 but rather makes the passage adopt a supportive function. Although it is commendable that he interprets 4:1-16 as having a crucial role within the epistle, the role of passages, 1:16b-19 and 3:14-19, are not so much primary as subsidiary. The same applies to the passage, 6:10-20, which does play an important role, but one that is still secondary.

Hoehner, who focuses on the relatively<sup>64</sup> frequent occurrence of the term "love" in its cognate verb (*ἀγαπάω*) and noun (*ἀγάπη*) form,<sup>65</sup> claims the letter's purpose is to promote "love for one another that has the love of God and Christ as its basis."<sup>66</sup> For him, love is "the central ingredient" and basis for (true) unity.<sup>67</sup> This type of statistical investigation of the relevant terms can be a good indicator for the central message of the entire epistle or its linguistic-literary climactic part(s). The results, however, can be justified only if the development of arguments or flow of thoughts – particularly the central message of each paragraph – aptly elucidates their occurrences in light of authorial intention.<sup>68</sup>

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<sup>59</sup> Lincoln, *Ephesians*, lxxvii-lxxix; Andrew Lincoln and A. J. M. Wedderburn, *The Theology of the Later Pauline Letters* (Cambridge: CUP, 1993), 82-83.

<sup>60</sup> Lincoln, *Ephesians*, lxxviii. Many scholars consider thusly, i.e., as lacking a specific situation. E.g., Best, *Ephesians*, 73-74.

<sup>61</sup> *Idem*, lxxxvi. See also Andrew Lincoln, "The Church and Israel in Ephesians 2," *CBQ* 49/4 (1987), 618; Lincoln and Wedderburn, *Theology*, 82-83.

<sup>62</sup> Perhaps between 80s and 90s AD.

<sup>63</sup> Lincoln and Wedderburn, *Theology*, 83-86.

<sup>64</sup> Among all the Pauline epistles.

<sup>65</sup> The verb and noun forms appear 20x and 10x, respectively.

<sup>66</sup> Hoehner, *Ephesians*, 104-106. To substantiate his claim Hoehner also presents the emphasis of love in Paul's ministry to the Ephesians, as in Acts 20:18-35 and 1 Tim 1:5.

<sup>67</sup> *Idem*, 105-106. In line with this argument, however, his statement that "[u]nity without love is possible, but love without unity is not" is confusing.

<sup>68</sup> Rudolph ("One Church," 12) argues that Hoehner's approach of using statistical analysis "falls short of demonstrating how Paul develops his theme throughout the epistle to achieve his purpose."

Unless they are emphasized in at least some paragraphs and thus contribute to the identification of the central message of the epistle, they are of little value – at least for the purpose of this thesis. Although love (and “unity”), as Hoehner argues, might be suggested to be important thematic foci in some paragraphs,<sup>69</sup> his claim is not helpful for identifying the central message and thus the main purpose.<sup>70</sup> Our analysis will claim that none of these terms or themes are dominant in any paragraph, with the exception that in 4:4-6 “unity” functions as a prominent theme.

Several scholars, who have designated “the unity of the church” as the dominant theme or central message of Ephesians,<sup>71</sup> in the same vein have proposed this theme as its main purpose. O’Brien claims “identity formation” as the main purpose, based on his arguments on the central message of Ephesians, “cosmic reconciliation” and “unity in Christ.”<sup>72</sup> O’Brien establishes a more concrete historical setting: the recipients’ familiarity with the author (1:1; 3:1; 6:21-22), his ministry to the Gentiles (3:2-3, 7, 8), and his imprisonment (3:13; 4:1) perhaps in Rome.<sup>73</sup> In Christ the two groups, the Jews and Gentiles (2:14-16; 3:6), form one newly created humanity, which is characterized by its “unity, in diversity and maturity” (4:1-16). Snodgrass<sup>74</sup> and Sampley<sup>75</sup> concur with O’Brien, that the epistle writer intends to shape the Gentile (and Jewish) believers based on the wonderful works God has done in Christ. The author also intends to remind, and

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<sup>69</sup> Hoehner, *Ephesians*, 64-69. According to his interpretation of the structure of Ephesians, two paragraphs (3:14-21; 5:1-6) are focused on love. They are entitled as “prayer for strengthened love” and “walk in love,” respectively.

<sup>70</sup> Arnold (*Ephesians*, 44fn91) argues that Hoehner’s proposal of love, and its relation to unity, as the key to the purpose of Ephesians “fails to probe any further into *why* Paul may have chosen to emphasize these themes in Ephesians” (italics, his).

<sup>71</sup> E.g., Patzia, *Ephesians*, 133-141; Edna Johnson, *A Semantic and Structural Analysis of Ephesians* (Dallas: SIL International, 2008), 14-15, who claims the main focus drawn from the six purposes of Ephesians is to maintain “the unity of the Spirit in the church.” Cf. Henry Chadwick, “Die Absicht des Epheserbriefes,” *ZNW* 51 (1960), 153, who argues the author’s emphasis on the unity of the universal church; Wayne Meeks, “In One Body: The Unity of Humankind in Colossians and Ephesians” In *God’s Christ and His People* (eds. Jacob Jervell and Wayne Meeks; Oslo: Universitetsforlaget, 1977, 214) contends the dominant theme is the unity of Christians, “established by the events celebrated in baptism.”

<sup>72</sup> O’Brien, *Ephesians*, 51-65. Cf. Arnold (*Ephesians*, 21, 41-46) mainly concurs with O’Brien, and states, “This letter summarizes what it means to be a Christian better than any other book of the Bible.”

<sup>73</sup> O’Brien, *Ephesians*, 49-51.

<sup>74</sup> Snodgrass (*Ephesians*, 23) identifies the purpose of writing the epistle, identity formation, through its relation to Colossians.

<sup>75</sup> Sampley (“Ephesians,” 23) argues that Ephesians is addressed to the new, radically transformed insiders, thus different from their original identity (Eph 4:17). This point is a “major clue” to identify the overriding purpose of Ephesians: identity formation.

encourage, those former hopeless outsiders who have now become new insiders with their transformed being. Though unity may be understood as a prominent theme in Ephesians,<sup>76</sup> it fails to function as the most dominant theme in the epistle as Ernest Best argues.<sup>77</sup> Within no specific paragraph does such a theme directly elucidate its central message, as will be discussed in succeeding chapters. Possible exceptions can be 2:11-22 and 4:1-6.

Although these proposals on the setting (or purpose) of the epistle contribute insights on certain aspects, identifying a particular, concrete issue or situation (or undertaking a proper “historical reconstruction”)<sup>78</sup> is not an easy task.<sup>79</sup> For the vast majority of scholars, the “general” nature<sup>80</sup> of this epistle with its setting – which is difficult to prove convincingly – fails to confer certainty on their proposals. Consequently, rather than leaning too much on a specific occasion or setting for the epistle, this study undertakes to identify the main purpose from the text itself<sup>81</sup> by identifying the epistle’s central message and its structure.<sup>82</sup> The text of Ephesians serves then as the major key to identifying its purpose. The task sought in this thesis is established upon an underlying assumption that a letter normally delivers the author’s intention to the recipients with particular purpose(s) in mind.<sup>83</sup>

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<sup>76</sup> E.g., “the unity of Jewish and Gentile Christians” for Walter Schmithals, “The *Corpus Paulinum* and Gnosis” In *The New Testament and Gnosis* (eds. A. H. B. Logan and A. J. M. Wedderburn; Edinburgh: T&T Clark, 1983), 121-123.

<sup>77</sup> Particularly regarding the unity between the two groups, Best (*Ephesians*, 68-69) comments that “[b]ecause the letter pays so much attention to the relationship of Jewish and Gentile Christians...this [their relationships] may have been a subsidiary purpose, yet it occupies too small a portion of the letter to be its main purpose.” His arguments are based on the observation that “nothing in the large paraenetic section connects, even remotely, with the Jewish-Gentile issue.”

<sup>78</sup> Roy Jeal, “The Relationship between Theology and Ethics in the Letter to the Ephesians” (*PhD diss.*; Sheffield: University of Sheffield, 1990), 53, who states, “Perhaps a major stumbling-block to attaining a satisfactory understanding of the purpose of Eph. has been that most exegetes have attempted an historical reconstruction of the circumstances of the audience rather than examining only what the text itself says about what it is intended to achieve, however little and hidden that may be.” Although the task of historical construction is not something unimportant, there is still a need to focus more on the text to understand the purpose better.

<sup>79</sup> O’Brien (*Ephesians*, 51) expresses that “we must be careful not to specify a concrete situation or particular problem to which a letter has been sent, if the evidence is otherwise.” However, the lack of an identifiable problem of the recipients does not naturally mean that Ephesians does not possess a particular purpose to be sent, since authorial intention does not always spring from the problems with which the recipients are faced.

<sup>80</sup> O’Brien, *Ephesians*, 51.

<sup>81</sup> Best (*Ephesians*, 64) argues, “In respect of Ephesians, lacking clues to its occasion, we have only its content from which to work.”

<sup>82</sup> Using a type of discourse analysis and discourse features.

<sup>83</sup> See fn1.

### 3. The Foundations of the Study

For the sake of the arguments of this thesis, the basic context of this epistle will situate its author, date, addressees, and destination. Although these do not function as the controlling factors for this study, they are the *underlying* foundations for the analysis of the epistle.

#### A. Authorship of Ephesians<sup>84</sup>

The Pauline authorship of Ephesians kept intact for almost 1800 years<sup>85</sup> has recently been doubted or rejected by critical scholarship<sup>86</sup> due to its distinction from the undisputed Pauline epistles, mainly in terms of language, style, and theology.

First, though from the linguistic point of view there are 40 *hapax legomena* and 51 words not found in the undisputed Pauline epistles,<sup>87</sup> these features are not significant for rejecting Pauline authorship. Galatians contains nearly as many (35) *hapax legomena* as Ephesians, yet it is virtually universally considered as genuinely Pauline.<sup>88</sup> Even Rudolph Schnackenburg rejecting Pauline authorship admits that these statistics do not affirm any conclusive evidence for the argument against Pauline authorship, since other NT writings show similar phenomena.<sup>89</sup> C. Leslie Mitton, another proponent of its pseudonymity, also acknowledges that “[s]everal of the undoubtedly genuine epistles have an even higher percentage of words which are not found in the other Pauline writings.”<sup>90</sup> Best similarly rejects the *hapax legomena* as a good guide<sup>91</sup> and admits that “the number of *hapax*

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<sup>84</sup> On the importance of its authorship, Stanley Porter (“Exegesis of Pauline Letters, including the Deutero-Pauline Letters” In *Handbook to Exegesis of the New Testament*, ed. Stanley Porter; Leiden: Brill, 1997, 535-536) aptly argues that “for Ephesians...authorship does make a difference for exegesis that addresses the range of questions necessary for understanding a text...Therefore...establishing whether a document is pseudonymous or authentic does indeed make a significant difference to exegesis...There are apparently no known explicit statements from the first several centuries of the Church to the effect that someone knew that any of the Pauline letters were pseudonymous.”

<sup>85</sup> Mitton (*Ephesians*, 3) notes that authorship “was not even questioned.”

<sup>86</sup> So Hoehner, *Ephesians*, 2-61; Schnackenburg, *Ephesians*, 24-29.

<sup>87</sup> Lincoln, *Ephesians*, lxv. An example of the former and of the latter are ἄθεος (“without God,” 2:12) and πολιτεία (“citizenship,” 2:12; Acts 22:38), respectively.

<sup>88</sup> O’Brien, *Ephesians*, 5-6.

<sup>89</sup> Schnackenburg, *Ephesians*, 25.

<sup>90</sup> C. Leslie Mitton, *The Epistle to the Ephesians* (Oxford: Clarendon, 1951), 29.

<sup>91</sup> Best, *Ephesians*, 28. His rejection is based on that “subject-matter affects the choice of words” (e.g., Eph 6:14-17, military equipment).

*legomena* in Ephesians is not exceptional and therefore tells us nothing in respect of its authorship in relation to Paul.<sup>92</sup> Thus, the flexible use of somewhat unique language in Ephesians does not necessarily discount Pauline authorship.<sup>93</sup> Paul uses unique vocabulary in his other epistles as well as Ephesians.<sup>94</sup> The appearance of unique phrases is also explained likewise.<sup>95</sup>

Second, another reason for doubting Pauline authorship is the epistle's style, the use of more words than necessary,<sup>96</sup> is not very critical either for disregarding Pauline authorship. Ephesians uses lengthy sentences (1:3-14, 15-23; 2:1-7; 3:1(2)-7; 4:11-16; 6:14-20)<sup>97</sup> abounding in the repetition of unusual phrases,<sup>98</sup> genitival constructions linking synonyms,<sup>99</sup> and (near) synonymous<sup>100</sup> words.<sup>101</sup> This lengthy style, however, is mostly manifest in the first half of the epistle in the lofty manner of eulogy, prayer, and doxology, whereas its second half is prevalently characterized by Paul's ordinary use of the language in a rather succinct style.<sup>102</sup> Furthermore, as A. van Roon argues the long sentences used in the eulogy (1:3-14), prayers (1:15-23), doctrinal content (2:1-7; 3:1-7), and paraenetic parts (4:11-16;<sup>103</sup> 6:14-20) are used similarly in the undisputed Pauline epistles: in prayer and thanksgiving (e.g., Phil 1:3-8; 1 Cor 1:4-8), in doctrinal content (e.g., Rom 3:21-26), and in

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<sup>92</sup> Ibid. Italics, his.

<sup>93</sup> So Hoehner, *Ephesians*, 25.

<sup>94</sup> So Ibid.; O'Brien, *Ephesians*, 6.

<sup>95</sup> E.g., as Lincoln (*Ephesians*, lxv) and Schnackenburg (*Ephesians*, 26) note, ἐν τοῖς ἐπουρανίοις (1:3, 20; 2:6; 3:10; 6:12) instead of Paul's use of ἐν τοῖς οὐρανοῖς (2 Cor 5:1).

<sup>96</sup> Lincoln, *Ephesians*, lxv; Schnackenburg, *Ephesians*, 26. Mitton (*Ephesians*, 4) calls some sentences "abnormally long" and "slow-moving."

<sup>97</sup> A. van Roon, *The Authenticity of Ephesians* (Leiden: Brill, 1974), 107fn3; Thielman, *Ephesians*, 6; O'Brien, *Ephesians*, 6-7. Scholars' opinions on lengthy sentences slightly vary, though many of them are in common. E.g., E. Percy, *Die Probleme der Kolosser- und Epheserbriefe* (Lund: Gleerup, 1946), 185, who excludes 6:14-20.

<sup>98</sup> E.g., "every name that is named" (1:21).

<sup>99</sup> E.g., terms denoting "power" (1:19; 3:7).

<sup>100</sup> E.g., "trespasses and sins" (2:1).

<sup>101</sup> Lincoln, *Ephesians*, lxvi; O'Brien, *Ephesians*, 6-8. Cadbury ("Dilemma," 98-99) enumerates some examples.

<sup>102</sup> So Larkin, *Ephesians*, 131; Carson and Moo, *Introduction*, 484; O'Brien, *Ephesians*, 7.

<sup>103</sup> The nature of Eph 4:11-16, however, is instructional. Likewise, van Roon (*Authenticity*, 109fn5) thinks the passage bears a doctrinal tendency.

paraenetic parts (e.g., Phil 1:27-30; 2:1-11).<sup>104</sup> Thus, the relatively unusual features<sup>105</sup> of complicated, lengthy sentences is not unique to Ephesians, as 1 Cor 1:4-8 and Phil 1:3-7 reveal.<sup>106</sup> Accordingly, even if Ephesians outnumbers such usage vis-à-vis the undisputed Pauline epistles,<sup>107</sup> it is not at all uncommon because of Paul's use of long sentences in his other epistles.<sup>108</sup> H. J. Cadbury asks, "Which is more likely – that an imitator of Paul in the first century composed a writing ninety or ninety-five per cent in accordance with Paul's style or that Paul himself wrote a letter diverging five or ten per cent from his usual style?"<sup>109</sup> Even Schnackenburg admits that the different linguistic style of Ephesians "gives no adequate criterion for another author."<sup>110</sup> Even if we were to allow a few scenarios positing the penmanship of Paul's secretary or co-worker, which would contradict Pauline authorship, John Muddiman comments regarding vocabulary and style, that "while they [such speculations] may explain the differences, at the same time they make similarities more problematic."<sup>111</sup> As Thielman argues, Paul as an author is so "versatile" that his stylistic variety in Ephesians is also present in his other epistles such as Romans 16:25-27, 1 Corinthians 13:1-13, or Philippians 2:6-11 (cf. 2 Cor 6:14-7:1).<sup>112</sup> This thesis, therefore, concurs with Hoehner,<sup>113</sup> O'Brien,<sup>114</sup> and Arnold,<sup>115</sup> that though slight differences are identified in language and style in Ephesians, particularly the high proportion of long

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<sup>104</sup> *Idem*, 108-111.

<sup>105</sup> For further contended, "unusual" features of the style of Ephesians (e.g., ambiguities, redundancy), see Thielman, *Ephesians*, 6-7.

<sup>106</sup> Thielman, *Ephesians*, 11. Cf. Percy, *Probleme*, 202.

<sup>107</sup> Best, *Ephesians*, 29; Thielman, *Ephesians*, 11.

<sup>108</sup> So Merkle, *Ephesians*, 4; O'Brien, *Ephesians*, 7.

<sup>109</sup> Cadbury, "Dilemma," 101. William Larkin (*Ephesians: A Handbook on the Greek Text*; Waco: Baylor University Press, 2009, xix) opts for the latter due to such a high percentage of congruence of Ephesians with Paul's other epistles.

<sup>110</sup> Schnackenburg, *Ephesians*, 26.

<sup>111</sup> Muddiman, *Ephesians*, 5.

<sup>112</sup> Thielman, *Ephesians*, 11. Cf. Ben Witherington III, *The Letters to Philemon, the Colossians, and the Ephesians* (Grand Rapids: Eerdmans, 2007), 1-2, who generally agrees on Paul's adoption of various styles, though his view is based on Paul's "rhetorically adept" characteristic sharing with ancient writers.

<sup>113</sup> Hoehner, *Ephesians*, 29.

<sup>114</sup> O'Brien (*Ephesians*, 8) adds, "If the letter was written by a disciple of the apostle, it is surprising that such an outstanding author, of the caliber of Paul himself, should be unknown in the first-century church."

<sup>115</sup> Arnold, *Ephesians*, 48.

sentences within a single discourse, such divergence is not strong enough to disregard the Pauline authorship.

Third, although “[n]obody has ever denied that the theology of Ephesians is substantially Pauline,”<sup>116</sup> some debates over the authorship of Ephesians are based on its theology. Those denying Pauline authorship feel its ostensible departure from the undisputed Pauline epistles, mainly concerning ecclesiology, eschatology, Christology, and soteriology.

1. *Ecclesiology*. Perhaps one of the most debated discussions is the doctrine of the church. Best notes that “[s]ignificant... is the way in which the church rather than Christ occupies the center of attention.”<sup>117</sup> Many proponents of pseudonymity claim that Eph 2:20 is theologically divergent from 1 Corinthians 3:9-17.<sup>118</sup> Jesus Christ is portrayed in 1 Corinthians as the “foundation” (θεμέλιος, 3:11) of God’s building (3:9), the church, whereas in Ephesians he is pictured as the “cornerstone” (ἀκρογωνιαίος, 2:20)<sup>119</sup> in God’s holy temple (2:21), the church. In Ephesians, the apostles and prophets are portrayed instead as the “foundation” (θεμέλιος). However, the argument of a shift from Pauline ecclesiology is untenable,<sup>120</sup> since Jesus Christ still belongs to the “foundation” of the church in Ephesians, and in this epistle more emphasis is placed on the apostles and prophets compared with Paul’s earlier epistles. This is because “cornerstone”<sup>121</sup> (or “foundation stone”) is the stone placed to designate the start of its construction, and the one on which every other stone and the structure depends,<sup>122</sup> it serves as the source or the head of the foundation with utmost

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<sup>116</sup> G. B. Caird, *Paul’s Letters from Prison: Ephesians, Philippians, Colossians, Philemon in the Revised Standard Version* (London: OUP, 1976), 20.

<sup>117</sup> Best, *Ephesians*, 33.

<sup>118</sup> Werner Kümmel, *Introduction to the New Testament* (trans. Howard Clark Kee; London: SCM Press, 1975), 360; Best, *Ephesians*, 32-33; Schnackenburg, *Ephesians*, 26; Mitton, *Ephesians*, 6.

<sup>119</sup> The cornerstone is laid upon the foundation after it is laid, while all other stones are to be laid in line with that cornerstone.

<sup>120</sup> Bruce (*Ephesians*, 304) notes, “These changes in metaphor are no argument in themselves for diversity of authorship; metaphors may be altered to emphasize this or that lesson.”

<sup>121</sup> So most translations. Merkle (*Ephesians*, 81) lists the reasons for the preference of this rendering over “keystone” (Lincoln, *Ephesians*, 154-156; Barth, *Ephesians 1-3*, 317-319) or “capstone” (NAB). Cf. For Bruce (*Ephesians*, 304-306), “top stone”; For William Campbell, “Unity and Diversity in the Church: Transformed identities and the peace of Christ in Ephesians,” *Transformation 25/1* (2008), 16, “coping stone” that “holds the entire bulding together”; For John McVay, “Ecclesial Metaphor in the Epistle to the Ephesians from the Perspective of a Modern Theory of Metaphor” (*PhD diss.*; University of Sheffield, 1994, 158, 318), “coping stone” of the temple.

<sup>122</sup> Cf. K. Thomas Resane and J. Buitendag, “The temptation of *Realpolitik* and *vox populi* in the ecclesiology of the Emerging Apostolic Churches with special reference to the fivefold ministry,” *HvTSt 64/3* (2008), 1548, who view Jesus Christ the cornerstone as the one who “shapes and supports the entire foundation.”

importance. Eph 2:21 indicates cornerstone<sup>123</sup> as a pivot makes the whole building fit together.<sup>124</sup> In 1 Peter 2:7,<sup>125</sup> κεφαλὴν γωνίας (“the head of the corner”) refers to the “cornerstone” (ἀκρογωνιαῖον, 2:6) as many translations reflect.<sup>126</sup> The “head” here denotes “Jesus Christ” (2:5). Consequently, Jesus, as the cornerstone, belongs to and joins the foundation, i.e., the apostles and prophets, with even greater importance than the foundation itself as the “head” of the foundation. Ephesians does not suggest a replacement of the apostles and prophets with Jesus in terms of their role as the foundation, but rather puts some particularly ingenious color to the role<sup>127</sup> of Jesus to stress his significance.<sup>128</sup> His significance is exhibited in his headship in the church and over all things (Eph 1:20-23; 5:23). Accordingly, the cornerstone Jesus is “the most significant part of the foundation, bearing the weight of the building and tying the walls firmly together.”<sup>129</sup>

The author of Ephesians, on the other hand, intentionally emphasizes apostles and prophets in connection with 4:11, where other ministry duties/roles (or ministers)<sup>130</sup> in the church (evangelists, and pastors-teachers)<sup>131</sup> are also introduced. The reason lies in the significance of their being and role for establishing the perfect body of Christ, where Christ reigns, as a living body (4:11-16).<sup>132</sup> The importance of their existence is also indicated in 3:5, where to them the mystery of Christ is revealed by the will of God. It is striking that they are the first beneficiaries among those who have been informed of the mystery. This naturally signifies that they are perhaps the highest in importance for the building-up of the

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<sup>123</sup> In LXX Isa 28:16, ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς (“a precious cornerstone for/of the foundation”), where the two terms in view are juxtaposed, a close relationship between cornerstone and the foundation is present.

<sup>124</sup> Cf. Larkin, *Ephesians*, 45, who notes that “‘cornerstone’ is more congruent with the context’s emphasis on ‘binding together’ and ‘support’”; Bruce, *Ephesians*, 305.

<sup>125</sup> 1 Pet 2:6-7 is the only NT reference to ἀκρογωνιαῖος except Eph 2:20.

<sup>126</sup> NIV; NASB; ESV; HCSB; NET; NJB; NKJV; NAB.

<sup>127</sup> E.g., Best (*Ephesians*, 34) notes Christ’s greater “cosmic” role than that in the earlier Pauline epistles (1:10, 22f; 3:10; 4:10) in linkage to a greater prominence of “the powers” in Ephesians than the latter.

<sup>128</sup> O’Brien (*Ephesians*, 28fn100) asserts, “To suggest that all the metaphors must mesh precisely, or that the differences are evidence of diversity of authorship, is to view the metaphors too inflexibly.”

<sup>129</sup> Merkle, *Ephesians*, 81.

<sup>130</sup> O’Brien, *Ephesians*, 301; Gordon Fee, *God’s Empowering Presence* (Peabody: Hendrickson, 1994), 706-707, who argues for “*people*, who *function* in certain ways, not gifts or ministries per se” (italics, his).

<sup>131</sup> Cf. 1 Cor 12:28, “God has appointed in the church...third, teachers.”

<sup>132</sup> Or an “organic” system. So Sang-Won Son, “The Church as ‘One New Man’: Ecclesiology and Anthropology in Ephesians,” *SWJT* 52/1 (2009), 30-31, who views the church in Ephesians as “the living body that is animated by the Spirit and the organic body that grows.”

body of Christ compared with humanity to whom the mystery had never been uncovered. In Ephesians, thus, that apostles and prophets are the first receivers of the revealed mystery accounts for why the author puts a great emphasis on their identity and roles in the church as her foundation, while Christ is higher in importance over them as the cornerstone of the foundation of the church. Not only in Ephesians do they form “the foundation ministries in the church,”<sup>133</sup> but also in an undisputed Pauline epistle: “God has appointed in the church, first apostles, second prophets” (1 Cor 12:28).

2. *Eschatology*. Some argue that Ephesians centers more on the realized eschatology rather than on its future aspect.<sup>134</sup> Ephesians clearly has some aspects of realized eschatology<sup>135</sup> as in 1:20-23. Particularly the present aspect of salvation (2:5, 6, 8) is emphasized since the recipients need to realize their exalted status, i.e., their changed relationship with God. Two clauses, “(God) raised us up with (συνήγειρεν) him (Christ)” (2:6a)<sup>136</sup> and “(God) seated us with (συνεκάθισεν) him (Christ) in the heavenly realms ” (2:6bcd), demonstrate their exalted status at the time of salvation (ἐστε σεσωσμένοι, 2:5c, 8a).<sup>137</sup> Their status is paired with that of Christ Jesus in the heavenly realms. Their salvation, which is assumed to be complete in the future at the coming (or return) of Christ Jesus, has already become a reality *now*. Furthermore, Christ’s victory over the demonic powers has *already* occurred in his resurrection and exaltation (1:20-23; cf. Col 2:15). Yet, Ephesians still holds the reference to future aspect<sup>138</sup> as in 1:10 (“to unite/sum up all things in Christ”),<sup>139</sup> 1:14 (“until the redemption”), and 4:30 (“for day of redemption”).<sup>140</sup> The

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<sup>133</sup> Bruce, *Ephesians*, 304.

<sup>134</sup> Lincoln, *Ephesians*, lxiv, lxxxix-xc. Cf. Schnackenburg, *Ephesians*, 27.

<sup>135</sup> So Udo Schnelle, *Theology of the New Testament* (trans. M. Eugene Boring; Grand Rapids: Baker, 2009), 571-573; Arnold, *Power*, 171; Thielman, *Ephesians*, 137.

<sup>136</sup> This clause also appears in Col 2:12 and 3:1.

<sup>137</sup> The perfect tense of σῶζω occurs in 2:5, 8, and only here in Pauline epistles, as Caird (*Paul’s Letters*, 21) indicates. This perfect periphrastic construction intensifies the *present* results of salvation. Cf. After careful analysis of 2:5-9 compared with other Pauline epistles, G. F. Wessels (“The Eschatology of Colossians and Ephesians,” *Neot* 21/2 (1987), 185-190) concludes that the usage of σῶζω, in describing the present aspect of salvation, does not “[constitute] a different (more realized) eschatology than that of the undisputed letters.”

<sup>138</sup> So Lincoln, *Ephesians*, xc; O’Brien, *Ephesians*, 29-33.

<sup>139</sup> “To bring everything under the headship of Christ” (Arnold, *Ephesians*, 88; cf. CJB) is a good translation.

<sup>140</sup> Cf. Arnold, *Ephesians*, 48; Caird, *Paul’s Letters*, 22.

present aspect of salvation in 2:4-10 “has not swallowed up the future expectation.”<sup>141</sup> Christ’s full consummation of all creation under his authority awaits his second coming (parousia) (1:10).<sup>142</sup> Some argue for lack of emphasis on Christ’s parousia in Ephesians,<sup>143</sup> which is correct. Nonetheless, lack of parousia itself does not prove that Ephesians is a later work, since Galatians, perhaps Paul’s earliest epistle, also lacks a reference to that theme.<sup>144</sup>

3. *Christology*. Many indicate as a distinction of Ephesians the prominence of resurrection, exaltation/ascension, and cosmic lordship (or headship) of Christ over his death and the theology of the cross.<sup>145</sup> However, as even Lincoln admits there are several references to the latter: “blood” (1:7; 2:13), “broken down in/by his flesh” (2:14), “the cross” (2:16), “gave himself up” (5:2, 25), “a sacrificial offering” (5:2).<sup>146</sup> As 2:14-18 affirms, both the reconciliation of Jews and Gentiles and their reconciliation to God<sup>147</sup> are attained through Christ’s death on the cross.<sup>148</sup> So are the creation of one new man and the extermination of hostility between Jews and Gentiles. Moreover, Christ’s resurrection, exaltation, and heavenly session would not have occurred without his death with sacrificial love for humanity (and without his holy, sinless life on earth). Furthermore, such emphasis on the resurrection, exaltation, and cosmic lordship/headship of Christ is also stressed in other NT writings such as Acts (2:24-36; 24:14-15; 26:23) as well as in the undisputed Pauline epistles (Rom 8:34; 1 Cor 15:3-28; Phil 2:9-11).<sup>149</sup> This high Christology (labelled “cosmic Christology”) is introduced by the author to stress the significance of Christ’s death through Christ’s resurrection and exaltation (Eph 1:20-23).<sup>150</sup> The author emphasizes Christ’s death by proclaiming to the recipients the preeminence of Christ’s kingship over the

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<sup>141</sup> O’Brien, *Ephesians*, 31. Cf. Caird (*Paul’s Letters*, 21) argues, for Paul salvation is “always a past fact, a present experience, and a future hope, and it requires all three tenses for its adequate expression.”

<sup>142</sup> Cf. Arnold, *Ephesians*, 89.

<sup>143</sup> E.g., Kümmel, *Introduction*, 361.

<sup>144</sup> Hoehner, *Ephesians*, 56.

<sup>145</sup> Lincoln, *Ephesians*, lxiii; O’Brien, *Ephesians*, 21; Cf. Barth, *Ephesians 1-3*, 43-44.

<sup>146</sup> Lincoln (*Ephesians*, lxiii) offers four references, 1:7; 2:16; 5:2, 25. Cf. O’Brien (*Ephesians*, 22) adds two more: 2:13, 15. Considering their several occurrences in six chapters, Hoehner (*Ephesians*, 50) calls them “noteworthy.”

<sup>147</sup> Thielman (*Ephesians*, 171) notes, “‘Reconciliation’ between God and human beings is a distinctively Pauline concept within the NT and appears in two theologically weighty passages in the undisputed letters: 2 Cor. 5:18-20 and Rom. 5:10-11 (cf. Rom. 11:15).”

<sup>148</sup> Cf. Hoehner, *Ephesians*, 50.

<sup>149</sup> O’Brien, *Ephesians*, 21-22.

<sup>150</sup> Cf. *Idem*, 22.

universe, especially over the spiritual powers of evil and over the church (1:20-23). This then motivates the recipients, the co-rulers with Christ in the heavenly realms (2:6) and the members of the one unified body of Christ (2:11-22), to be greatly encouraged to resist any demonic powers and to stand firm on the evil day (6:10-20)<sup>151</sup> as well as to build the perfect body of Christ<sup>152</sup> mutually with fellow believers while attaining Christ-like maturity. Hence, it is best to view that the author's seemingly lesser emphasis on Christ's death and the cross in Ephesians lies in his intention to focus more on Christ's resurrection, exaltation, and cosmic headship, to meet the needs of the recipients. Consequently, the author wishes to encourage them to be confident in spiritual battle, since God has already defeated the evil powers through Christ's resurrection, exaltation, and heavenly enthronement.<sup>153</sup>

4. *Soteriology*. Schnackenburg argues that the concept of "good works" (ἔργοις ἀγαθοῖς, 2:10) does not belong to Paul's theology.<sup>154</sup> However, this has nothing to do with Pauline salvation (or justification), which comes "not by the works of the law but by faith in Jesus Christ." Rather, the expression marks the commendable deeds or good influence<sup>155</sup> which every Christ-believer who has experienced God's grace (i.e., salvation) is to produce in their ministry for the benefit of the church while manifesting Christ-like characters in their lives.<sup>156</sup> Eph 2:8-9 clarifies that salvation is attained "not by works" (οὐκ ἐξ ἔργων), or human efforts. The rationale for using the language denoting salvation rather than justification, unlike Romans (e.g., 3:24, 28; 5:1, 9) or Galatians (e.g., 2:16; 3:11, 24), is that the vocabulary of salvation is better for summarizing the three compound verbs in 2:5-6: (1) *συνεζωοποίησεν*, "(God) made us alive (together with)"; (2) *συνήγειρεν*, "(God) raised us up (with)"; and (3) *συνεκάθισεν*, "(God) seated us (with)."<sup>157</sup> Markus Barth adds that "though justification by faith is one among the great insights Paul has contributed to the preaching

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<sup>151</sup> Cf. Arnold, *Ephesians*, 47.

<sup>152</sup> As the content of c5 (c5.9-c5.12) and c7 (c7.4-c7.9) in P9 (4:7-16) clarifies (Chapter 5), the body of Christ is to be built up toward Christ's perfection.

<sup>153</sup> Cf. Frank Thielman, *Theology of the New Testament* (Grand Rapids: Zondervan, 2005), 400.

<sup>154</sup> Schnackenburg, *Ephesians*, 26-27.

<sup>155</sup> Cf. Phil 4:8. In the same vein, Stephen Westerholm (*Perspectives Old and New: The 'Lutheran' Paul and His Critics*; Grand Rapids: Eerdmans, 2004, 404) states, "The same Pauline themes ["no human being is declared righteous by the works of the law" (Rom 3:20, 28)] find restatement in Ephesians...God offers to them [the sinners] salvation quite apart from the 'deeds of righteousness'...Ephesians...insist that, though not saved *by* good works, believers have been saved *for* them" (italics, his).

<sup>156</sup> Cf. Hoehner (*Ephesians*, 51) views it as the "fruit" that the believers are to bear (Gal 5:22; Phil 1:11).

<sup>157</sup> O'Brien, *Ephesians*, 24.

and belief of Jesus Christ crucified and risen, it is not all that he had to proclaim. The presence or absence of the justification doctrine in a letter bearing Paul's name is not a criterion of authenticity."<sup>158</sup> Consequently, Paul, rather than departing from his theology, employs the language in a manner appropriately reflecting his theology, in a distinctive, ingenious way that is in accordance with the authorial intention for the recipients.

To summarize, having observed some of the issues and arguments pertinent to authorship, this study adopts the position of Pauline authorship of Ephesians.<sup>159</sup> The reason why this thesis stands on the traditional consensus lies in the fact that the arguments against Pauline authorship are unconvincing, whereas the counter-arguments and the arguments favoring Pauline authorship are more tenable. Therefore, the position of this thesis is that the "historical" Paul the apostle wrote Ephesians. However, the conclusions regarding the authorship (and date) of Ephesians are part of the historical background but not integral to the central argument of this thesis. The claims of the thesis would still stand, even if a later date and deutero-Pauline authorship were proposed.

## **B. Date of Ephesians**

Many scholars who accept the pseudonymity of Ephesians usually opt for a later dating. Schnackenburg poses a date of Ephesians around AD 90.<sup>160</sup> Lincoln thinks it was written at the end of the first century.<sup>161</sup> For Edgar Goodspeed, it is dated late in the first century (AD 90).<sup>162</sup> Mitton concurs with Goodspeed.<sup>163</sup> Nonetheless, many others convincingly suggest that Ephesians was written during Paul's Roman imprisonment around AD 60/61-62. Paul's imprisonment appears in Eph 3:1, 13; 4:1; 6:20. According to the account of Acts 28:17-31, Paul in Rome had enough freedom to invite or receive visitors (and even to preach) while he

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<sup>158</sup> Barth, *Ephesians 1-3*, 48.

<sup>159</sup> So Craig Keener, "One New Temple in Christ (Ephesians 2:11-22; Acts 21:27-29; Mark 11:17; John 4:20-24)," *Asian Journal of Pentecostal Studies* 12/1 (2009), 78, 78fn10; Ed Mackenzie, "Following Jesus in a Spiritual Age: Post-Religious Spirituality and the Letter to the Ephesians," *EvQ* 87/2 (2015), 142fn36. van Roon (*Authenticity*, 440) concludes: "Taking all these factors into account, we arrive at the final conclusion that it is not only plausible but even probable that Paul was the author of Eph[esians]."

<sup>160</sup> Schnackenburg, *Ephesians*, 33.

<sup>161</sup> Lincoln, "Church and Israel," 620.

<sup>162</sup> Edgar Goodspeed, *The Formation of the New Testament* (Chicago: UCP, 1926), 28; *idem*, *The Key to Ephesians* (Chicago: UCP, 1956), xiii (AD 90).

<sup>163</sup> Mitton, *Epistle*, 260-261.

was under house arrest, presumably unlike his imprisonment in Caesarea (Acts 24:27).<sup>164</sup> Thus, he most likely used this time period to write to the Ephesian believers. Based on Paul's circumstances in Rome, many scholars suggest as a date of Ephesians early 60s or specifically 60/61-62. Some of those accepting this view are Hoehner, Arnold, Thielman, O'Brien, Carson and Moo, Te-Li Lau, and Barth.<sup>165</sup> Therefore, based on their convincing arguments, this study adopts as its date early 60s when Paul was imprisoned in Rome with some freedom to write this epistle near his death.

### C. The Addressees and Destination of Ephesians

To whom then was Ephesians written? The community of predominantly Gentile believers is its recipients, as suggested by Eph 2:11 (ὁμεῖς τὰ ἔθνη ἐν σαρκί) and 3:1 (ὕπερ ὑμῶν τῶν ἔθνῶν). Where is then the probable destination to which Ephesians was sent? Is it the church in Ephesus or the Christian churches throughout Asia Minor? Those who suggest the latter contend that the phrase “ἐν Ἐφέσῳ” indicating the geographical location of the recipients in 1:1 is missing in some of the oldest manuscripts (P<sup>46</sup>, Ⲙ\*, B\*), among which P<sup>46</sup> is perhaps the earliest surviving<sup>166</sup> manuscript witnessing to the text of Ephesians.<sup>167</sup> The omission of ἐν Ἐφέσῳ in both the Sinaiticus (Ⲙ) and Vaticanus (B) codices dated to the fourth century as well as in P<sup>46</sup> may well be strong external evidence.<sup>168</sup> However, as Frank Thielman notes, both codices insert τοῖς before οὓσιν, thus reading τοῖς ἀγίοις τοῖς οὓσιν καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, though P<sup>46</sup> omits the article.<sup>169</sup>

<sup>164</sup> F. F. Bruce (*Paul: Apostle of the Heart Set Free*; Grand Rapids: Paternoster Press, 1977, 424) asserts that Paul's Roman imprisonment provides “the most plausible *dramatic* life-setting for the letter [i.e., Ephesians]” (italics, his).

<sup>165</sup> Hoehner, *Ephesians*, 92-97; Arnold, *Ephesians*, 50-52; *idem*, “Ephesians,” 245-246; Thielman, *Ephesians*, 16-19; O'Brien, *Ephesians*, 57-58; Carson and Moo, *Introduction*, 486-487; Te-Li Lau, *The Politics of Peace: Ephesians, Dio Chrysostom, and the Confucian Four Books* (Leiden: Brill, 2010), 27-28; Barth (*Ephesians 1-3*, 50-52) opting for a date of AD 62 argues, “While no clear proof is available for fixing the date...none among the suggested alternatives rests upon presuppositions and conclusions that are any less debatable.”

<sup>166</sup> Dated the third century AD.

<sup>167</sup> Lincoln, *Ephesians*, 1; Thielman, *Ephesians*, 12; Carson and Moo, *Introduction*, 488.

<sup>168</sup> So Lincoln, *Ephesians*, 1.

<sup>169</sup> Thielman, *Ephesians*, 12.

Although this omission in early manuscripts is cited as good evidence,<sup>170</sup> the reading of omission still entails two major problems. First, grammatically, the reading of omission is puzzling.<sup>171</sup> The phrase τοῖς οὖσιν (“to the ones who are”) demands the name of a place, as demonstrated in other texts of the Pauline corpus,<sup>172</sup> such as Rom 1:7 (τοῖς οὖσιν ἐν Ῥώμῃ) and Phil 1:1 (τοῖς οὖσιν ἐν Φιλίπποις). These instances hint at Paul’s stylistic and literary character: a combination of the plural form of the article ὁ and the participial form of εἶμι is followed by a place name.<sup>173</sup> Besides, those who are in Rome or Philippi are described in the respective passages as (τοῖς) ἁγίοις (“God’s holy people”), a term also present in Ephesians. Accordingly, the text of Ephesians deserves the same treatment. Although the more difficult reading is usually preferable in textual criticism, this rule should be applied “only when at least some sense can be made” of such reading.<sup>174</sup>

Second, though the internal inconsistency between the account of Acts<sup>175</sup> and Ephesians<sup>176</sup> is claimed by the proponents of the reading of omission (and against Pauline authorship),<sup>177</sup> Paul’s earnest three-year ministry in Ephesus and its resultant relationship of mutual acquaintance with the Ephesian believers are not incompatible with his statement “I have *heard* of your faith...” (Eph 1:15). It is also likely that Paul has heard recent news from someone like Epaphras<sup>178</sup> about their faith,<sup>179</sup> even if he might not have known every member of the church intimately.<sup>180</sup> Arthur Patzia supporting the omission of ἐν Ἐφέσῳ admits the possibility of Paul’s hearing of a recent report rather than this omission indicating

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<sup>170</sup> Arnold (*Ephesians*, 27), however, aptly cautions against an assumption, that a combined testimony of P<sup>46</sup>, ⋈\*, and B\* will “always convey the original text.”

<sup>171</sup> Thielman (*Ephesians*, 13) notes the reading brings “almost insuperable grammatical difficulties.”

<sup>172</sup> Günther Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum* (London: OUP, 1953), 228; Thielman, *Ephesians*, 13. In case of omitting the addressees the phrase must be omitted as well.

<sup>173</sup> So Arnold, *Ephesians*, 25.

<sup>174</sup> Thielman, *Ephesians*, 13.

<sup>175</sup> Acts 18:19-21; 19:1-20:1; 20:17-38.

<sup>176</sup> Eph 1:15; 3:2; 4:21.

<sup>177</sup> Lincoln, *Ephesians*, 1-2, 54; Mitton, *Ephesians*, 66.

<sup>178</sup> Col 1:4-8; 4:12.

<sup>179</sup> So Patzia, *Ephesians*, 164; Charles Hodge, *Commentary on the Epistle to the Ephesians* (Grand Rapids: Eerdmans, 1994), xii.

<sup>180</sup> Possible reasons may include the interval of the time of his absence or a change in membership. Hodge, *Ephesians*, 69.

unfamiliarity between Paul and the Ephesian believers.<sup>181</sup> As for the clause εἴ γε ἠκούσατε at 3:2 and 4:21, it is best to translate it “surely/indeed you have heard.” The context not only connotes this but also the conjunction εἴ assumes that the statement of the protasis is true for the sake of the argument<sup>182</sup> while γε as an emphatic particle<sup>183</sup> intensifies its normal sense, thus rendering “certainly” or “indeed.”<sup>184</sup> Lastly, NA<sup>28</sup> reflects the inclusion. Therefore, based on both external and internal evidence, the inclusion of the phrase should be pronounced original. Therefore, the position this study adopts is that Ephesians was sent to the Gentile-dominant Christian church “in Ephesus” (ἐν Ἐφέσῳ). Rather than a circulated epistle with a general nature, Ephesians is a local<sup>185</sup> epistle with a particular purpose (i.e., authorial intention).

#### 4. The Genre and Style of Ephesians

To understand the author’s purpose for writing Ephesians, it is necessary to know its genre and style as well. Genre serves as a hermeneutical key to the interpretation of the text and thus helps to unlock the author’s intended meaning from the text.<sup>186</sup> Another reason for a need to understand its genre is that this governs a reasonable segmentation of the text of Ephesians into paragraphs.<sup>187</sup> Virtually all scholars acknowledge the epistolary characteristics present in Ephesians, since it begins with the prescript (1:1-2) naming the author and greeting the recipients, ends with the postscript (6:21-24) containing the author’s

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<sup>181</sup> Patzia, *Ephesians*, 125, 163-164.

<sup>182</sup> Wallace, *Grammar*, 450-451. Arnold, *Ephesians*, 186.

<sup>183</sup> BDF §439.

<sup>184</sup> Wallace, *Grammar*, 673.

<sup>185</sup> So Fowl, *Ephesians*, 33-35; Raymond Collins (“Glimpses into Some Local Churches of New Testament Times,” *Laval théologique et philosophique* 42/3 (1986), 306-309) also points out that Ephesians “is intended for a local community.” Pace John Mackay, “Church Order: Its Meaning and Implications: A Study in the Epistle to the Ephesians” *TToday* 9/4 (1953), 450, who considers Ephesians an ecumenical letter due to the omission of the location in some earliest manuscripts.

<sup>186</sup> Osborne, *Hermeneutical Spiral*, 26, 33. As Osborne states, “The presence of genre is an important point in the debate as to whether one can recover the author’s intended meaning. All writers couch their messages in a certain genre in order to give the reader sufficient rules by which to decode that message. These hints guide the reader (or hearer) and provide clues for interpretation.” Thus, the primary concern of genre is “‘what it meant’ (the original intended meaning of the text).” On the significance of genre, see Eugene Nida, *Style and Discourse* (Cape Town: Bible Society, 1983), 56; and Thomas Schreiner, *Interpreting the Pauline Epistles* (Grand Rapids: Baker, 2011), 11.

<sup>187</sup> So Levinsohn, *Discourse Features*, 191, 195, who notes that a chief criterion for determining paragraph boundaries is the text genre.

notes and greetings,<sup>188</sup> and the body is enclosed in between. Since Ephesians exhibits a normal pattern (i.e., opening, body, and closing) of ancient letters, as manifested in the other Pauline epistles,<sup>189</sup> it may be viewed as a “general”<sup>190</sup> or “genuine”<sup>191</sup> letter unless there is a strict distinction between a letter and an epistle.<sup>192</sup> It is acknowledged that somewhat unusual characteristics are present in Ephesians, such as a long eulogy immediately following the greetings, thus generating a deferred thanksgiving and prayer for the recipients. Yet, the body of Ephesians is right to be flexible to convey the author’s thought flow. This is based on an observation that “[s]ince letter bodies could vary considerably in ancient letter writing practices, there is nothing inconsistent with the body of Ephesians and any other ancient letter.”<sup>193</sup> Ephesians is sent to the believers at Ephesus (1:1) for delivering not ordinary messages but rather the important messages Paul *specifically* intended for understanding and practicing (as will be revealed in the main message and primary purpose of Ephesians). Furthermore, Ephesians is far from a private letter, since “NT letters, with the possible exception of Philemon, were never intended for private reading; they would be read aloud at gatherings for worship.”<sup>194</sup>

The genre of Ephesians is then further discussed to ascertain more concretely the nature of this epistle. Several suggestions have been made.<sup>195</sup> Lincoln claims Ephesians is “the written equivalent of a sermon or homily,”<sup>196</sup> though he admits the epistolary genre of

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<sup>188</sup> So Mary Breeze, “Hortatory Discourse in Ephesians,” *JOTT* 5/4 (1992), 319.

<sup>189</sup> So Hoehner, *Ephesians*, 70.

<sup>190</sup> Nida, *Style*, 59; David Aune, *The New Testament in Its Literary Environment* (Philadelphia: Westminster, 1987), 18.

<sup>191</sup> Heil, *Ephesians*, 9; Hoehner, *Ephesians*, 76-77; Arnold, *Ephesians*, 55.

<sup>192</sup> Mouton (*Ethically*, 85-86) views Ephesians as primarily an epistle. An epistle may be distinguished from a letter in the sense that the latter is a private and more informal writing written for occasional communication, whereas the former is a more formal literary work written for public communication. Yet, it is advised not to take an extremely hardline stance on distinguishing the two further narrowly, since the distinction may be “not very helpful” and even “extremely misleading.” See Stowers, *Letter Writing*, 17-20; and G. Adolf Deissmann, *Light from the Ancient East* (New York: Hodder and Stoughton, 1911), 221; *idem*, *Bible Studies: Contributions chiefly from papyri and inscriptions to the history of the language, the literature, and the religion of Hellenistic Judaism and primitive Christianity* (trans. Alexander Grieve; Edinburgh: T&T Clark, 1901), 3-59.

<sup>193</sup> Arnold, *Ephesians*, 55.

<sup>194</sup> Best, *Ephesians*, 61-62.

<sup>195</sup> E.g. (1) “liturgical”: Mitton, *Ephesians*, 28; Cf. Beda Rigaux, *The Letters of St. Paul*, ed. & trans. Stephen Yonick; Chicago: Franciscan Herald Press, 1968, 131; For an assessment on liturgical writing of Ephesians, see Bales, “Meaning,” 34-35. (2) “liturgical homily”: Joachim Gnilka, *Der Epheserbrief* (Freiburg: Herder, 1971), 32-33. For its assessment, see Lincoln, *Ephesians*, xxxix-xl. Cf. liturgical (the first half alone): Bayes, “Empowerment,” 24-27, 102.

<sup>196</sup> Lincoln, *Ephesians*, xxxix, xl, xli.

Ephesians for the most part. His claim, drawing upon a rhetorical analysis, relies on his view that Ephesians “in its body and as a whole lacks the marks of the typical Pauline letter’s addressing of particular and immediate issues. It contains no list of personal greetings.”<sup>197</sup> His view, however, is untenable, since lack of individual greetings or specific issues cannot be good evidence for designating a letter as a sermon or homily.<sup>198</sup> The author of Ephesians still addresses greetings to all believers at Ephesus. This feature is akin to Galatians. Besides, though not mentioning specific names of recipients, Paul still mentions the name of an individual, “Tychicus,” just as 1 Thessalonians does, another undisputed Pauline epistle. There only “Timothy” (1 Thess 1:1; 3:2, 3:6) is mentioned as an individual name except “Silvanus/Silas” (1:1), Paul’s co-worker.

Hoehner (and O’Brien) also points out that some of the undisputed Pauline epistles (e.g., Galatians, 2 Corinthians) also lack personal greetings. Besides, a lack of specified issues as the criterion of determining whether this text is a letter/epistle, can be applied likewise to Romans, an epistle that no New Testament (NT) scholar would claim to be not Pauline. Those arguing for a sermon or homily as its genre need to reconsider the other Pauline epistles such as Galatians, which may also end up being labelled as such. These epistles most likely would be read aloud to the church members like a sermon or homily, because the intention is to inspire them, possibly within a worship<sup>199</sup> setting. Moreover, the motivation of writing an epistle is not necessarily directly pertinent to some problematic issues a Christian church community is dealing with at the present time. It could spring from the intention of the author who knows (or feels) what his readers need the most.

Consequently, it is most likely that, being aware of a certain present need to instruct the Christian church, the author as a prisoner of Christ (Eph 3:1) picked up his pen in accordance with the will of the Lord (cf. 5:17). Since the claim that Ephesians belongs to the epistolary genre is a convincing general consensus among many NT scholars,<sup>200</sup> it is best to view its genre as that of epistle rather than sermon/homily. Ephesians is akin to a formal

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<sup>197</sup> *Idem*, xxxix-xl.

<sup>198</sup> So Hoehner, *Ephesians*, 75-76; O’Brien, *Ephesians*, 72-73.

<sup>199</sup> Cf. Ralph Martin, “Reconciliation and Unity in Ephesians,” *RevExp* 93 (1996), 203, who expresses, “If any part of the New Testament could claim to be a transcript of the church at worship, it would be Ephesians with its solemn, elevated, and rhythmic style.”

<sup>200</sup> O’Brien, *Ephesians*, 68-73; Arnold, *Ephesians*, 54-55; Larkin, *Ephesians*, xix; Schnackenburg, *Ephesians*, 23, who labels it as “a theologically-based, pastorally-oriented letter.” Cf. Best (*Ephesians*, 59-63) argues for a mixed genre of a letter and a homily, though putting more weight on the former.

letter containing literary<sup>201</sup> characteristics and is written for public<sup>202</sup> communication rather than a general, private, or informal letter written for an occasional communication.<sup>203</sup>

Yet, in line with Lincoln who claims that “[t]he congratulatory and the paraenetic, the reminder of the recipients’ calling and the appeal to live out that calling, combine the epideictic<sup>204</sup> and the deliberative rhetorical genres,”<sup>205</sup> several scholars view Ephesians’ genre (or style) as a combination of epideictic (praise of God; Eph 1-3) and deliberative (paraenesis; Eph 4-6).<sup>206</sup> Regarding the rationale for classifying Ephesians as a mixed rhetorical genre, Roy Jeal points out the inadequacy of directly applying the model of the three classical rhetorical genres (i.e., judicial, epideictic, and deliberative) to Ephesians.<sup>207</sup> Even if there are contributions which apply a rhetorical analysis to Ephesians to discern the genre (and purpose) of the text, some limitations cannot be denied. A critical limitation lies in the inappropriate stance of rhetorical genre, which seems far from the author’s typical writing style. As Arnold points out, in accordance with what 1 Corinthians 2:4 implies, Paul has no intention of persuading his audience with man’s wisdom (e.g., rhetoric),<sup>208</sup> it is reasonably<sup>209</sup> assumed that Paul has *not* attempted to use a formal or school rhetoric in writing Ephesians.<sup>210</sup> O’Brien also sees that Paul did not use any formal style of rhetoric for the genre of Ephesians, and aptly sums up this issue:

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<sup>201</sup> Osborne (*Hermeneutical Spiral*, 315) notes that “few would place Paul’s letters (apart from Philemon) in the nonliterary category.” Fredrick Long, “Roman Imperial Rule Under the Authority of Jupiter-Zeus: Political-Religious Contexts and the Interpretation of ‘The Ruler of the Authority of the Air’ in Ephesians 2:2” In *The Language of the New Testament* (eds. Stanley Porter and Andrew Pitts; Leiden: Brill, 2013), 117, who states, “Ephesians...contains various literary forms.”

<sup>202</sup> As noticed from the introductory greetings and address (1:1-2) and final greetings (6:21-24).

<sup>203</sup> Pace Adolf Deissmann, *Light from the Ancient East* (trans. Lionel Strachan; Grand Rapids: Baker Book House, 1965), 234, who contends that Paul’s letters are neither literary nor epistles.

<sup>204</sup> Larkin (*Ephesians*, xix, xxii) thinks Ephesians embraces the “ornamented, worship style of epideictic discourse.”

<sup>205</sup> Lincoln, *Ephesians*, xli-xliv; *idem*, “‘Stand, Therefore...’: Ephesians 6:10-20 as Peroratio,” *BibInt* 3/1 (1995), 100-101; Lincoln and Wedderburn, *Later Pauline Letters*, 81-82.

<sup>206</sup> Bayes, “Empowerment,” 24-27, 102; Jeal, “Relationship,” 42-43; Ann Redding, “Together, Not Equal: The Rhetoric of Unity and Headship in the Letter to the Ephesians” (*PhD diss.*; Union Theological Seminary, 1999), 153-156; Cf. Gerhard Sellin, *Der Brief an die Epheser* (Göttingen: Vandenhoeck & Ruprecht, 2008), 52-53, who classifies 1:3-3:21 and 4:1-6:9 as *epideiktischer* and *paränetischer*, respectively, and 6:10-20 as *peroratio*.

<sup>207</sup> Jeal, “Relationship,” 43.

<sup>208</sup> 1 Cor 2:4 reads: “(and) neither my message nor my proclamation intended to persuade people by mere words of man’s wisdom, but to demonstrate the Spirit and power” (my paraphrased translation).

<sup>209</sup> Assuming Paul has not dramatically changed his writing/speaking style within the short span of time of composition between 1 Corinthians (mid 50s) and Ephesians (60-62).

<sup>210</sup> Arnold, *Ephesians*, 57-59. Cf. N. T. Wright, *Paul and the Faithfulness of God* (London: SPCK Publishing, 2013), 453, who comments on Paul’s personal practice, “Paul may well have received

The rhetorical analyses of the Pauline letters over the past two decades or so by New Testament scholars have demonstrated considerable diversity from one another, and have often been inconsistent with the conventions of ancient rhetoric. More seriously, however, those which have concentrated on the *genre* of rhetoric and the *arrangement* of the oratorical parts have no real theoretical basis for their enterprise. Certainly early Christian writers did not think that the epistles were actually orations. Paul was involved in ‘the art of persuasion’ both as a preacher of the gospel and a writer of letters. He employs in his letters a variety of literary or so-called rhetorical stylistic devices. But his letters were not informed by Graeco-Roman rhetoric, and previous ages did not commonly use classical rhetoric to understand them or the rest of the New Testament.<sup>211</sup>

Consequently, while acknowledging that various literary/rhetorical devices are used in Ephesians, this thesis endorses the views of Arnold and O’Brien, that those features provide no strong warrant for classifying its genre as a mixture of classical epideictic and deliberative rhetoric.<sup>212</sup> Rhetorical analysis might give us some insight how Ephesians is structured *if* it should be rhetorically read and analyzed.<sup>213</sup> However, 4:7-16, for instance, a separate *whole* apart from 4:1-6, is best viewed as instructional rather than paraenetic (as will be discussed in Chapter 3).<sup>214</sup>

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elements of a formal classical education in rhetoric... But the fact remains that he wrote energetic and powerful Greek, not particularly in line with the formalities of hellenistic education.”

<sup>211</sup> O’Brien, *Ephesians*, 79. Similar conclusions are present in Stanley Porter (“The Theoretical Justification for Application of Rhetorical Categories to Pauline Epistolary Literature,” In *Rhetoric and the New Testament*; ed. Stanley Porter and Thomas Olbricht; Sheffield: JSOT Press, 1993, 115-116) who concludes, “One can be certain from the evidence of the ancient rhetorical handbooks themselves of only one thing: with regard to epistles only matters of style were discussed in any significant way, virtually always with epistles mentioned in contrast to oratory. There is, therefore, little if any theoretical justification in the ancient handbooks for application of the formal categories of the species and organization of rhetoric to analysis of the Pauline epistles.”; and Jeffrey Weima (“What Does Aristotle Have to Do with Paul?: An Evaluation of Rhetorical Criticism,” *CTJ* 32/2 (1997), 468) who concludes, “Although Paul is very much involved with the general ‘art of persuasion’ and also employs in his letters a variety of literary or so-called rhetorical devices, there is no compelling evidence that he employed the classical rules of Greco-Roman rhetoric in the writing of his letters.”; and Jeffrey Reed (“Using Ancient Rhetorical Categories to Interpret Paul’s Letters: A Question of Genre” In *Rhetoric and the New Testament*; Sheffield: JSOT Press, 1993, 324) who concludes, “Paul probably did not employ a system of ancient rhetoric to compose his letters... if rhetorical elements do appear in Paul’s letters, one must allow for the possibility that Paul’s usage may be functionally related to, but not formally (and consciously) based upon, the ancient rhetorical practices.”

<sup>212</sup> Or primarily *epideictic* rhetoric (Witherington, *Ephesians*, 222).

<sup>213</sup> Rhetorical analysis can be beneficial *if* the type or style of a discourse represents a series of arguments of the author in order to convincingly persuade the audience by depending on classical rhetorical devices (e.g., ethos, pathos).

<sup>214</sup> So Breeze, “Ephesians,” 330-333. Therefore, there are key reasons why this thesis focuses on discourse analysis, or a linguistic-literary analysis. First, regarding its genre, though rhetorical analysis might be compatible with discourse analysis in enunciating the way Paul develops his ideas to generate some effects, Ephesians is not a formally, rhetorically delivered discourse. Ephesians is an instructional written discourse rather than a persuasive or argumentative letter which is intentionally delivered through the eloquence of Paul’s speech or his oratorical skill for winning the hearts and minds of his audience. Second, an intention and contribution of this thesis is to introduce discourse

As no consensus over the genre of Ephesians exists, so no consensus over the style of Ephesians exists. Its style is unique to a certain extent and thus may be viewed as unusual. For instance, the introductory greetings and addressees are immediately followed by a praise of God (or eulogy) rather than a thanksgiving-prayer as in Philippians. Besides, it contains a number of particularly long Greek sentences extended by a high number of relative clauses and participial phrases (e.g., 4:11-16). There are also many *hapax legomena* and many words that are not found among other Pauline epistles. Lincoln observes the author uses “ornamental”<sup>215</sup> language in a “profuse and effusive” style especially in the first half of the epistle to spur on thanksgiving and worship, while in the second half he uses more direct and succinct language to produce discrete ideas.<sup>216</sup> Lincoln’s view is tenable to some extent in that an effusive style is present in the earlier chapters. Yet, this thesis finds difficulty in fully accepting his view that in the second half Paul’s succinct stylish writing generates discrete ideas. The later chapters also bear an “effusive” style as Lincoln himself notices,<sup>217</sup> at least as in 4:1-3, 7-16; 5:25-27; 6:10-20. This style has an effect of unraveling Paul’s thoughts little by little, thus contributing to elucidating the authorial intention more concretely and clearly. Paul’s thought flow in the earlier chapters continues in the later chapters with a somewhat succinct style to make clear the authorial intention. This concise style, intermixed with an effusive style in the latter half, is not meant to produce discrete ideas *per se*, but rather to form individual propositions which support each other and thus shed light on Paul’s main, unified message(s).

Examined from a linguistic-literary point of view, the style of Ephesians is rather furnished with poetic-<sup>218</sup> (and hymnic-) style expressions exhibited in *parallelism*<sup>219</sup> (e.g.,

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analysis to the NT studies and present how it can be effectively applied to the interpretation of the NT Greek text with some help from exegetical analysis. Third, though Ephesians is not a formal rhetoric in genre, rhetorical/literary devices (e.g., rhetorical/literary underlining) are used due to their value in identifying the climactic point(s) of the discourse.

<sup>215</sup> Both Lincoln (*Ephesians*, xlvi) and Larkin (*Ephesians*, xviii) observe that the highly ornamental style of the first half of Ephesians appears again in 4:1-16. Both scholars agree that the same applies to 5:21-33 and 6:10-20.

<sup>216</sup> Lincoln, *Ephesians*, xlvi.

<sup>217</sup> *Ibid.*

<sup>218</sup> E.g., MacDonald (*Ephesians*, 295) argues the confessional statement of 4:4-6 proclaims unity “in the most poetic terms.” Hans Conzelmann and Andreas Lindemann (*Interpreting the New Testament*; Grand Rapids: Baker, 2011, 95) argues Eph 5:19 attests Christian poetry.

<sup>219</sup> As Osborne (*Hermeneutical Spiral*, 224-225) notes, parallelism is a hallmark of poetry. Parallelism is often used for grammatical and literary purpose to add rhythmical balance. Rigaux (*Letters of St. Paul*, 127) states, “Since Paul was a Semite whose daily nourishment was the Bible, he often has recourse to a stylistic technique known as *parallelism*, a fact which is so well established” (italics, his). See “Definitions,” xx.

antithetical or chiasmic)<sup>220</sup> and *repetition*.<sup>221</sup> Besides, *alliteration*,<sup>222</sup> *assonance*,<sup>223</sup> *tautologies*, *hendiadys*,<sup>224</sup> and *synonyms* can be presented to buttress the poetic style of Ephesians. Ephesians makes good use of these elements as well as of parallel and repeated expressions. Some scholars concede Ephesians' poetic style. William Larkin designates the style of Ephesians as "half poetic and half oratorical," based on his view that the style is like an orator's delivery of the message of divine, redemptive grace in Chapters 1-3 (doctrinal part), which is then craftily woven into the ethical part of Chapters 4-6.<sup>225</sup> William Bales also recognizes the poetic and lyrical style not only in Eph 2:11-22 but also in 6:14-19, where the highest number of appositive genitives appear.<sup>226</sup>

The text of Ephesians demonstrates Paul's stylistic language which testifies to the poetic style of the epistle. First, Ephesians boasts a "lofty" and "exalted" style, particularly in the first half.<sup>227</sup> Such stylistic language is frequently used in poetic writings, and it is vocalized in expressions such as refrain-like phrases. An example is present in 1:3-14, where God is blessed (or praised) with an "elegantly composed eulogy."<sup>228</sup> A threefold, refrain-like phrase εἰς ἔπαινον (τῆς) δόξης αὐτοῦ ("to the praise of his glory," vv. 6,<sup>229</sup> 12, 14) illuminates its poetic writing style. John Heil designates 1:3-14 as a poetic sentence in which "[e]ach of the six sub-units or elements comprising this second unit ends on a rather *rhythmic* note."<sup>230</sup> Particularly, he suggests that 1:3-6 is "artfully composed of three [1:3; 1:4; 1:5-6] poetic and rhythmic sub-elements."<sup>231</sup>

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<sup>220</sup> Cf. Peter O'Brien (*The Epistle to the Philippians*; Grand Rapids: Eerdmans, 1991, 188-189) notes a broad criterion for determining if a passage is poetic or hymnic: the presence of "*alliteration, chiasmus, and antithesis*" (italics, mine); Rigaux, *Letters of St. Paul*, 127.

<sup>221</sup> Cf. Lincoln, *Ephesians*, xlv-xlvi.

<sup>222</sup> See "Definitions," xix.

<sup>223</sup> See "Definitions," xix.

<sup>224</sup> See "Definitions," xx.

<sup>225</sup> Larkin, *Ephesians*, xvii.

<sup>226</sup> Bales, "Meaning," 231, who notes that "the author of Ephesians uses clusters of appositive genitives in contexts where he becomes poetic and dramatic." He views, however, 4:7-10 is less lyrical than the two passages.

<sup>227</sup> Arnold, "Ephesians," 238.

<sup>228</sup> *Ibid.*

<sup>229</sup> The phrase in Eph 1:6 includes τῆς χάριτος between δόξης and αὐτοῦ.

<sup>230</sup> Heil, *Ephesians*, 18. Italics, mine.

<sup>231</sup> *Idem*, 56.

Second, Ephesians manifests *antithetical parallelism* with the use of *simile*. Using the comparative particle *ὡς*, Eph 5:15 constructs parallelism with simile, *μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί* (“not as unwise [people] but as wise [people]”). This parallel expression forms an antithesis in meaning between the two adjectives (*ἄσοφοι* and *σοφοί*). Another expression which uses *ὡς* appears in Eph 6:6, *μὴ...ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δούλοι Χριστοῦ* (“not...as people-pleasers but as slaves of Christ”). This is also an instance of parallelism in the two expressions (*ἀνθρωπάρεσκοι* and *δούλοι Χριστοῦ*) showing an antithesis in concept, since the latter connotes “God-pleasers”<sup>232</sup> in contrast to “people-pleasers.” Third, as Lincoln<sup>233</sup> and Arnold<sup>234</sup> note, Ephesians exhibits *synonymy*, which takes on poetic flavor in order to emphasize important motifs. Such stylistic language can be manifest throughout the epistle including, for instance, in divine power: *κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ* (1:19, “according to the (powerful) working of his mighty power”); *κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ* (3:7, “according to the (powerful) working of his power”); and, *ἐν τῷ κρᾶτει τῆς ἰσχύος αὐτοῦ* (6:10, “in his mighty power”).

Fourth, Ephesians displays *alliteration* and *assonance* using concise linguistic style. An instance of alliteration appears in an expression, *καὶ συνήγειρεν καὶ συνεκάθισεν* (2:6). The same, initial consonant sounds (“κ” and “σ”) are repeated in succeeding words. An instance of assonance is present in an expression, *ἄσοφοι...σοφοί* (5:15). The same vowel sounds (ο and οι) are repeated in succeeding words.<sup>235</sup> Fifth, Ephesians shows *hendiadys*, which makes one unified image from two words (often having similar meanings) linked with *καί*. An instance is present in 3:12, *τὴν παρρησίαν καὶ προσαγωγὴν* (“bold (or free) access”).<sup>236</sup> While the noun *παρρησία* means “boldness” or “freedom (of speech),” the noun *προσαγωγή* denotes “access.” The two joined words emphasize the believers’ boldness or openness (freedom) of access to God in Christ.<sup>237</sup> In the ensuing expression *ἐν πεποιθήσει* (“in confidence”), which even forms an extended hendiadys by being linked to the previous expression, the idea of bold (or free) approach to God is stressed even further.<sup>238</sup> This is also

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<sup>232</sup> This interpretation is supported by the ensuing phrases, “doing the will of God.”

<sup>233</sup> Lincoln, *Ephesians*, xlv.

<sup>234</sup> Arnold, “Ephesians,” 238.

<sup>235</sup> Heil, *Ephesians*, 231.

<sup>236</sup> So Larkin, *Ephesians*, 57; Merkle, *Ephesians*, 97.

<sup>237</sup> Cf. Lincoln, *Ephesians*, 189-190.

<sup>238</sup> Cf. *idem*, 190.

an instance of alliteration which repeats the stop “π” (3x). Sixth, Ephesians also displays *chiasm*. An instance of *chiasm* is present in 1:23: A (πλήρωμα) – B (πάντα) – B’ (πᾶσιν) – A’ (πληρουμένου). The idea of “fullness” is repeated in A and A’ (a cognate noun and verb, respectively) and that of “all” in B and B’ (all adjectives).

Moreover, the presence of the poetic/hymnic<sup>239</sup> style of language in Ephesians also testifies to its poetic style. An instance occurs in 5:14, ἐγείρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοι ὁ Χριστός (“Awake, sleeper! (and) Arise from the dead, and Christ will shine on you”).<sup>240</sup> Peter Gosnell, accepting the presence of the hymnic material<sup>241</sup> in this verse, indicates it is composed of poetic expressions.<sup>242</sup> Another instance of the hymnic style appears in 2:14-18,<sup>243</sup> where Christ’s tearing down of the hostility between Jews and Gentiles forms one reconciled, unified body in him.

A subtle characteristic embedded in the presentation of the epistle suggests that Ephesians, drawing heavily upon this unique style, can be divided into four large segments (excluding the opening and closing section):<sup>244</sup> (1) 1:3-14; 1:15-23; (2) 2:1-3:13; 3:14-21; (3) 4:1-16; 4:17-6:9; and (4) 6:10-20. The first part of each segment (1:3-14; 2:1-3:13; 4:1-16) – with the exception of the last segment (6:10-20) – represents Paul’s marvelous *revelation* or *revelatory insights*.<sup>245</sup> Its presentation is characterized by a reflection of joyful astonishment – in line with a “lofty” and “exalted” poetic style – due to the profundity of what Paul has fathomed. He is thrilled at *pouring out* (in an “effusive” style) what he has received from God most likely through wisdom (1:8, 17; 3:10) and revelation (1:17; 3:3). The second part of each segment, on the other hand, expresses either uplifting *prayers* (1:15-

<sup>239</sup> Benjamin Edsall and Jennifer Strawbridge, “The Songs We Used to Sing? Hymn ‘Traditions’ and Reception in Pauline Letters,” *JSNT* 37/3 (2015), 296, who argue that the term ὕμνος (“hymn,” 5:19) was an element comprising a “poetic meter” in Greek literature.

<sup>240</sup> So Larry Hurtado, *Lord Jesus Christ* (Grand Rapids: Eerdmans, 2003), 147; Martin, “Approaches,” 238; Jerome Murphy-O’Connor, *Paul the Letter-Writer* (Collegeville: Liturgical Press, 1995), 36.

<sup>241</sup> Osborne (*Hermeneutical Spiral*, 236-237) notes the purpose of using hymnic materials in epistles: “The creeds and hymns utilize *poetic* format to present cardinal New Testament doctrines, especially christological truth...Eph 2:14-18; 5:14” (italics, mine).

<sup>242</sup> Peter Gosnell, “Behaving as a Convert” (*PhD diss.*; University of Sheffield, 1992), 199.

<sup>243</sup> So Osborne, *Hermeneutical Spiral*, 236-37. Cf. Jack Sanders, “Hymnic Elements in Ephesians 1–3” *ZNW* 56 (1965), 232, who views Eph 2:14-16 as a hymn, and 1:20-23 and 2:4-7, as a possibility. Sanders also argues that Eph 1:20-2:7 “gives evidence of a hymnic alteration and expansion of Col 2:10-13.” Some construe Eph 1:3-14, too, as a hymnic style. Sanders (“Hymnic Elements,” 232) argues the passage “is or contains a hymn or part of a hymn.” Rigaux (*Letters of St. Paul*, 141-143) argues the passage is a “[h]ymn concerning God’s plan of salvation.”

<sup>244</sup> On the importance of the letter body in terms of its purpose, see Aune, *Literary Environment*, 188.

<sup>245</sup> See “Definitions,” xxi.

23; 3:14-21) or inspiring *exhortations* (4:17-6:9), both of which are established on the basis of the revelatory insights of the first part. Whereas a sublime style or a “lofty,” “exalted” poetic style is manifest in the passages of prayers, an “effusive” style (mingled with a concise style) illuminates the part of exhortations. In this way Ephesians’ structure reveals a three-cyclic pattern of revelatory insights and prayers-exhortations, followed by a literary conclusion (6:10-20) which an “effusive” style fills. The indicative mood dominates the passages of revelatory insights and prayers, while the imperative mood<sup>246</sup> predominantly fills the passages of exhortations and conclusion.

Therefore, based on the examination of the text, this thesis categorizes the genre of Ephesians as an *epistle* (or a letter) and its style as a unique combination of *poetic* (and *hymnic*) and *effusive* styles, rather than a mixture of (rhetorically) epideictic and deliberative. The reason the style is designated thus lies in an observation that Ephesians is full of literary expressions and features normally used in poetry, though not strictly poetic in form like the Psalms or Col 1:15-20. In this sense, it is extraordinary that Ephesians is considerably saturated with the poetic style of language,<sup>247</sup> though it is an epistle. This thesis thus calls Ephesians *a public discourse decorated as poetic, displayed as effusive, and dressed as epistolary*.

## 5. The Scope of the Study

This study approaches the text of Ephesians as a written discourse<sup>248</sup> in light of the author’s thought flow from paragraph to paragraph while always keeping the overall context in mind. The study discusses the epistle’s structure, the main message of each paragraph (and of each section within it), the author’s flow of thoughts, and the process of identifying the author’s main intention. Supported by these discussions, this study seeks to achieve its aims in line with the following guidelines.

1. This study follows the text – not the paragraph divisions – provided by NA<sup>28</sup>, since this is currently the most up-to-date extant version of the Greek NT and the standard text for all NT scholars.

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<sup>246</sup> See “Definitions,” xx.

<sup>247</sup> Cf. Wright (*Faithfulness*, 453) also discerns the poetic style of Ephesians, noting, “He [Paul] brought together the genres of ancient Hebrew poetry and prophecy...He was capable of powerful and lyrical passages which show a poetic touch and an almost Beethoven-like ability to move from thunder and lightning to soft moonlight and back again.”

<sup>248</sup> See “Definitions,” xxi.

2. This study mainly concerns an analysis of the text of Ephesians rather than its historical setting. This, however, does not mean that contextual setting is all together ignored. This thesis assumes the historical context in which the author is situated to be the early 60s, i.e., several years before Paul's death.<sup>249</sup> This contextual setting, which may be inferred from the best available literary backdrop,<sup>250</sup> is applied to the extent which it can be beneficial for interpreting the epistle's primary authorial intention.
3. Discussions on theological issues pertinent to the interpretation of the text are not investigated in greater detail than necessary. This is not because this study avoids being involved in theological debates or ignores the importance of theological implications in interpreting some texts, but because the main methodology this study employs is a linguistic-literary<sup>251</sup> analysis. Yet, at points where it is judged to be necessary to bring in theological issues, this study discusses them in an appropriate way and in a fair length.
4. Though not every textual critical issue is discussed, at points where it is judged to need to investigate textual critical matters this study provides the most likely acceptable reading. The appropriate reading is established on the stronger internal and external evidence. The discussions are presented to the extent which they will be further conducive to textual appreciation.
5. Any inference or conclusion regarding the purpose, central message(s), or structure of Ephesians are not directly drawn upon its relationship with the epistle to the Colossians, though the presence of similar elements is recognized.<sup>252</sup> The

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<sup>249</sup> Pace Lincoln, *Ephesians*, lxxxv-lxxxvii.

<sup>250</sup> E.g. Acts.

<sup>251</sup> See "Definitions," xx.

<sup>252</sup> Many scholars suggest that the study of Colossians is very fruitful for studying Ephesians in that both epistles share some identical thoughts and have literary similarities. So Carson and Moo, *Introduction*, 520-21. Concurring with O'Brien (*Ephesians*, 14-21) and Best ("Who Used Whom? The Relationship of Ephesians and Colossians," *NTS* 43/1 (1997), 79), this thesis acknowledges the literary *similarities* of the two epistles. Their similarities can be found in: (1) literary style: with the use of the same, unique vocabulary, e.g., "make alive together with" (συζωοποιέω) (Col 2:13; Eph 2:5) and "raise up with" (συνεγείρω) (Col 2:12; 3:1; Eph 2:6); (2) structure and thematic development: Lincoln (*Ephesians*, xlviiii-1) views that Ephesians 2:1-10 as the "more developed counterpart" of Colossians 1:13-14 structurally and thematically; and (3) unique theological or thematic concepts, including Christ as the head of the church, his body (Col 1:18, 24; 2:19; Eph 1:23; 4:15-16), exhortations to take off the old self and put on the new self (Col 3:8-14; Eph 4:22-24), the list of vices and virtues (Col 3:5-17; Eph 4:17-5:20), and the household code (Col 3:18-4:1; Eph 5:22-6:9). See further O'Brien, *Ephesians*, 8-20; Arnold, *Ephesians*, 52-54. Nonetheless, the arguments of Ephesians' literary (linguistic, thematic, and structural) *dependence* on Colossians are not very convincing because there are also a number of differences between them (not necessarily limited to): First, the eulogy of Ephesians 1:3-14, followed by thanksgiving and intercessory prayer, makes the

main focus of this study is the epistle of Ephesians itself rather than its any sort of comparative study with the other Pauline epistles.

## 6. The Contribution of the Study

A careful linguistic-literary study of the text and structure of Ephesians for better discerning its primary purpose is expected to contribute to the study of Ephesians as follows.

1. This study will seek to present the most plausible structure of Ephesians, as the analysis thoroughly investigates its structural division from a linguistic-literary point of view. The relevant discussions, thus, will shed new perspective on the structure and challenge some contemporary scholarly understandings of the structure.
2. This study will be crucial for better comprehending how the structure of Ephesians and its interpretations in connection with the author's thought flow can be helpful for uncovering the primary purpose of the epistle.
3. This study will introduce the usefulness of the application of discourse analysis for better interpreting the text of Ephesians as a whole, without ignoring the help of exegetical study at a low level.
4. This study will present the significance of the literary devices/features conveyed in Ephesians in discerning the climactic point(s) of the entire discourse, called "focal prominence"<sup>253</sup> or "peak(s)."<sup>254</sup>
5. Finally, this study will seek to shift current conceptions about the main purpose and structure of Ephesians.

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letter distinctive from Colossians (O'Brien, *Ephesians*, 15). Second, the two epistles' thematic or theological emphasis is also distinctive. We are in full agreement with O'Brien (*Ephesians*, 13, 19), that whereas Colossians' principal emphasis is christological, Ephesians' primary emphasis is ecclesiological. Third, a specific threat to the church (Col 2:8-23) motivates the author to send Colossians, but no such evidence can be found in Ephesians. Therefore, due to several distinctive characteristics of Ephesians this thesis focuses on Ephesians only rather than a comparative study with Colossians (the latter is a possibility for further study); and so, although there is a possible literary relationship between Ephesians and Colossians, this does not affect this thesis.

<sup>253</sup> See "Definitions," xx.

<sup>254</sup> See "Definitions," xx.

## Chapter 2: Methodology

The aim of this thesis is to answer the key question: “What is the primary purpose of writing Ephesians?” In offering a proper answer the question also brings its associated, main interest, “Which paragraph plays the most decisive role in identifying the primary purpose of writing Ephesians?” To complete the aim of the thesis, this study requires first an understanding of the overall structure of Ephesians.<sup>1</sup> What is needed to understand the structure is an understanding of how Paul, the author, advances his train of thought (e.g., expositions) in this written text. For a better picture of that, it is essential to comprehend the text as a unified whole beyond the sentence level.<sup>2</sup> The importance of the interpretation of a text (discourse) at a macro-level rather than a micro-level is emphasized by Andreas Köstenberger and Richard Patterson who note, “Importantly, the proper textual unit at which meaning is to be discerned is not the individual word, the phrase, or even the sentence but the larger discourse, that is, the paragraph level and ultimately the entire document of which a given word, phrase, or sentence is a part.”<sup>3</sup> It is also necessary to interpret long, complex passages that exist in Ephesians. *Discourse analysis*,<sup>4</sup> called “text-linguistics,” is the methodology used in this study to understand the text better as a whole.<sup>5</sup> The appropriate use of discourse analysis, due to its characteristics, can be useful to comprehend lengthy, complex passages of Ephesians as well as to employ a *balanced, holistic* approach to the text beyond the analysis at the sentence level.<sup>6</sup> This analysis is a linguistic-literary analysis, and involves

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<sup>1</sup> Levinsohn (*Discourse Features*, 191, 195) argues segmentation relies on, and is influenced by, purpose. Concurring with his opinion, this study assumes structural analysis of Ephesians is a valid way of answering the question.

<sup>2</sup> A broad account of discourse analysis is given as an attempt to “how language uses patterns in units larger than the sentence.” David Clark, “Discourse Structure in Ephesians, with Some Implications for Translations,” *BT* 58/1 (2007), 41.

<sup>3</sup> Köstenberger and Patterson, *Biblical Interpretation*, 575-576.

<sup>4</sup> Porter introduces discourse analysis: “Within the discipline of linguistics, one of the most important and most widely discussed and investigated areas of research is discourse analysis or text-linguistics.” Stanley Porter, “Discourse Analysis and New Testament Studies: An Introductory Survey” In *Discourse Analysis and Other Topics in Biblical Greek* (ed. Stanley Porter and D. A. Carson; Sheffield: SAP, 1995), 17. Porter and Clarke (“What is Exegesis?,” 10) describe discourse analysis as “a[n] [alternative] form of exegesis dependent upon many of the valuable insights of modern linguistics.”

<sup>5</sup> Best (*Ephesians*, 74) suggests, “To establish the purpose of the letter it must be looked at as a whole and minor interests and sections must not be elevated to a primary position.”

<sup>6</sup> George Guthrie, “Discourse Analysis” In *Interpreting the New Testament* (eds. David Black and David Dockery; Nashville: B&H, 2001), 257.

interpreting the grammar<sup>7</sup> (syntax) and meaning (semantics)<sup>8</sup> of not merely phrases or clauses at a low/micro-level, but also, more importantly, the relationship between paragraphs at a paragraph-to-paragraph level (i.e., a high/macro-level). The analysis' real value is that the reader of the message can "see the communication in its full extent – not merely verse by verse – so that the subsequent detail comments may not violate the overall message."<sup>9</sup>

Thus discourse analysis can be a right counterpart to *grammatical-historical exegesis*,<sup>10</sup> a traditional exegetical method.<sup>11</sup> This is because grammatical-historical exegesis, though far from focusing only on a micro-level (e.g., clauses, sentences), considerably (often primarily) focuses on the specifics of that level, while discourse analysis tends to be more focused on a macro-level while not ignoring the details of the analysis of the text at a micro-level (thus a "balanced," "holistic" approach). Rather than focusing too much on minute details of the low-level structure, discourse analysis pays more attention to the development of the author's train of thought from paragraph to paragraph (i.e., high-level structure). Yet discourse analysis offers a balance in the analysis between the low-level and the high-level through a cyclic approach.<sup>12</sup>

Using this method, the study seeks to construe *what* and *how* the author is meant to communicate with his readers as the epistle unfolds his intended messages through his instructive and exhortative discourse. The "what" part answers the question of what the primary purpose of Ephesians is; and this is the main goal and motivation of this study. The "how" part, on the other hand, concerns the way the text generates the author's thought

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<sup>7</sup> See "Definitions," xx.

<sup>8</sup> Louw (*Semantics*, 88-89) notes semantics "is concerned not only with words or even sentences, but also with the relations that permeate an entire argument. The analysis of this is at present called 'discourse analysis' or 'text analysis.'" See "Definitions," xxi.

<sup>9</sup> J. P. Louw, "Reading a Text as Discourse" In *Linguistics and New Testament Interpretation* (ed. David Black; Nashville: Broadman, 1992), 21. On the real value of discourse analysis, see Guthrie, "Discourse Analysis," 259-260, 267-268; Black, "Introduction," 10-13.

<sup>10</sup> For a definition of exegesis, see "Definitions," xix.

<sup>11</sup> Dennis Stamps, "Interpreting the Language of St. Paul: Grammar, Modern Linguistics and Translation Theory" In *Discourse Analysis and Other Topics in Biblical Greek* (Sheffield: SAP, 1995), 131-132, who thinks the goal of historical-grammatical (or historical-critical) exegesis is to understand the original author's intended meaning within the historical context, and its main concerns are grammar and translation. For a definition of grammatical-historical exegesis, see Craig Blomberg, "The Historical-Critical/Grammatical View" In *Biblical Hermeneutics: Five Views* (Downers Grove: IVP Academic, 2012), 27; and Milton Spenser Terry, *Biblical Hermeneutics* (New York: Phillips & Hunt, 1885), 203. Both emphasize history and grammar.

<sup>12</sup> See, "Definitions," xix.

flow.<sup>13</sup> Through a balanced, holistic approach to the text beyond the sentence level,<sup>14</sup> this study seeks to draw out the primary purpose of the discourse, thus answering the “what” part. The study answers the “how” part by exploring not only the syntactical structure and semantic interpretation of this discourse but also the author’s unique stylish arrangements of words, phrases, and clauses<sup>15</sup> and the genre of the discourse. *Colon analysis*, a specific type of discourse analysis and the methodological choice for this study, is performed to answer the “how” part, thus producing insightful information to answer the “what” part.

Through what emerges from the analysis, this thesis chiefly attempts to identify the principal message of the text, intended by the author. In this sense this study relies heavily on analyzing the overall train of thought, while carefully considering grammar, syntax, and semantics of the text. The approach to the text of Ephesians in this study is linguistic-literary in that colon analysis plays a foundational role particularly in the formation of the structure of the whole discourse. The method will also make the best use of the insightful ideas obtained from diverse linguistic principles, theories, and practices of discourse analysts, linguists, and NT interpreters. These insights will be used to identify where a paragraph is delimited from the following one, in what way the most prominent theme(s) of a paragraph influences the following paragraph, and so forth. Besides, wherever necessary, the method will embrace exegetical observations, i.e., in the analysis at a micro-level, to the extent which they are conducive to colon analysis in interpreting the central point(s) the author makes.

## 1. Definitions of Discourse and Discourse Analysis

In recent decades, particularly in 1980s and 1990s, many discourse analysts in linguistics have attempted to define discourse analysis in their own fields or applications. This was in the wake of the groundbreaking work of the linguist Zellig Harris<sup>16</sup> who first adduced

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<sup>13</sup> David Black (“Introduction” In *Linguistics and New Testament Interpretation*; Nashville: Broadman, 1992, 12) notes, “It is critical to realize that discourse analysis is not merely an investigation into the thought flow of a text, but is at heart an investigation into how the text *produces* [the] thought flow.”

<sup>14</sup> So Ibid.

<sup>15</sup> For instance, the examination of synonymy can serve as part of the evidence of the author’s unique style in that he tends to use uniquely the terms belonging to the same semantic domain. A principle is reflected that most synonymous words depend on their context. Anthony Thiselton, “Semantics and New Testament Interpretation” In *New Testament Interpretation* (ed. I. Howard Marshall; Exeter: Paternoster Press, 1977), 92-93.

<sup>16</sup> Zellig Harris, “Discourse Analysis,” *Language* 28/1 (1952): 1-30.

discourse analysis as a method for analyzing connected speech or writing larger than the sentence level. A consensual definition of discourse analysis is somewhat difficult to establish<sup>17</sup> due at least partly to the diversity of the scope the field of discourse analysis covers, thus the discipline of discourse analysis being “still emerging.”<sup>18</sup> Yet a point of agreement on defining discourse analysis exists. Since J. P. Louw first introduced discourse analysis to the NT studies<sup>19</sup> through his pioneering work, *Discourse Analysis and the Greek New Testament* published in 1973,<sup>20</sup> several NT scholars have developed their definitions. First, *discourse* is defined or described as: “any structural segment of language that is longer than a single sentence” (David Black);<sup>21</sup> “language above the sentence or above the clause” (Michael Stubbs);<sup>22</sup> “any coherent sequence of strings, any coherent stretch of language” (Peter Cotterell and Max Turner);<sup>23</sup> “any coherent sequence of phrases or sentences, whether a narrative, logical argument, or poetic portion of text” (Köstenberger and Patterson);<sup>24</sup> or (broadly) “any given set of verbal forms encoding” the message, which is “the meaning being expressed in a verbal communication” (Kathleen Callow and John Callow).<sup>25</sup> Callow and Callow also state that a discourse “is not simply an organised collection of words, [but] it is the distillation in verbal form of the thoughts and outlook of the communicator.”<sup>26</sup>

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<sup>17</sup> Jeffrey Reed, “Discourse Analysis as New Testament Hermeneutic: A Retrospective and Prospective Appraisal,” *JETS* 39/2 (1996), 223-224. Reed describes discourse analysis as “not easily defined” and “one of the least well-defined areas of linguistics.” David Black (*Linguistics for Students of New Testament Greek*; Grand Rapids: Baker, 1995, 138) also writes, despite the work of Louw (*Semantics*), discourse analysis is “one of the least understood branches of biblical linguistics at present.”

<sup>18</sup> Porter, “Discourse Analysis,” 18.

<sup>19</sup> Jan Nylund, “The Prague School of Linguistics and its Influence on New Testament Studies” In *The Language of the New Testament* (Leiden: Brill, 2013), 208; Stanley Porter and Andrew Pitts, “New Testament Greek Language and Linguistics in Recent Research,” *CBR* 6/2 (2008), 236; Constantine Campbell, *Advances in the Study of Greek* (Grand Rapids: Zondervan, 2015), 152; Porter, “Discourse Analysis,” 32.

<sup>20</sup> Louw, “Discourse Analysis.”

<sup>21</sup> Black, *Linguistics*, 138.

<sup>22</sup> Michael Stubbs, *Discourse Analysis* (Oxford: Blackwell, 1983), 1.

<sup>23</sup> Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (London: SPCK, 1989), 230. Cf. Richard Erickson, *A Beginner’s Guide to the New Testament Exegesis* (Downers Grove: IVP, 2005), 71, 222, who defines discourse as “any complete, self-contained act of communication.”

<sup>24</sup> Köstenberger and Patterson, *Interpretation*, 576-577.

<sup>25</sup> Kathleen Callow and John Callow, “Text as Purposive Communication: A Meaning-Based Analysis” In *Discourse Description* (eds. William Mann and Sandra Thompson; Amsterdam: John Benjamins Publishing, 1992), 5-6.

<sup>26</sup> *Ibid.*

Then, the definition of *discourse analysis* somewhat varies among linguists and scholars. It is defined broadly as: “the analysis of language in use” (Gillian Brown and George Yule);<sup>27</sup> “the study of any aspect of language use” (Ralph Fasold);<sup>28</sup> or “the linguistic analysis of naturally occurring *connected* spoken or written discourse” (Stubbs).<sup>29</sup> The majority, however, share a point of agreement on these definitions: discourse analysis is a study of the text at a macro-level as well as at a micro-level. Namely, it is to analyze the text at the discourse level beyond *the sentence level*, which is a major concern for *grammatical exegesis*, the “first stage” of the biblical exegesis.<sup>30</sup> Richard Soulen and R. Kendall Soulen narrowly define discourse analysis as “the linguistic analysis of texts larger than the sentence, in terms of the text’s internal factors (grammar, syntax, semantics, etc.).”<sup>31</sup> Black defines discourse analysis as “the attempt to study the organization of language above the sentence level. It is the study of larger linguistic units such as entire conversations or written texts.”<sup>32</sup> George Guthrie, considering its “balanced” characteristics, defines discourse analysis as “a process of investigation by which one examines the form and function of all the parts and levels of a written discourse, with the aim of better understanding both the parts and the whole of that discourse.”<sup>33</sup>

Although there is a point that linguists and scholars generally agree on in the definition of discourse analysis, they hold differing views on its scope. Jeffrey Reed simply defines it at its broadest level as “the study and interpretation of both the spoken and written communication of humans.”<sup>34</sup> According to Köstenberger and Patterson, the scope of discourse analysis is confined to discernment of linguistic or literary features of a discourse. They view discourse analysis as “a study of a textual unit for the purpose of discerning various features of the text such as boundary markers, cohesion, [and] prominence.”<sup>35</sup>

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<sup>27</sup> Gillian Brown and George Yule, *Discourse Analysis* (Cambridge: CUP, 1983), 1.

<sup>28</sup> Ralph Fasold, *The Sociolinguistics of Language* (Oxford: Blackwell, 1990), 65.

<sup>29</sup> Stubbs, *Discourse Analysis*, 1. Italics, his.

<sup>30</sup> William Stevens, “Grammatical Exegesis,” *The Old and New Testament Student* 9/4 (1889), 200, 204. The main concern of grammatical exegesis is a sentence, “a single complete thought,” and its object is “a [complete] translation of each sentence in a given passage.” For rules of grammatical exegesis, see *idem*, 199-203.

<sup>31</sup> Soulen and Soulen, *Biblical Criticism*, 56.

<sup>32</sup> Black, “Introduction,” 12.

<sup>33</sup> Guthrie, “Discourse Analysis,” 255.

<sup>34</sup> Reed, “Discourse Analysis,” 224.

<sup>35</sup> Köstenberger and Patterson, *Interpretation*, 613. For a definition of boundary markers, cohesion, and prominence, see “Definitions,” xix-xx.

Louw's scope of discourse analysis is set to thematic development and to translation. He describes discourse analysis as "a type of translation pointing to the gist of the argument developed in the text."<sup>36</sup>

Consequently, the hard work of defining discourse analysis, especially in relation to its diverse scope, makes the NT scholars who are unfamiliar with this methodological discipline hesitant to apply it to an interpretation of the NT Greek text. Hence, discourse analysis might be regarded as a discipline that still needs testing regarding its application to the Greek text. In fact, however, several biblical scholars have applied discourse analysis to specific NT Greek texts for better understanding the structure of a discourse, the intended meaning of the author, or the thematic development in a discourse.<sup>37</sup> Thus, as Reed positively observes, "Despite its variegated past and still somewhat unstable present, discourse analysis has established itself as a significant and most likely a long-term linguistic field of inquiry that will evolve both in methodology and application."<sup>38</sup>

## 2. Characteristics of Discourse Analysis

Based on the definition of discourse analysis, virtually all discourse analysts would agree that discourse analysis aims to analyze a discourse, i.e., "the whole passage."<sup>39</sup> Not only the sentence level but the whole discourse is the primary locus of any discourse analysis.<sup>40</sup> Discourse analysis concerns the accurate interpretation of the entire written text (discourse) by examining the syntactical, grammatical, and semantic relationship between a micro-level (e.g., clauses) and a macro-level (e.g., paragraph-to-paragraph). Discourse analysis concerns the entire discourse formally (i.e., using top-down/larger-scale<sup>41</sup> or bottom-up approach)<sup>42</sup>

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<sup>36</sup> Louw, "Discourse," 25.

<sup>37</sup> E.g., Johnson, *Ephesians*; Jeffrey Reed, *A Discourse Analysis of Philippians* (Sheffield: SAP, 1997); John Callow, *A Semantic and Structural Analysis of Colossians* (Dallas: SIL International, 2002); Guthrie, *Hebrews* (1994).

<sup>38</sup> Reed, "Discourse Analysis," 227.

<sup>39</sup> Kathleen Callow, "Patterns of Thematic Development in 1 Corinthians 5:1-13" In *Linguistics and New Testament Interpretation* (Nashville: Broadman, 1992), 194.

<sup>40</sup> Black, *Linguistics*, 172. Köstenberger and Patterson (*Interpretation*, 593-594) point out the significance of the characteristics of discourse analysis: Discourse analysis is "a relatively new method that holds considerable promise for biblical interpretation," and this stands on the recognition that "biblical interpretation should be conducted on the level of discourse rather than on the sentence or paragraph level."

<sup>41</sup> Black (*Linguistics*, 171) argues, "[B]ecause macrostructures dominate the composition and structure of texts, discourse is analyzed from the top down." See "Definitions," xxi.

<sup>42</sup> See "Definitions," xix.

and systematically<sup>43</sup> (i.e., through a cyclic approach).<sup>44</sup> The purpose of the analysis, then, is to interpret how main themes (messages) move forward and are shaped from a discourse unit (e.g., paragraph) to another discourse unit,<sup>45</sup> thus drawing out the original, intended meaning of the author.<sup>46</sup>

The initial, macro-level analysis exploring the entire discourse provides analysts with some insights concerning the trajectory of the author's thought flow.<sup>47</sup> The associated, ensuing merit of discourse analysis is elucidated by Guthrie: "Discourse analysis... moves from the micro- to the macro-level and back again, as many times as is necessary, attempting both to understand the dynamics within a unit [typically, a paragraph] and the role of that unit and its parts in the broader context of communication."<sup>48</sup> Though not all discourse analysts begin an analysis from a micro-level like Guthrie, his statement represents well a fundamental aspect (i.e., cyclic approach) of discourse analysis. Accordingly, discourse analysis which usually sees the forest before seeing the trees can be a valuable tool to discerning the main theme(s) and authorial intention of a discourse.<sup>49</sup> This is why it is necessary that a linguistic-literary analysis be used as the method to tackle the research question of this thesis. Thus, discourse analysis can be an attractive methodology which can be applied to the NT, particularly when a key concern is to ascertain the development of thematic progression or the inference of main messages.

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<sup>43</sup> Cf. Guthrie ("Discourse Analysis," 267) states that "in a systematic way, discourse analysis provides a framework for analyzing meaning relationships above the sentence level."

<sup>44</sup> As Porter and Reed point out, discourse analysis usually combines both a "top-down" and "bottom-up" interpretation of discourse. But, "Which direction one starts with is not as important as interpreting both 'up' and 'down' the text." Stanley Porter and Jeffrey Reed, "Greek Grammar Since BDF: A Retrospective and Prospective Analysis," *Filología Neotestamentaria* 4/8 (1991), 158. Louw (*Semantics*, 96) agrees.

<sup>45</sup> Osborne (*Hermeneutical Spiral*, 150-153, 518) helpfully points out: "Meaning (the author's intended meaning) results from the symmetry of the passage as a whole and not from the isolated parts."

<sup>46</sup> Callow, "Patterns," 194; Black, *Linguistics*, 170.

<sup>47</sup> A. B. du Toit, "South African Discourse Analysis in Theory and Practice," *Verbum et Ecclesia* 29/2 (2008), 387, who notes that "[d]iscourse analysis can be a most helpful exegetical tool if its practitioners would concentrate on what this method can do best, namely, to describe the argumentative flow and identify the main theme and sub-themes of a specific discourse."

<sup>48</sup> Guthrie, "Discourse Analysis," 259.

<sup>49</sup> A. B. du Toit, "The Significance of Discourse Analysis for New Testament Interpretation and Translation: Introductory Remarks with Special Reference to 1 Peter 1:3-13," *Neot* 8 (1974), 59, who asserts, "[T]he object of Discourse Analysis should always be to trace the course of the argument of the (Biblical) writer in order that his intention may be grasped."

Discourse analysts would concur that *context* is a crucial factor in understanding the *meaning* of the whole discourse,<sup>50</sup> since any discourse occurs in a situational (i.e., *contextual*) setting in which the author/speaker and the reader/listener naturally communicate for some reason(s). Grant Osborne expresses that “[m]eaning [in semantics study] is determined on the basis of the congruence of two factors: semantic field (the number of possible meanings at the time of writing) and *context* (which tells you which of the possible meanings is indicated in the passage).”<sup>51</sup> Köstenberger and Patterson agree with Osborne’s statement, and further insist that context must be given priority: “biblical concepts must be understood and interpreted within the context of the larger discourse of which they are a part.”<sup>52</sup> Louw and Eugene Nida note that “[s]ince any differences of meaning are marked by context, it follows that the correct meaning of any term is that which fits the context best.”<sup>53</sup> John Lyons also asserts, “Any meaningful linguistic unit, up to and including the complete utterance, **has meaning in context**. The context of the utterance is the situation in which it occurs.”<sup>54</sup>

Discourse analysis shares some commonality with grammatical-historical exegesis, in that both methods put significance on literary context, and concern grammar, syntax, and semantics.<sup>55</sup> However, the interpretive process of the latter uses a bottom-up approach whereas the former, either a top-down or bottom-up approach. But the main differences between the two, in general, are the inherent use of cyclic approach and “macroscopic”<sup>56</sup> interpretation of the text. In light of the nature, discourse analysis uses both, whereas

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<sup>50</sup> Stanley Porter and Jeffrey Reed, “Discourse Analysis and the New Testament: An Introduction,” In *Discourse Analysis and the New Testament* (eds. Stanley Porter and Jeffrey Reed; Sheffield: SAP, 1999), 16. On the importance of the context, see Terry, *Hermeneutics*, 219, who notes, “Many a passage of Scripture will not be understood at all without the help afforded by the context; for many a sentence derives all its point and force from the connexion in which it stands.” Rigaux (*Letters of St. Paul*, 127) also points out, “While the study of vocabulary is very important, the individual word bears its true meaning only within a given context. The context itself in turn is dependent on the larger complex, namely, the discourse.”

<sup>51</sup> Osborne, *Hermeneutical Spiral*, 518-519. Italics, mine.

<sup>52</sup> Köstenberger and Patterson, *Interpretation*, 628.

<sup>53</sup> Johannes Louw and Eugene Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains* (vol. 1; New York: United Bible Societies, 1989), xvi.

<sup>54</sup> John Lyons, *Structural Semantics* (Oxford: Blackwell, 1963), 23. Bold, his.

<sup>55</sup> Guthrie (“Discourse Analysis,” 260) observes the two disciplines are already “integrated,” noting that discourse analysis “incorporates all of what we normally consider exegesis,” whereas thorough exegesis “presupposes aspects of discourse analysis.”

<sup>56</sup> This concerns the interpretation of the whole discourse at a macro-level. Cf. Stanley Porter, “Greek Grammar and Syntax” In *The Face of New Testament Studies* (eds. Scot McKnight and Grant Osborne; Grand Rapids: Baker, 2004), 99, who explains, “Discourse analysis begins from the assumption that communication occurs in discourses, not in isolated or random sentences.”

grammatical-historical exegesis uses neither (though the exegetes practicing the latter may exist). This, however, does not reflect superiority of the former in interpretation of the text. It just suggests discourse analysis' potential strength in understanding the overall train of thought and its effective applicability to the NT studies, since its nature perhaps gives better interpretive insights at some points to comprehending the author's thought flow – and thus the main intention of the author. Nonetheless, the exegetes, unlike many others, who use a cyclic approach and macroscopic interpretation of the text in their adapted, exegetical process may recognize no major difference between the two in light of the interpretive process.

### 3. Characteristics of Colon Analysis and Definitions of the Terms Used

This section presents the characteristics of Louw's *colon analysis*, the method this study employs, and defines the terms used. A *colon* (c)<sup>57</sup> can be defined as “a structural unit having a particular syntactical form and a related semantic content [i.e., meaning].”<sup>58</sup> Each colon has a syntactical structure and a semantic function.<sup>59</sup> It is the “basic” structural unit<sup>60</sup> of a discourse<sup>61</sup> and a representation of surface structure.<sup>62</sup> A colon can be described as “a construction unit conveying a coherent piece of information [i.e., proposition],”<sup>63</sup> i.e., “a unit of syntactic cohesion.”<sup>64</sup> A colon is a syntactical unit which represents the smallest, coherent thought unit of the author in a discourse in which he seeks to express what is in his mind. Each colon represents a single, distinct, basic idea of what the author intends to convey. Namely, a colon is marked by the shortest proposition of the author. The justification for the use of the colon in analyzing the thematic development of discourse is that the colon is “the most closely linked complete construction,” i.e., syntactically it is “the

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<sup>57</sup> This is a borrowed term (*κῶλον*) from ancient Greek grammarians to signify “a unified stretch of language having an interrelated grammatical construction and expressing a coherent thought.” Louw, *Discourse Analysis*, vol. 2, 7, 13.

<sup>58</sup> Louw, *Semantics*, 106. Italics, his.

<sup>59</sup> Louw, *Discourse Analysis*, vol. 2, 25.

<sup>60</sup> Porter (*Linguistic Analysis*, 135) is incorrect in describing colon in Louw's colon analysis as “the highest unit of formal analysis.” Colon is the most *basic* unit rather than the highest unit.

<sup>61</sup> Louw, *Discourse Analysis*, vol. 2, 9, 14.

<sup>62</sup> See “Definitions,” xxi.

<sup>63</sup> Louw, *Discourse Analysis*, vol. 2, 10; Louw, *Semantics*, 103.

<sup>64</sup> Louw, *Semantics*, 106.

most easily identified unit,” and semantically it is “one of the most useful units since it is essentially equivalent to a so-called proposition.”<sup>65</sup>

Colon generally contains a nominal (subject) and verbal (predicate) element, called the *base matrix* of the corresponding colon. Due to containing a controlling verbal element, the base matrix usually reveals the core part of a “proposition,” i.e., the author’s basic, distinct thought unit. Any parts other than the base matrix in a colon are usually the qualifying elements, called *smaller units*. While a *sentence* may refer to “any complete thought expressed in [the] form of one or several independent clauses,”<sup>66</sup> a *colon* refers to the “smallest” linguistic unit containing a proposition, a thought flow, or an argument of the author. The two concepts in Greek text may be the same in some cases, but often the length of a colon is smaller than that of a sentence.<sup>67</sup>

A *paragraph* (P) is a cluster of colons semantically related to each other.<sup>68</sup> The paragraph is both a semantic and syntactical unit for its composition of colons, which are basically syntactical units. Compared to the colon, the paragraph is essentially “a cohesive unit in terms of its particular scope and topic [i.e., thematic unity].”<sup>69</sup> The paragraph is defined as “the largest readily perceptible whole developing the semantic content of a discourse,”<sup>70</sup> but it is also “the smallest sensible unit of a discourse to be taken separately while still having some autonomy of its own and exhibiting its own peculiar structural pattern.”<sup>71</sup> The paragraph is “the most relevant unit for the explication of the semantic content of a discourse” since it is “the largest unit possessing a single unitary semantic scope.”<sup>72</sup>

*Colon analysis*, a type of discourse analysis, is a linguistic method devised by Louw to investigate the Greek text syntactically and semantically on the basis of the relationship

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<sup>65</sup> *Idem*, 96.

<sup>66</sup> Köstenberger and Patterson, *Interpretation*, 578.

<sup>67</sup> For example, the expression, “Bill threw a ball and Hannah caught it,” is regarded as one compound sentence in English due to the existence of two independent clauses, but in colon analysis it is regarded as two colons. The expression, “Bill threw a ball while Hannah was running,” on the other hand, is regarded as one sentence and one colon, since a dependent clause qualifies “threw.”

<sup>68</sup> Louw, *Semantics*, 116.

<sup>69</sup> *Idem*, 98.

<sup>70</sup> Louw, *Discourse Analysis*, vol. 2, 5. A paragraph has its own unity (cohesion) marking a distinction from other paragraphs (25-26). See also Louw, *Semantics*, vii-viii.

<sup>71</sup> Louw, “Discourse Analysis,” 103. For the necessity of paragraph, see *idem*, 102-103.

<sup>72</sup> Louw, *Semantics*, 98.

between colons.<sup>73</sup> Through the syntactical relationships the semantic content is indicated. The colon structure<sup>74</sup> established based on the syntactic coherence of language and semantic cohesion determines a paragraph, which is formed in accordance with a unified or dominant theme, called the “main theme” (the most central message).

Note that a paragraph is built up with syntactical structure (form) and semantic function (meaning) of the text. It is semantically arranged by the same line of thoughts. From the discourse standpoint, a paragraph is the fundamental discourse unit through which a discourse is explained and a unified idea is conveyed, since it is a cohesive unit with a thematic unity.<sup>75</sup> Louw notes that “from the standpoint of the thematic development of a discourse, the paragraph is a more fundamental unit than the colon itself.”<sup>76</sup> On the necessity of working with paragraphs, Kathleen Callow points out, “Tracing the theme-line in nonnarrative material [e.g., epistles] is less straightforward [than narrative material] because of the variety of material involved, even within one discourse. The best approach is to work a paragraph at a time, while keeping the entire discourse in mind, and to assess for each paragraph the main thrust of its argument.”<sup>77</sup> Hence, by assessing the interrelationship between paragraphs, it is best to analyze the whole discourse using paragraphs for drawing out the main theme and, ultimately, primary purpose of the entire discourse. Within a paragraph, however, it is a colon that is the most basic discourse unit as a representative for expressing the smallest proposition the author desires to convey to the readers. Furthermore, as the smallest informational unit within a paragraph, a colon is syntactically structured and is clustered with other neighboring colons, thus forming a *section* (S) within a paragraph. As a paragraph shares a unified or dominant theme, so a section has its own distinct aspect under that theme of the paragraph.<sup>78</sup>

Louw’s model not only focuses on semantic analysis by seeking to reveal the main thought flow in a discourse, but also incorporates syntactical analysis, which is a starting point for analyzing the surface structure of a discourse.<sup>79</sup> In his model, semantic analysis fundamentally relies on syntactical analysis, which is represented in colon structure. Colon

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<sup>73</sup> For theoretical conceptions of colon and colon analysis, see Louw, *Discourse Analysis*, vol. 2, 1-27.

<sup>74</sup> See, “Definitions,” xix.

<sup>75</sup> *Idem*, 5-6, 25-26.

<sup>76</sup> Louw, *Semantics*, 116.

<sup>77</sup> Kathleen Callow, *Discourse Considerations in Translating the Word of God* (Grand Rapids: Zondervan, 1974), 56-57.

<sup>78</sup> A section is formed by a set of colons rather than by a Greek sentence.

<sup>79</sup> Louw, *Discourse Analysis*, vol. 2, 4.

analysis is performed based on colon structure. *Colon structure* can be defined as a syntactically constructed structure of a discourse through the grouping of a set of colons which are semantically-cohesive and syntactically-coherent. Colon structure is thus a structural representation of the logical syntactical relationships among colons; and those relationships interpret the unified semantic relationships among colons. Grounded on this syntactical structure, each paragraph whose constituent parts are colons is interpreted semantically. Often semantic interpretation is emphasized more than syntactical analysis, since it is presupposed that what the author intends to deliver as meaningful messages to his readers is more significant than how he expresses the messages in the surface structure. Yet, since these two aspects of colon analysis complement each other, this study examines whether they are harmonized with each other, in order to produce a well-coordinated syntactical structure of the discourse, thus for careful comprehension of its underlying meaning.

#### **4. Rationale for the Method of This Thesis**

Louw's colon analysis is one of the four major schools of discourse analysis: Summer Institute of Linguistics (SIL), Systemic Functional Linguistics (SFL), Continental European school, and South African school to which colon analysis belongs.<sup>80</sup> A discourse analysis approach of SIL, a North American model, has been influenced by linguists and Bible translators such as Kathleen Callow, Stephen Levinsohn, and Robert Longacre. Their main analytical approach, called *Semantic and Structural Analysis* (SSA), has been applied to several NT texts such as Ephesians,<sup>81</sup> Colossians,<sup>82</sup> and Romans.<sup>83</sup> Their goals and values mostly lie in their contribution to Bible translation. However, their method is criticized because it tends not to exceed the sentence level.<sup>84</sup> A discourse analysis of SFL, an English and Australian model, usually represented by M. A. K. Halliday's model, has been promoted by linguists and scholars such as Stanley Porter and Jeffrey Reed. Although scholars applying this methodology to the NT texts tend to be more numerous, some limitations of

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<sup>80</sup> Porter and Pitts, "New Testament Greek Language," 236. For the categorization of these major schools, see Porter, "Discourse Analysis," 24-35; and Campbell, *Advances*, 150-152.

<sup>81</sup> Johnson, *Ephesians*.

<sup>82</sup> Callow, *Colossians*.

<sup>83</sup> Ellis Deibler, *A Semantic and Structural Analysis of Romans* (Dallas: SIL International, 1998).

<sup>84</sup> Porter, "Discourse Analysis," 24-27; Campbell, *Advances*, 150-151, 151fn8, 190-191, who rightly argues Porter's criticism is an overstatement. Yet, Campbell agrees at least partially with Porter, that the SIL model is good for "gritty, Greek-based, clause-level analysis."

this approach emanate from within its own circle. Porter points out that this model demands a daunting task, “a complete re-thinking of how the language of the New Testament is viewed,” even at several levels.<sup>85</sup> The issue of “return for effort” is also pointed out.<sup>86</sup> This model might be good for “broad, discourse-level consideration of coherence,”<sup>87</sup> and perhaps there might be some truth in Porter’s observation that “this model has the most to offer discourse analysis.”<sup>88</sup> Nonetheless, this approach has been originally developed in English, not in Greek.<sup>89</sup> Hence, this may be a fatal limitation of this model, since the text this study treats is the Greek text. The model of the Continental European school is not very influential and has been evaluated as “the least cohesive.”<sup>90</sup>

The model of the South African school is chiefly represented by Louw. While acknowledging different, potential merits and weaknesses of these schools of discourse analysis, this study chooses Louw’s colon analysis, one of the most influential discourse analyses – though its impact currently seems on the wane compared to the influence of SIL or Halliday’s model.<sup>91</sup> Porter notes, “In many ways the South African school has perhaps had the most far-reaching influence on both the theoretical and applicational developments of discourse analysis of the New Testament.”<sup>92</sup> Unlike Halliday’s model, Louw’s model is developed in relation to the Greek text. Unlike the SIL model, Louw’s model goes beyond the sentence level.<sup>93</sup> Even if Louw’s model can be criticized because the structure of colon

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<sup>85</sup> E.g., the way this model defines and considers a discourse. Porter, “Discourse Analysis,” 29.

<sup>86</sup> *Idem*, 29-30.

<sup>87</sup> Campbell, *Advances*, 191.

<sup>88</sup> Stanley Porter, *Linguistic Analysis of the Greek New Testament* (Grand Rapids: Baker, 2015), 136.

<sup>89</sup> Stanley Porter, “Systemic Functional Linguistics and the Greek Language: The Need for Further Modeling” In *Modeling Biblical Language* (eds. Stanley Porter, Gregory Fewster, and Christopher Land; Leiden: Brill, 2016, 10), who expresses some potential limitations of SFL in its working with ancient languages. SFL is “first and foremost a theory of the *English* language, needed to be re-modeled and re-theorized for the study of an ancient, morphologically intense [or rich] and non-configurational language such as ancient Greek” (italics, his). He adds that “in so many ways it cannot help that its major theoretical framework is highly reflective English grammar – sometimes perhaps even unwittingly so” (47). Campbell (*Advances*, 151) also points out that this approach “has not been ‘mapped’ into Ancient Greek yet.” Cf. Stamps (“Interpreting,” 139) argues, “[T]he Greek of the New Testament is structurally different from English...So any explanation of New Testament Greek with reference to English grammar falls into a ‘translation’ gap.”

<sup>90</sup> Campbell, *Advances*, 151. For its assessment, see *Ibid.*; and, Porter, “Discourse Analysis,” 31-32.

<sup>91</sup> Porter, “Discourse Analysis,” 32-35; Campbell, *Advances*, 150-152; Porter and Pitts, “New Testament Greek Language,” 235-241.

<sup>92</sup> Porter, “Discourse Analysis,” 32.

<sup>93</sup> *Idem*, 32-33. Porter notes that Louw’s important work such as *Semantics* (1982) covers the concept of semantics which is extended “beyond the sentence level, that is, to the level of discourse.”

relationships created (i.e., colon structure) is “somewhat subjective,”<sup>94</sup> this potential weakness is expected to be overcome as long as a principle of constructing colon structure is consistently applied and the assumptions in applying it to the text are reasonably established. Furthermore, even Porter who critically assesses this model praises it: “[i]n many ways this [Louw’s colon analysis] is the most well-coordinated school of thought in discourse analysis. The widespread influence of the model has been noteworthy.”<sup>95</sup>

Based on these observations, this study uses an “adapted” version of Louw’s colon analysis. The method is *adapted* in that it entails a “cyclic” approach which is often used in the practice of discourse analysis<sup>96</sup> but which is not specified by Louw along with the detailed process of the macro- or micro-level analysis. The rationale for the use of an adapted colon analysis as the choice of method is fourfold. First, the central motivation is the need to illuminate the development of the main messages or thematic thoughts of the text<sup>97</sup> so that the analysis would better discern the author’s primary purpose conveyed in the text.<sup>98</sup> The discernment might be limited to some degree in case the analysis is primarily focused on a micro-level. The interpreter may attain a general idea on the point each sentence makes through the grammatical and syntactical relationships among subjects, verbs, and other elements (e.g., participles). Besides, he/she may lay a solid ground for “translation” of each sentence. Yet, in understanding the overall thematic development and identifying the main purpose of a discourse this type of interpretive method may as well be assisted by the analysis whose intrinsic practice puts more emphasis on a macro-level (i.e., macroscopic).<sup>99</sup> A macroscopic approach prioritizes the interpretation of larger discourse units (i.e.,

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<sup>94</sup> Campbell, *Advances*, 152; See also Porter (Discourse Analysis,” 33-34) whose criticism may be tenable.

<sup>95</sup> Porter, “Discourse Analysis,” 33.

<sup>96</sup> See Guthrie, “Discourse Analysis,” 259-262.

<sup>97</sup> On the purpose of colon analysis, Louw (*Semantics*, 127) states, “Part of the justification for a discourse analysis based on colon structure is precisely this fact that the basic thrust of a text can be determined through the use of linguistically motivated methods. This type of discourse analysis aims at unfolding an arrangement or schematization of thought in order to promote a better understanding of a text.”

<sup>98</sup> Köstenberger and Patterson (*Interpretation*, 593-594) note that the purpose of discourse analysis is “the accurate discernment of the authorial intention expressed in a given text.”

<sup>99</sup> Schreiner (*Pauline Epistles*, 97-98) argues, “Tracing the structure of the argument in the Pauline Epistles is the most important step in the exegetical process. One of the weaknesses in many commentaries today is the failure to trace the argument in each paragraph, and then failure to explain how each paragraph relates to preceding and following paragraphs [For the same criticism, see Cotterell and Turner, *Linguistics*, 223-225]. Instead, commentaries often focus on individual words and verses. Readers gain much knowledge about individual elements of the text, but they do not acquire an understanding of the argument of each paragraph or of the complete text.”

paragraphs) and their relationships. The approach aims to see the forest before seeing each tree in detail by initially construing the overall thematic progression based on the principal message(s) drawn from each paragraph, and with those data the interpreter is better equipped to go deeper to draw out the most central message(s) and thus the major purpose of the discourse intended by the author.<sup>100</sup> This is why this study requires an adapted colon analysis. Colon analysis pays particular attention to understanding the text *as a whole* through a macro-level analysis without being limited to interpreting the text through a micro-level analysis.<sup>101</sup> Black notes, “To do discourse analysis is to recognize that the interpreter is no longer analyzing mere words and sentences but moving beyond this level of language and asking important questions about the text as a whole.”<sup>102</sup>

Hence, with the application of top-down and cyclic approach, colon analysis facilitates the tracing of the thought flow of the author from proposition (colon) to proposition, and from paragraph to paragraph. Moreover, colon analysis installed with a macroscopic approach is conducive to understanding how the structure of the discourse and each paragraph is formed. Thus, this method can be particularly useful for construing long and complex Greek sentences (e.g., Eph 1:15-23).<sup>103</sup> Colon analysis does not analyze a long

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<sup>100</sup> Robert Thomas (“Modern Linguistics Versus Traditional Hermeneutics,” *The Master’s Seminary Journal* 14/1 (2003), 40-41) argues against discourse analysis due to its potential subjectivity: “In taking a larger section of material to analyze before probing the details within that section, a person can come up with a goodly number of different understandings of what an author meant.” However, the present author thinks: (1) subjectivity also exists in grammatical-historical exegesis; and (2) discourse analysis – particularly this study’s adapted colon analysis – often uses cyclic approach so that sufficient detailed data at a micro-level are also examined even if those data were not available for a macro-level interpretation; and those data are provided as an aid to understand as close as possible the central message(s) of each paragraph and its relationship to other paragraphs at a macro-level.

<sup>101</sup> Guthrie, “Discourse Analysis,” 259. Colon analysis examines the paragraph-to-paragraph relationship as well as the major point(s) of each paragraph before investigating the constituents in detail at a micro-level, and repeats a cyclic analysis at both the macro- and micro-level. In this sense, this aspect can contribute to overcoming the potential limitation in the nature/emphasis which grammatical-historical exegesis inherently has, particularly in construing the overall message(s) of the whole discourse and the principal message(s) of each paragraph. This is the primary benefit of an adapted colon analysis over grammatical-historical exegesis. But note that this claim of preference is valid *only* in this specific case of interpretation – not as an interpretive method *per se*, but as a suggestion of a possible complementary exegetical tool to grammatical-historical method.

<sup>102</sup> Black, “Introduction,” 13.

<sup>103</sup> So Arnold, *Ephesians*, 98. Cf. NA<sup>28</sup> prints this passage as two sentences: vv. 15-19 and 20-23. One determines where a sentence begins in Greek by identifying the end of the last sentence and recognizing a Greek verb in the indicative mood rather than non-indicative mood (which is dependent on the former). The end of a Greek sentence is marked by observing: (1) the end of all qualifying elements of the main verb; and (2) the beginning of a new indicative verb (in the next sentence). That is, from an exegetical standpoint, a Greek sentence begins from the first word of, and ends in the last word of, the construction of an independent clause and all the elements (e.g., dependent clause) that qualifies it. For instance, Eph 4:11-16 is one Greek sentence. So Thileman, *Ephesians*, 262.

Greek sentence based primarily on grammar and syntax. This would make analysing the thought flow of a core message/theme both difficult and complicated. Rather, colon analysis divides the sentence into a series of propositions which represent the smallest statements of the author's distinct idea (i.e., centering on a verbal idea plus (at least an implicit) subject). Thus, it can be effective to see how the author's thought flow progresses from one proposition to another, and from one paragraph to another.

For instance, Eph 1:3-14, another long Greek sentence,<sup>104</sup> can be divided into seven colons: vv. 3, 4, 5-6, 7-8, 9-10, 11-12, and 13-14 (by Louw).<sup>105</sup> Historical-critical exegetical practice through a phrasing (or sentence) diagram would represent this passage as one long sentence due to the dependency among the syntactical elements (as the present author would do similarly), whereas Louw's colon analysis marks each smallest thought unit that entails a nominal and verbal idea as a *colon*. Thus, rather than understanding the meaning of this long Greek text by focusing on producing a long translation with every detailed exegetical observation made on each syntactical element, colon analysis captures a series of points that each thought unit unravels and the relationship among the thought units (thus marking *sections* within the paragraph), in order to understand the main point of this paragraph.<sup>106</sup> In this sense, colon analysis can be effective in comprehending the overall progression of the core message(s) from paragraph to paragraph, particularly in interpreting a long, complex Greek text.

Second, colon analysis facilitates the discernment of prominent themes. Colon analysis helps the interpreter to grasp what the author emphasizes in a paragraph and how the emphasized points are related to other paragraphs. By tracing the prominent themes in

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<sup>104</sup> So H. P. Hamann, "Church and Ministry: An Exegesis of Ephesians 4:1-16" *LTI* 16 (1982), 121.

<sup>105</sup> Though Louw calls his interpretation on Eph 1:3-14 simply "discourse reading," the present author observes this is his colon analysis. J. P. Louw, "A Discourse Reading of Ephesians 1.3-14" In *Discourse Analysis and the New Testament* (Sheffield: SAP, 1999), 312. The only difference of the analysis of the present author from his is that Eph 1:8 forms another colon, led by a relative pronoun ἧς. A similar case is observed by Louw who shows in his colon analysis of Romans a relative pronoun ὃς in a clause (colon 6, c6), ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ (Rom 2:6), which begins a new colon, is "not a mere relative pronoun adding a descriptive element to θεοῦ at the end of c5 (v. 5), but is rather a connective particle equal to καὶ οὗτος." Louw, *Discourse Analysis*, vol. 2, 40-42. This point may be significant in case such colon reveals thematic prominence or considerable contribution to thematic progression of the corresponding paragraph. C6 of Romans 2:1-16 (P5) is significant as Louw explains: "a prominent feature of the argument." The chiasmic representation of the second section (vv. 6-11) of Rom 2:1-16 – "God will judge deeds": c6 and c11 (v. 11), "good": c7 (v. 7) and c10 (v. 10), and "bad": c8 (v. 8) and c9 (v. 9) – facilitates the recognizance of the significant position of c6 in this section, "the pivot point" of this paragraph. The main argument of this paragraph is "God's judgement is righteous – man will be judged according to his deeds."

<sup>106</sup> In his analysis, Louw ("Discourse Reading," 314-315) treats 1:3-14 as seven demarcated units, among which six units serve as reasons for the first unit. The paragraph, he concludes, is "a laudatory elaboration on God's involvement with us."

paragraphs the central message of the discourse can be discerned. Establishing the core message then, along with the discourse's "high point" (i.e., the most climactic/focused part from the prominence<sup>107</sup> standpoint), makes it more likely to identify the primary purpose of the whole discourse.

Third, colon analysis strikes a good balance between syntactical structure and semantic function of the Greek text while carefully examining the results acquired from both syntactical and semantic analysis. This method begins with syntactical analysis represented by the analysis of a surface structure, in order to produce a series of colon structure. Because the surface structure clearly shows "how an author chose to present his message," it is "fundamental to a valid semantic interpretation."<sup>108</sup> The method also conducts semantic analysis based on the relationship among colons within a paragraph and the paragraph-to-paragraph relationship, so as to ascertain the underlying meaning of the surface structure.<sup>109</sup> The semantic analysis involves close investigation into the semantic/thematic relationship among colons and sections in each paragraph and among paragraphs, so that a central message (or unified theme) of each paragraph and the entire discourse can be revealed, respectively.

Fourth, colon analysis is beneficial in decision-making because it facilitates drawing out the main theme(s) of each paragraph and the primary intention of the whole discourse using the various, well-known linguistic-literary features (called "discourse markers") which linguists and discourse analysts (and even exegetes) frequently use when interpreting a discourse/text. Even if it cannot be definitely claimed that the use of these tools would enhance the credibility of the final proposal of the method in achieving the goals of this study, they are substantially helpful in this study in that they can provide a control against mechanical<sup>110</sup> analysis performed by the interpreter. The linguistic-literary support that colon analysis receives through the proper (i.e., logical) usage of such features can assist the interpreter to produce data closer to the core message(s) of the discourse that was originally planned by the author. Though subjective judgments are still required at certain points in the analysis, the linguistic-literary features can also assist the interpreter to stay far from his/her

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<sup>107</sup> On the importance of prominence in a discourse, Longacre brings a witty comment, "Discourse without prominence would be like pointing to a piece of black cardboard and insisting that it was a picture of black camels crossing black sands at midnight." Robert Longacre, "Discourse Peak as Zone of Turbulence" In *Beyond the Sentence: Discourse and Sentential Form* (ed. J. R. Wirth; Ann Arbor: Karoma, 1985), 83.

<sup>108</sup> Louw, *Semantics*, 115.

<sup>109</sup> This meaning is laid in deep structure.

<sup>110</sup> An example of mechanical analysis is one's heavily relying on statistical analysis of some terms.

preconceived opinions or background knowledge. Thus, with the help of the linguistic-literary devices, it is hoped and claimed that this study and the method should be able to enhance the level of comprehending the main theme(s) and primary purpose of the discourse.

The study, therefore, using a macroscopic approach in reading the discourse of Ephesians, seeks to understand what the author chiefly intends to communicate to his readers and in which paragraph his most emphasized message lies. Even Porter, a proponent of another type of discourse analysis, points out the necessity of colon analysis in commenting on Louw's analysis on Romans, arguing, "Louw's commentary...paves its own way, by utilizing a thoroughly linguistic approach to gain insight into...the argument...of Romans. I believe that we need far more commentaries like those of Louw...one that takes a particular approach and pursues it rigorously. Even if his colon analysis is not the last word in discourse analysis, Louw's method forces us to think of the text in new ways."<sup>111</sup>

## **5. Expected Contributions of an Adapted Colon Analysis**

Some of the expected contributions of an adapted colon analysis to the study of Ephesians are as follows:

### *1. To holistically assess the text to identify the primary purpose of Ephesians.*

Colon analysis is expected to contribute to identifying the primary purpose of Ephesians, since the analysis is extremely attentive to a macro-level investigation in the text as well as a micro-level analysis. Using a cyclic, top-down approach the analysis explores the overall progression of the author's thought flow before exploring some of the grammatical or syntactical details residing at a micro-level. Then, with the examination of the minute details of syntactical and semantic relationship among colons and sections in paragraphs at a micro-level, the analysis further examines the text at a macro-level for more balanced, complete analysis. Without losing sight of the local significance of each paragraph with its prominent literary features and dominant message(s), colon analysis attempts to reveal what part is the most climactic point of the entire discourse. The identification of this pivot point of the discourse is the goal of this study along with the most pivotal paragraph. Colon analysis, intrinsically shaped to discern the progression of the author's main propositions (assisted by the investigation of the prominent literary features), enables the interpreter to establish a solid foothold for attaining the goal.

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<sup>111</sup> Stanley Porter, "Commentaries on the Book of Romans" In *On the Writings of the New Testament Commentaries* (eds. Stanley Porter and Eckhard Schnabel; Leiden: Brill, 2013), 404.

2. *To make it more likely to identify the primary purpose of Ephesians with the use of discourse markers in association with colon analysis.*

It is expected that this study will make it more likely to identify the primary purpose of the whole discourse, since it uses linguistic-literary indicators (discourse markers) as well as applying colon analysis to the text. Since it is discourse analysts who finally identify the primary purpose of the text, it is difficult to deny that some level of subjectivity might be imposed upon the decision. Note that, however, no analysis of the text can be justified in light of complete objectivity<sup>112</sup> in the absolute sense, since the analysis is not mechanical. Yet, it is expected that literary assistance of discourse markers can improve the promising quality of the decision-making of colon analysis whose main goal is a comprehensive understanding of a discourse. It is also expected that such literary help can be beneficial to construing the overall thematic progression and major purpose of the discourse.

3. *To offer insights on how to divide the structure of the text of Ephesians and how the author's thoughts advance.*

Colon analysis is expected to facilitate the segmentation of the text,<sup>113</sup> since the author's thought flow is grasped easily by exploring a set of colons, which represents a series of the author's distinct *propositions*.<sup>114</sup> By using a concept of "colon" rather than "sentence" the analysis manifests how the author's most basic propositions progress to the following propositions (colons), thus forming a thematic focus and dominant theme which respectively represent a section and paragraph. While historical-critical exegesis is beneficial in examining how one long Greek sentence is syntactically and grammatically structured, colon analysis is an effective tool for investigating how the clusters of each proposition depict the logical advance of the mind of the author. In this sense colon analysis is expected to contribute to providing insights not only into the structural division of the text but also into the comprehension of the author's intended thought flow from the discourse standpoint.

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<sup>112</sup> E.g., Louw does not claim that colon analysis is an extremely objective approach to the text to understand the overall meaning of the text. Cf. Thomas ("Modern Linguistics," 25) notes that complete objectivity is the goal of the grammatical-historical exegesis.

<sup>113</sup> Based on syntactic coherence and semantic cohesion with discourse markers, the segmentation can be achieved by delimiting each paragraph into colons, based on the author's distinct propositions, and then into sections, out of the semantically-cohesive colons. The segmentation lays a foundation for the analysis on which the unified (or dominant) theme(s) in each paragraph can be identified and the progression of the unified themes/messages (i.e., paragraph-to-paragraph analysis) can be investigated. Cf. Guthrie ("Discourse Analysis," 268) states, "[D]iscourse analysis provides a means for dealing with discourse structure, including the identification of boundaries between units in a discourse."

<sup>114</sup> So Schreiner (*Pauline Epistles*, 98) who reflects this idea, arguing, "The key to tracing the argument in the Pauline Letters is to understand the relationship between different propositions in the text."

#### 4. *To contribute to the study of Ephesians.*

Since discourse analysis is not yet fully developed in the study of the NT, to many biblical scholars and commentators this methodological discipline is novel. As a result, not many contributions have been given over to biblical interpretation or hermeneutical studies. Yet, including Edna Johnson whose discourse analysis contributes to the study of Ephesians,<sup>115</sup> several NT scholars have applied (and thus contributed) discourse analysis (and/or similar type of linguistic analyses) to specific Greek texts for better understanding the discourse structure, authorial intention (purpose), thematic development, genre, or integrity (or cohesiveness/cohesion) of a discourse.<sup>116</sup> Likewise this study is expected to contribute to the study of Ephesians in terms of (1) how to organize each paragraph while identifying a unified theme based on the author's propositions; (2) how to understand syntactically and semantically the overall progression of the author's thought flow in the entire discourse; and (3) how to identify the primary purpose of the epistle and the paragraph which plays the most decisive role in identifying the primary purpose.

### 6. **Limitations of Discourse Analysis**

Although there are several merits of an adapted colon analysis for its application to the text of Ephesians in drawing out the main theme and intention of the author, it is not free from the limitations of discourse analysis. First, discourse analysis is *not* an automated tool to generate an absolutely objective understanding of the author's intention revealed in a given discourse. Since language is not a science that produces some kind of empirical data, discourse analysis like any other linguistic method or literary approach promises no guarantee to produce a totally scientific or objective data from reading a discourse. As Louw notes, discourse analysis is "not a recipe that can be applied to ensure a final reading of a passage, void of any subjective notions."<sup>117</sup>

Second, discourse analysis is *not* an attempt to substitute or oust historical-critical exegesis. Guthrie argues discourse analysis is an expansion of historical-critical exegesis<sup>118</sup>

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<sup>115</sup> Johnson, *Ephesians*.

<sup>116</sup> E.g., Véroni Krüger, "A Linguistic Semantic Analysis of the Discourse Relations in the Greek Text of Ephesians" (*D. Litt. (Greek) Thesis*; University of Pretoria, 1982); Richard Erickson, "The Damned and the Justified in Romans 5.12-21: An Analysis of Semantic Structure" In *Discourse Analysis and the New Testament* (Sheffield: SAP, 1999, 282-307); Cynthia Westfall, *A Discourse Analysis of the Letter to the Hebrews* (London: T&T Clark, 2005). See also fn37.

<sup>117</sup> Louw, "Discourse," 18.

<sup>118</sup> Guthrie, "Discourse Analysis," 256.

or a larger set of exegesis, since it “incorporates all of what we normally consider exegesis.”<sup>119</sup> Or as Birger Olsson argues discourse analysis may belong to exegesis as a small component.<sup>120</sup> However, in referring to the specific steps of the exegetical procedure that Gordon Fee suggests, it is presumably better to view discourse analysis as an *aid* to the exegetical process particularly for a procedure of determining the literary context.<sup>121</sup> The purpose of this procedure is to provide the reader with the apt explanation concerning how the detailed exegesis of words, phrases, clauses, and sentences fit together in the overall flow of the author’s ongoing argument. Fee argues, “The fault of most commentaries lies right there. They frequently handle the content of questions well but all too often fail to help the reader understand the *point* of the biblical author’s words in a given context.”<sup>122</sup> Fee’s remark is not very tenable presently because several recent historical-critical commentaries trace the thematic progression from paragraph to paragraph while bringing forth the point(s) of each paragraph,<sup>123</sup> though the identification of the main purpose of a discourse and the level of dependency on a macroscopic reading of the text is another matter. Nonetheless, the nature of historical-critical exegesis often focuses more on a micro-level analysis. However, as Guthrie explains<sup>124</sup> discourse analysis shifts the main focus of exegetes of the NT from a micro-level to a macro-level, i.e., from individual words to the text (i.e., the entire discourse), and from passages to the interrelationship between passages. Yet, this does not necessarily downplay the importance of individual words or sentences in the whole discourse. Rather, discourse analysis attempts to enhance the level of understanding of the whole discourse through the rigorous, comprehensive analysis of the discourse linked to a close reading of the micro-level constituents. The analysis concerns whether the understanding of the text at a micro-level fits into, without hampering, the overall understanding of the text at a macro-level. Consequently, it is hoped that discourse analysis positively contributes to understanding of the text in terms of the author’s intended purpose,

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<sup>119</sup> *Idem*, 260.

<sup>120</sup> Birger Olsson, “A Decade of Text-Linguistic Analyses of Biblical Texts at Uppsala,” *ST* 39 (1985), 125.

<sup>121</sup> This procedure is a step in Fee’s guideline for full exegesis. Fee, *New Testament Exegesis*, 19. Thomas (“Modern Linguistics,” 46) who brings his subjective, harsh criticism against discourse analysis also argues modern linguistics (including discourse analysis) is a “possible supplement” to historical-critical exegesis.

<sup>122</sup> Fee, *Exegesis*, 20. Italics, his.

<sup>123</sup> E.g., Arnold (2010), Thielman (2010), Hoehner (2002), O’Brien (1999), and Lincoln (1990).

<sup>124</sup> Guthrie, “Discourse Analysis,” 256.

which is mainly identified by the overall configuration of the primary message(s)/theme(s) of the text.

Therefore, when compared to historical-critical exegesis in general, an adapted colon analysis is characterized by distinctive features and merits, though they have potential limitations. Some of the points that can be made only for a simplified comparison purpose are presented in Table 1 and include, but are not limited to:

	Historical-Critical Exegesis	An Adapted Colon analysis
Nature/Characteristics (Approach to the text)	(normally) Bottom-up approach	Top-down approach <sup>125</sup> with cyclic approach
Foundation/Ground for analysis	Grammar	Grammar
	Syntax	Syntax
	Semantics (concerning word study, lexicography, etc.)	Semantics (concerning the underlying meaning of colon structure)
	Historical and literary context	Literary context (and historical context assumed)
	Theological purpose/emphasis <sup>126</sup>	Literary purpose; minimal consideration of theology
Helpful area (Merits)	Good for interpretation of the text	Potentially good for interpretation of the text, but still in testing/developing stage in its application into the NT
	Strikes a good balance between syntactical and semantic analysis	Strikes a good balance between syntactical and semantic analysis
		Helpful for a macroscopic reading of the text <sup>127</sup>
Potential limitations	Limited contribution on a macroscopic reading of the text	

<sup>125</sup> However, generally discourse analysis can use either top-down or bottom-up approach. Porter and Reed, "Greek Grammar," 158.

<sup>126</sup> In doing exegesis "every section of the New Testament must be interpreted in the light of the larger context of the overall [theological] purpose and plan of the book of which it forms a part, and according to the purpose for which it was intended." Ralph Martin, "Approaches to New Testament Exegesis" In *New Testament Interpretation* (Exeter: Paternoster, 1977), 229.

<sup>127</sup> This is due to the intrinsic nature in tracing the overall thematic progression of a discourse. An adapted colon analysis analyzes first a big picture of the whole discourse based on the interrelationship between paragraphs before examining each paragraph, i.e., investigates each section (a smaller constituent of each paragraph) and each colon (the smallest constituent of the paragraph and the text). Then the analysis at a macro-level offers a more complete comprehension. Thus, it is expected to be more accurate regarding how the central messages or thematic emphases of the author advance.

	Need caution for not reading <i>into</i> the text (“eisegesis”) <sup>128</sup>	Need caution for not reading <i>into</i> the text (“eisegesis”) <sup>129</sup>
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Table 1. Historical-critical exegesis vs. an adapted colon analysis

## 7. The Procedure of Applying the Methodology to the Text of Ephesians

It is necessary to outline some other important features of this study. Heavily focusing on the overarching train of thought, this study investigates the cohesion of thematic units (i.e., paragraphs) and involves the division of the whole discourse into a cluster of paragraphs based on the unified theme or central message in each paragraph. Careful examination of grammatical, syntactical, and semantic matters in the text is engaged in this investigation. Besides the structural division of Ephesians analyzed by colon analysis, this study demands the examination of linguistic-literary features (i.e., discourse markers) which contribute to identifying the principal theme, and consequently the primary purpose, of the discourse. The *discourse markers* helpful for the decision-making serve as indicators<sup>130</sup> of important points in the whole discourse such as (1) *boundary markers* (e.g., a change in a specific/minor discourse genre marking paragraphs,<sup>131</sup> literary devices such as *inclusio*, shifts in grammatical person or verb tense forms, or conjunctions); (2) *prominence* (e.g., unusual word order,<sup>132</sup> unusual sentence structure,<sup>133</sup> changes of verbal mood,<sup>134</sup> repetition of

<sup>128</sup> I.e., subjective reading of the text. John Hayes and Carl Holladay, *Biblical Exegesis* (Louisville: Westminster John Knox Press, 2007), 15. Osborne (*Hermeneutical Spiral*, 518) points out that “artificial atomistic exegesis” was the “error” of most historical approaches. *Eisegesis* is contrary to the concept of *exegesis*, a “reading out of” the text. John Hayes and Carl Holladay, *Biblical Exegesis* (Atlanta: John Knox Press, 1987), 17.

<sup>129</sup> I.e., subjective reading of the text. Cf. Louw, “Discourse,” 18.

<sup>130</sup> Louw (“Discourse Reading,” 308, 311) notes, “A discourse reading is a more controlled reading in terms of the text itself. It pays close attention to the structure of the discourse and to various discourse markers that can be used as indicators to at least give account of why a passage is read in a particular way.”

<sup>131</sup> E.g., expository to hortatory or expository to prayer.

<sup>132</sup> E.g., in arrangement of adjectival modifiers, demonstrative pronouns, or genitival modifiers. Unnatural word order in clause structure signals a prominence from the viewpoint of the style of the inherently flexible Greek of the NT. On the flexible style, see Nigel Turner, *A Grammar of New Testament Greek* (vol. III; Edinburgh: T&T Clark, 1963), 350; BDF §472.

<sup>133</sup> E.g., a normal sentence structure appears where the referents precede its relative clauses in Pauline letters, since such structure occurs in around 93% of cases. Stanley Porter, *Idioms of the Greek New Testament* (Sheffield: SAP, 1994), 292.

<sup>134</sup> Prominence generally lies in the indicative mood due to its characteristics of assertion/actuality (So Reed, “Identifying Theme,” 86), compared with the imperative mood addressing volition or other non-indicative mood (e.g., subjunctive) addressing potentiality. As Reed (*ibid.*) notes, “Modality plays a role in distinguishing between background and thematic prominence. What someone asserts as

terms,<sup>135</sup> or redundant pronouns);<sup>136</sup> and (3) *cohesion* (e.g., thematic development or conjunctions).<sup>137</sup> Based on colon analysis of Ephesians working with discourse indicators, the structural division of the text of Ephesians will become more apparent and thus contribute to deducing the author's principal message for the recipients, i.e., the primary purpose of Ephesians.

With this basic framework in view, the general procedure which this study takes in applying an adapted colon analysis to the text of Ephesians is as follows:

**STEP 1: Macro-level Colon Analysis** (the discourse level; paragraph-to-paragraph relationship): This step is to analyze initially the entire discourse of Ephesians at a macro-level.

(1) Delimit each paragraph,<sup>138</sup> i.e., mark its boundary, using boundary markers and cohesion shifts.<sup>139</sup>

**STEP 2: Micro-level Colon Analysis** (the paragraph/section/colon level): This step is to analyze the internal structure of each paragraph at a micro-level based on a macro-level colon analysis (step 1).

(1) Identify colons with their inner constituents, and mark sections in each paragraph.

(2) Discern the main theme(s) of each paragraph through:

1. (major role) Tracing the thought flow each paragraph conveys, based on the main point(s) of each section which the analysis of interrelationships among colons designates as more dominant or unified; and
2. (supportive role) Examining *thematically prominent*<sup>140</sup> features of each paragraph through literary signaling devices (specifically useful for identifying the main theme

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actually happening is likely to be the center of attention in discourse as opposed to what is merely projected or purported to happen (i.e. what might, may, could occur).”

<sup>135</sup> Redundant words or expressions often suggest prominence due to the natural literary tendency of any author.

<sup>136</sup> “Redundant pronouns” is a plausible candidate to indicate prominent features in a discourse. Porter, *Idioms*, 302-303.

<sup>137</sup> See Porter, *Idioms*, 298-307; Jeffrey Reed, “Identifying Theme,” 75-90.

<sup>138</sup> In delimiting each structure, the internal semantic cohesion/unity of each paragraph is analyzed in its relationship to other paragraphs (especially the immediately preceding and following paragraph).

<sup>139</sup> A discourse marker indicating cohesion shifts is, e.g., a conjunction γάρ. Porter, *Idioms*, 305.

<sup>140</sup> One of the two types of prominence this study uses. See “Definitions,” xxi.

of the paragraph) such as redundant pronouns (and repeated terms) and unusual word order in clause structure.

(3) Infer the primary purpose of each paragraph by examining whether *focal prominence*<sup>141</sup> or *peak*<sup>142</sup> can be manifest in each paragraph using literary devices such as *rhetorical/literary underlining*<sup>143</sup> and *change of pace*.<sup>144</sup> The features the analysis employs to examine “rhetorical/literary underlining” in this discourse are parallelism, repetition, paraphrase,<sup>145</sup> tautology,<sup>146</sup> hendiadys, and synonym.<sup>147</sup> To examine “change of pace” the analysis uses shift in the length of *construction units* (CU)<sup>148</sup> and shift in the number of conjunctions.

1. In case peak(s) is pointed out in a paragraph, the correspondence of the peak(s) is assessed with the main theme(s) of each paragraph, which is identified in step 2.2.
2. If the correspondence check is passed, the peak(s) suggested is proposed as supportive evidence for inferring the authorial intention residing in the corresponding paragraph (Otherwise, the peak remains as a local peak within the paragraph).

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<sup>141</sup> Another type of prominence this study uses. See “Definitions,” xx.

<sup>142</sup> “Peak” is adopted to help identify authorial intention. Longacre and Johnson term the high point of a discourse as “peak(s)” or “climax.” Jeffrey Reed calls the high point “focus” or “focal prominence.” Kathleen Callow calls the high point “focus” or “prominence with focal value” (perhaps including “emphasis” or “prominence with emphatic value”).

<sup>143</sup> Robert Longacre (*The Grammar of Discourse*; New York: Plenum, 1996, 48) expresses, “I believe that of the various devices available for marking of surface structure peak in expository and hortatory discourse, rhetorical underlining is probably the most frequently used.” On its significance, Longacre notes, “It is one of the simplest and most universal devices for marking the most important point not only for a narration but of other sorts of discourse as well” (39).

<sup>144</sup> These features are adopted from among the features of peak suggested by Longacre (*Discourse*, 39-48; “Discourse Peak,” 96). Several discourse analysts and linguists also suggest and/or use some features this study employs. Cf. Johnson (*Ephesians*, 30-31) also employs “rhetorical underlining” and “change of pace” in discerning peak(s) in Ephesians; Cotterell and Turner (*Linguistics*, 246-247) use “change of pace”; Callow (*Discourse Considerations*, 27) suggests “change of pace” as a feature of peak (climax) in a story.

<sup>145</sup> See “Definitions,” xx.

<sup>146</sup> See “Definitions,” xxi.

<sup>147</sup> Synonym is a powerful literary device in poetry where more creative and expressive language is always after.

<sup>148</sup> See “Definitions,” xix. The longer colon length implies that the more CU are demanded by the author to convey his basic thought unit, or his foundational proposition. The more CU included, the more explanation required. Why does an author want to explain his basic idea more fully in a non-narrative discourse? It is presumably because it needs further clarification with supporting materials, so that the recipients would not miss the point(s) of the message the author desires to deliver. Although this trait may not be absolutely applicable to any part of non-narrative discourse, it still indicates a possibility or even plausibility for higher importance of the specific colon designated.

**STEP 3: Macro-level Colon Analysis** (the discourse level; paragraph-to-paragraph relationship):<sup>149</sup> This step is to finally identify the primary purpose of the entire discourse of Ephesians at a macro-level (step 3.2) based on the suggested central theme of the discourse (step 3.1) and the peak of the discourse (step 3.2.1).

(1) Identify the main theme of the entire discourse by:

1. Tracing the overall thematic progression (by assessing how the main theme of each paragraph moves forward to the following paragraphs); and observing carefully the paragraph(s) which contributes widely to the thematic progression of the discourse while playing a decisive role;
2. Suggesting as candidate(s) for the main theme of the discourse the main theme of certain paragraph(s) whose contribution (or influence) to the overall thematic progression is global/wide enough to explain the position of the paragraph(s) in relation to the main themes of all other paragraphs;
3. Examining *global thematic prominence*;<sup>150</sup> and evaluating the instances and frequency (i.e., the number of the instances of features occurring) of the global, thematically prominent features and their contributions (either primary/influential or secondary/supportive) to the main theme or thematic progression of their corresponding paragraphs; and,
4. Based on (2) and (3), proposing the main theme of the best qualified paragraph as the main theme of the discourse.

(2) Identify the primary purpose of the entire discourse by:

1. Examining *peak (focal prominence)* in the entire discourse, based on the peak(s) suggested in step 2.3 and the local peak(s) of paragraphs which is not suggested in step 2.3 but might be projected at the discourse level; exploring candidates for the most probable paragraph from which the primary purpose of the discourse is revealed, based on diversity (i.e., the number of features occurring) and frequency of the linguistic-literary features revealing focal prominence (i.e., rhetorical underlining and change of pace); and, suggesting the best candidate (paragraph) as the peak of the entire discourse;
2. Assessing the literary relationship of the suggested peak with the proposed main theme (step 3.1.4) and the overall thematic progression (step 3.1.1); and,

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<sup>149</sup> To properly use colon analysis with discourse markers, one must analyze the text both at a macro- and micro-level.

<sup>150</sup> See "Definitions," xx.

3. Proposing as the primary purpose of the discourse the best qualified candidate,<sup>151</sup> which explains more lucidly not only the main theme of the discourse and the overall thematic progression but also the rest of the discourse as well.<sup>152</sup>

Elucidating some crucial notions of this study, first, the *peak(s)* of the discourse can be described as the portion(s) of a discourse given special attention (or “highlighted”) or as “a central constituent of the discourse”<sup>153</sup> with some sort of “climactic development.”<sup>154</sup> The rationale for applying a literary indicator peak(s) in deducing the primary purpose in Ephesians is that it is likely that, as several discourse analysts and linguists observe,<sup>155</sup> peak(s) perceived can serve as crucial features to identify authorial intention, i.e., the primary purpose of the discourse. As Robert Longacre explains, “If we grant that any discourse is going somewhere [i.e., it has a progress toward its goal],<sup>156</sup> it follows that it does not simply start and stop but that it may have some sort of culminative expression between.”<sup>157</sup> Furthermore, this

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<sup>151</sup> The identification of the primary purpose of Ephesians is directly and mainly related to the identification of the main purposes of paragraphs and the identification of the main theme of this epistle. Since it is posited that the author is more likely to emphasize what he desires to stress using his style of writing, the primary purpose should not be far from the main theme of the epistle. Rather, it is highly likely that the primary purpose and the main theme may well overlap. This is because Ephesians is viewed as an epistle (or a serious, careful letter).

<sup>152</sup> The rationale for the step 3.2 is that the author draws the readers’ attention to significant themes/messages by highlighting some elements probably observed in the main thematic flow of the discourse. Accordingly, it is projected that the best candidate chosen not only adequately represents the main theme of the discourse but also contains more peak signaling features than any other paragraphs.

<sup>153</sup> Longacre (“Discourse Peak,” 97) notes, “The verb as a central constituent of the clause can be compared with the peak as a central constituent of the discourse.”

<sup>154</sup> Longacre (*Discourse* (1996), 33) expresses, “The progress of a discourse typically issues in some sort of climactic development (or developments) which I have been accustomed to term *peak(s)*” (italics, his). As Ralph Terry (*Discourse Analysis of First Corinthians*; Dallas: Summer Institute of Linguistics, 1995, 124) argues, the peak in an epistle like Ephesians could be called an “epistolary climax.” Although this concept was foremost applied to the narrative discourse such as flood narrative in Genesis 7-9, he suggests that it could be applied to non-narrative discourse as well.

<sup>155</sup> E.g., Johnson (*Ephesians*, 16) notes, “The peaks in a discourse...are key features in discerning the main purpose of that discourse, since they highlight those aspects of the message on which the author particularly wishes the readers to focus.” Cotterell and Turner (*Linguistics*, 255fn19) observe that “the placing of the peak may in some measure reflect on the character and purpose of the author. [This is because] A letter may be written to transmit an important item of information.”

<sup>156</sup> Longacre (*Discourse* (1996), 33) notes, “While a discourse has cohesion/coherence and prominence, it just as necessarily involves *progress*, i.e., a well-formed discourse is going somewhere” (italics, his).

<sup>157</sup> Robert Longacre, *The Grammar of Discourse* (New York: Plenum, 1983), 20.

culminating<sup>158</sup> point(s) in a discourse is probably in conformity with the major theme that is usually manifest in the overall thematic progression of the discourse, since it is most likely that the peak and the major theme are what the author wishes to have the reader definitely well-informed about. Second, the literary features indicating peak(s) that this study examines are *rhetorical/literary underlining* and *change of pace*, due to their congruity to the text of Ephesians, a non-narrative discourse. Through the analysis of these features this study aims to identify, and thus suggest, as the peak of the discourse the best qualified paragraph from which the primary purpose of the discourse is disclosed.

## 8. Methodological/Theoretical Considerations and Assumptions

In applying an adapted colon analysis to interpret the text of Ephesians, several methodological or theoretical issues are considered. First, the identification of the primary purpose of Ephesians is in a close association with the identification of the central theme(s) of this epistle. The basis of this assumption is that the author generally tends to manifest the authorial intention by elaborating (e.g., emphasizing, repeating) what he desires to deliver (i.e., the primary message(s)/theme(s)) in a written text, irrespective of whatever style or language he may use. This is especially true for this kind of non-narrative discourse, which is not a trivial but rather a sober, serious communication between the author and the readers. That is, the primary purpose of Ephesians is not to be deduced arbitrarily or *ex nihilo*. Rather, it is posited that the author of Ephesians conveys his clear thoughts with a big picture represented in his writing intended to send to, and for the sake of, the recipients.

Second, in case conflicting judgments occur, semantically more sound decisions are likely to overrule syntactically more appropriate decisions (though they usually go hand in hand in colon analysis), just as Louw does. This is because the analysis performed in this study is not a mechanical study which fails to consider the underlying meaning of the text but rather a hermeneutical attempt to understand the author-intended meaning of the text.

Third, likewise, though literary discourse markers are used to help to identify literarily important points in text for the final decision, the examination of these indicators will not overrule a decision made by the result of colon analysis in case of conflict in the decision-making process. The indicators will always be used in a way providing colon analysis with helpful insights or observations. This is because these literary tools should not

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<sup>158</sup> Cf. Longacre (“Discourse Peak,” 84) notes, “The peak of an expository discourse is a piece of culminating exposition.”

be used like mechanical tools but rather be used in such a way that the whole discourse makes better sense.

Fourth, regarding the numbering of each colon and its constituents, the base matrix (i.e., a combination of a verb and a subject) of a colon (e.g., c1) will not always be numbered as c1.1. Although it is easy to mark the base matrix as c1.1 and other constituents as c1.2, c1.3,<sup>159</sup> and so forth, the base matrix of each colon in this study is located in the far left-hand corner of the corresponding colon (e.g., c8.4 in P2).<sup>160</sup> The basis of this notation is a practical reason, that one can read the colon structure and its constituents mostly in the same manner that the text is read in NA<sup>28</sup>. That is, the colon-numbering scheme normally follows the arrangement of the text of Ephesians.

Fifth, the focus of this study is not so much historical context or issues pertinent to the author (due to the scope of this thesis) as linguistic-literary analysis. Nonetheless, this study is far from the position of most literary critics whose approach is ahistorical in their methodological or theoretical assumptions. This study mostly concurs with a statement of Anthony Thiselton, that “we could not begin to evolve any ‘fuller’ understanding until we have *first* placed ourselves in the author’s situation, and the historical context must remain the ‘control’ for hypotheses about ‘fuller’ meanings. The view of textuality...which detaches the text from its life-world, and context of situation, is inconceivable in the case of the Pauline texts.”<sup>161</sup> Yet historical context serves not as *the* controlling factors for this study, but as underlying foundations for the analysis.

Lastly, this study seeks to work together with exegesis in comprehending the overall thematic progression and primary purpose of Ephesians, though exegetical help is not so significant due to the nature of the study. At a micro-level exegetical studies may be helpful to some degree to elucidate some grammatical, syntactical, or semantic relationships. Thus, though the method used for this study is a type of discourse analysis, it will be accompanied by some help of exegetical observations on the text.

Along with methodological/theoretical considerations, there are several assumptions in applying colon analysis to the text of Ephesians. First, this study does not spring from, or

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<sup>159</sup> They are called “smaller units.”

<sup>160</sup> It may look odd because often in colon structure .1 of each colon signifies its base matrix. However, it is a stylistic convention of denoting colon structure. J. P. Louw, *A Semantic Discourse Analysis of Romans* (vol. 1; Pretoria: University of Pretoria, 1987), who applies this style into c6 of P22 (Rom 9:19-29).

<sup>161</sup> Anthony Thiselton, *New Horizons in Hermeneutics* (Grand Rapids: Zondervan, 1992), 261. Italics, his.

is not for the sake of, the promotion of “text-centered approaches.”<sup>162</sup> The present work is not part of those approaches, since this study confirms that the author as well as the text is central to the interpretation of the text.<sup>163</sup> The author is accessed through the text and identified by its content and form. In this sense the author is inseparable from the text. As the content and form make the author known, so the author recognized contributes to understanding his intention of writing a discourse. It is more so if the existence of the author is proved in history like the apostle Paul. Although a careful study of the text (or literary documents) involving its content (emphasizing the progression of the thought flow and the intention of the author) and form (focusing on structure, genre, and style) is a main interest of this study, this study does not commend the “self-sufficiency” of the text as text-centered approaches such as narrative criticism claims. Nor does this study claim that, as structuralism would do, the deep structure<sup>164</sup> of the text is self-sufficient and can be separated from the cultural context or theological viewpoint of the author. Although structuralists reject the author as the central key to interpreting the text because they consider the text as the sole interpretive key to unlock the text, this study cannot concur with those principles. Furthermore, this study is not skeptical about deriving any fixed meaning from the text as deconstructionists are. This study does not concur with those arguing that a text cannot be fixed to produce only one meaning but may have a variety of meanings.<sup>165</sup> If there is a need to clarify the approach used in this thesis as literary critics do, it can be named as a *text-author-centered* linguistic-literary analysis.

Second, though both a micro-level and macro-level analysis are important for inferring the authorial intention, it is postulated that a macro-level analysis is more important than a micro-level analysis. The information acquired by the paragraph-to-paragraph, semantic and syntactical analysis is much more pertinent in drawing out the main theme and

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<sup>162</sup> These approaches include new criticism, structuralism, and deconstruction.

<sup>163</sup> On the significance of the author, see Osborne, *Hermeneutical Spiral*, 495-498, who notes regarding what he agrees with P. D. Juhl, “If we remove the author, the text floats in a historical sea of relativity, open to multiple meanings. The author anchors the text in history and makes interpretation of its original meaning possible.” Callow and Callow (“Purposive Communication,” 6-7) note, “[H]e [the author] uses verbal forms as outward signals of his inward thoughts and emotions, and the signaling system he uses is one shared by a whole community of people... The meaning of a word is its use in the community, and a speaker [or writer] is well aware of the meaning-value the community will put on his verbal coinage.”

<sup>164</sup> Although this study somewhat similarly defines deep structure as structuralists do, the underlying assumptions for using the term in the method is not the same as theirs. The deep structure used in this study appreciates things like the author’s writing style or the historical-cultural context pertinent to the author (and the readers). See “Definitions,” xix.

<sup>165</sup> Jacques Derrida, *Of Grammatology* (trans. Gayatri Chakravorty Spivak; Baltimore: Johns Hopkins University Press, 1997), lxii, 158.

primary purpose of the whole text than the information received through the colon-to-colon semantic and syntactical analysis (though the latter is still important for understanding the structure, theme, and purpose of each paragraph). The meaning of the overall message and authorial intention can be best understood chiefly through the thorough, integrated interpretation of all fundamental parts (i.e., paragraphs) from the perspective of a big picture (i.e., the overall structure) of the epistle.

Third, the text of Ephesians is considered a literary work. As discussed in genre of Ephesians identifying it as an epistle, this assumption is a rationale for the use of a linguistic-literary analysis for analyzing the text.

Lastly, the text of Ephesians is a written discourse for expressing the author's intention to the readers. Thus the readers are expected to understand the content and purpose of the discourse.



## **Chapter 3: Colon Analysis of Overall Structure of Ephesians**

### **(Macro-level)**

To fulfill the goal of the thesis this chapter presents the first step of colon analysis,<sup>1</sup> a macro-level colon analysis, applied to the text of Ephesians. The analysis divides the entire discourse into a cluster of paragraphs while marking the boundaries between paragraphs by employing boundary markers, cohesion shift (especially, change in thematic unity/cohesion), and features indicating transition (if any).<sup>2</sup> The following work of delimiting each paragraph at a macro-level is grounded both in the semantic function and syntactical structure of paragraphs and in the initial translation of the discourse.<sup>3</sup>

#### **1. Macro-level Analysis of 1:1-2, 1:3-14, and 1:15-23<sup>4</sup>**

This section shows how three passages, 1:1-2, 1:3-14, and 1:15-23, are divided based on a macro-level colon analysis. Eph 1:1-2, addressing the identification of the author of this epistle and its recipients, and the author's greetings, forms a paragraph. By simply marking its end at 1:2, this passage is designated as P1 (Paragraph 1), or the introduction of this epistle, since it is congruent with the basic content of the beginning part of a letter while 1:3ff. conveys a distinct message. Paul then brings a long laudatory remark of God's heavenly spiritual blessings poured upon the Ephesian believers (i.e., the Ephesian church members) in P2 (1:3-14). P2 is semantically separated from P1 due to change in thematic unity/cohesion. Syntactically P2 also begins a new paragraph with asyndeton.<sup>5</sup>

P2, set apart from P1, forms a distinct paragraph from the immediately following paragraph (P3, 1:15-23). This is because, firstly, 1:15-16a describes the reason (*διὰ τοῦτο*) for Paul's gratitude, which serves here<sup>6</sup> as an indicator of "a new paragraph with new

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<sup>1</sup> The colon structure of Ephesians and its translations are provided in the Appendix.

<sup>2</sup> E.g., statements indicating introduction or conclusion. Guthrie, "Discourse Analysis," 260.

<sup>3</sup> The analysis and translation are more fully developed as this study further investigates the discourse at a micro-level and again at a macro-level in the ensuing chapters. Marking of colons and sections within each paragraph is not presented in this chapter because this step focuses only on the demarcation of each paragraph.

<sup>4</sup> All these paragraph divisions agree with the ones in NA<sup>28</sup>.

<sup>5</sup> See "Definitions," xix.

<sup>6</sup> The *διὰ τοῦτο* does not always function as a boundary marker (cf. 5:17; 6:13).

subject-matter.”<sup>7</sup> Based on the literary context<sup>8</sup> *διὰ τοῦτο* refers back to the whole content of P2,<sup>9</sup> not necessarily specifically limited to 1:13-14<sup>10</sup> nor even anticipating 1:15.<sup>11</sup> The whole of P2, not simply the recipients’ equal footing with their fellow Jewish believers through salvation (1:13-14), provides the basis for Paul’s thanksgiving and unceasing intercessory prayer for the Ephesian believers, initiated at 1:16b and ending at 1:23. Rather than the conversion of the recipients (by accepting the gospel) being particularly in view, a full spectrum of God’s blessings for them are in view. Secondly, in this sense a specific (or minor) discourse genre is changed from eulogy or praise (P2) to prayer (and thanksgiving; P3).<sup>12</sup> Thanksgiving is indicated by a clause, *οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν* (1:16a). Prayer is marked by a participial clause, *μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου* (1:16b), and its content presented in 1:17-23.

Thirdly, the thematic unity of P3 (1:15-23) does not correspond to P2. Thematically the focus of 1:15-23 is distinct from that of 1:3-14 since the latter emphasizes a praise of God and the grounds for the praise, whereas the former focuses on intercession – and thanksgiving – to God for the Ephesian believers. P2 expresses Paul’s exclamation over God’s abundant blessings for the recipients, while P3 manifests Paul’s thanksgiving and sincere prayer after realizing God’s immeasurable grace for them. Presumably inspired by his revelatory insights concerning the spiritual blessings lavished upon the Ephesian believers (and the church),<sup>13</sup> Paul offers prayer for them concerning the things that should be imparted to them (e.g., a spirit of wisdom and revelation) and that they should know (e.g., the hope of God’s calling). Lastly, as the shift of the grammatical person often indicates a discourse boundary, so the shift of the grammatical subject from the 3ps. (“God,” 1:3) of P2 to the 1ps. (“I,” 1:15-16a) of P3 also helps signal the demarcation. As grammatically and syntactically “θεός” (1:3) shapes P2 into a cohesive block, so “ἐγώ” as in “κἀγώ” (1:15), as

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<sup>7</sup> Best, *Ephesians*, 158.

<sup>8</sup> Syntactically and semantically.

<sup>9</sup> So T. K. Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians* (Edinburgh: T&T Clark, 1974), 24-25; Schnackenburg, *Ephesians*, 72; Best, *Ephesians*, 158; Arnold, *Ephesians*, 102.

<sup>10</sup> Some scholars argue its referent is 1:3-14, and especially 1:13-14, e.g., Lincoln, *Ephesians*, 54; Thileman, *Ephesians*, 93; Merkle, *Ephesians*, 39.

<sup>11</sup> NRSV.

<sup>12</sup> So Johnson, *Ephesians*, 39.

<sup>13</sup> Eph 1:22-23 uses the term “the church” (*ἡ ἐκκλησία*) rather than “the saints” (*οἱ ἅγιοι*) as Christ’s headship is presented. Heil, *Ephesians*, 87, who notes: “[A]s the church they [the Ephesian saints] are Christ’s ‘body.’”

the agent of prayer in 1:17-23 (as in *μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου*), does to P3. Hence, based on these analytical observations and from the structural standpoint, P2 should be marked off from P3 as a distinct paragraph.

## 2. Macro-level Analysis of 2:1-10, 2:11-22, 3:1-13, and 3:14-21<sup>14</sup>

This section shows how the passages, 2:1-10, 2:11-22, 3:1-13, and 3:14-21, are divided based on a macro-level colon analysis. Commentators usually separate 2:1-10 from 1:15-23. This partition springs from thematic observation that 2:1-7, another long Greek sentence,<sup>15</sup> as well as 2:8-10 does not continue the theme of “the identity of Christ” which dominates 1:20-23 but presents the recipients’ ontological status change.<sup>16</sup> P4 (2:1-10) immediately follows P3 (1:15-23), Paul’s intercession centering on the knowledge of God (1:17-19) and the lofty identity of Christ (1:20-23). P4 declares the Ephesian believers’ ontological status change that has taken place on account of God’s abundant grace. The lofty, exalted identity is enjoyed by Christ and the recipients, respectively, in P3 (1:20-23) and P4 (particularly 2:4-7). Their status before (2:1-3) and after (2:4-7) the transformation is stated in 2:1-7. Whereas 2:1-3 affirms their past, sinful pre-Christ-believer life, 2:4-7 asserts God’s incomparable grace manifested to them, thus enabling them to obtain such a lofty status, even being seated with Christ.

Another ground for the demarcation of P4 from P3 is that 2:1-7 as well as 2:8-10 is not considered as part of the prayer addressed at 1:17-23. This is grammatically upheld as well as thematically, since the grammatical subject of 2:1-7 (“God”) is shifted from that of 1:15-23 (“I”). The sentence beginning at 2:1 reveals its main subject *θεός* at 2:4 with three main verbs, *συνεζωποίησεν* (2:5), *συνήγειρεν* (2:6), and *συνεκάθισεν* (2:6). Furthermore, P4 begins a new sentence,<sup>17</sup> in that the conjunction *καί* at 2:1 most likely functions as “a bridge to begin a new section.”<sup>18</sup> As Hoehner notes, *καί* connected with the pronoun *ὑμᾶς* implies that Paul’s statements of the previous paragraphs are brought into a new phase in P4 while

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<sup>14</sup> Paragraph divisions of 2:1-10 and 2:11-22 agree with the ones in NA<sup>28</sup>, yet 3:1-13 and 3:14-21 are divided into two paragraphs, respectively, 3:1-7 and 3:8-13, and 3:14-19 and 3:20-21.

<sup>15</sup> So Merkle, *Ephesians*, 52.

<sup>16</sup> So Johnson, *Ephesians*, 60.

<sup>17</sup> So Lincoln, *Ephesians*, 84; Johnson, *Ephesians*, 60. Lincoln views 2:1-10 comprises two Greek sentences, 2:1-7 and 2:8-10. This is in accordance with the text of NA<sup>28</sup>. Cf. Arnold (*Ephesians*, 126) views it as three sentences, 2:1-7, 2:8-9, and 2:10.

<sup>18</sup> Hoehner, *Ephesians*, 305.

pinpointing its main focus, “you,” the recipients.<sup>19</sup> This way, a transition is marked, since it shows how God, who has given Christ the headship of the church and over all things in 1:20-23, has lavished his grace upon the recipients for their salvation as in 2:1-10. Lastly, a change in a specific genre is indicated: from prayer (P3) to exposition (P4).<sup>20</sup>

A demarcation of P5 (2:11-22) from P4 (2:1-10) is based on a boundary marker and a shift in thematic unity. An inferential conjunction *διό* at 2:11 serving as a boundary marker<sup>21</sup> brings a change in the thematic unity of P5. Besides, the thematic unity of P4 (the ontological, spiritual status change of the Ephesian believers) is now shifted in P5. P5’s thematic unity lies in the identity of the Gentile believers in two aspects: (1) their equal footing with the Jewish believers as “one new man” and “one body” in Christ (2:14-18); and (2) their continual transformation into God’s dwelling and a holy temple (2:19-22).

P5 (2:11-22) is demarcated from P6 (3:1-13) due to a boundary marker and a shift in thematic unity. As *διό* at 2:11 in P5 draws an inference from P4, so the phrase *τούτου χάριν* (“for this reason”) at 3:1 in P6 draws an inference from P5. Based on semantic function and syntactical structure, *τούτου χάριν* refers directly to P5, and broadly to P4 and P5. The *διό* at 3:13 in P6, however, is different from *διό* at 2:11 in P5, since the former does not function as a boundary marker but simply functions in an inferential relationship to the preceding contents in P6, i.e., 3:2-12.<sup>22</sup> Furthermore, a shift in thematic unity occurs. P5 thematically focuses on the newly formed status/being of the Ephesian Gentile believers as “one body” with their fellow Jewish believers, and its resultant, developing process into God’s holy abode. P6 emphasizes the revelation of the mystery of Christ (which includes the content of P4 and P5) through the gospel and the manifestation of God’s wisdom through the church.

The demarcation of P6 (3:1-13) from P7 (3:14-21) hinges on a change in a specific discourse genre, a boundary marker, and a shift in thematic unity. Change in a specific genre is marked: from exposition (P6) to prayer (P7).<sup>23</sup> Syntactically, Paul in P7 resumes his prayer at 3:14 which is initiated at 3:1 (P6) but interrupted by a digression (3:2-13).<sup>24</sup> In

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<sup>19</sup> *Idem*, 306.

<sup>20</sup> Johnson, *Ephesians*, 60.

<sup>21</sup> However, this does not mean that the *διό* functions in and of itself as a boundary marker. Both the semantic function of the immediate context (2:1-22) containing *διό* and the thematic focus of 2:1-10 and 2:11-22 determine together its function in 2:11-22.

<sup>22</sup> So Arnold, *Ephesians*, 199.

<sup>23</sup> So Johnson, *Ephesians*, 108.

<sup>24</sup> Many scholars view this passage as some type of digression. E.g., Aaron Sherwood, “Paul’s Imprisonment as the Glory of the *Ethnē*: A Discourse Analysis of Ephesians 3:1-13,” *BBR* 221 (2012),

3:14-21 Paul’s clear intention to pray for the Ephesian believers is indicated by his explicit<sup>25</sup> use of the main verb κάμπτω (“bow,” “bend”) and the rest of the text functioning as the content of his intercessory prayer. The end of P7 is marked by a doxology with ἀμήν (3:20-21). Besides, Paul begins P7 at 3:14 by repeating as a boundary marker the τούτου χάριν used at 3:1, where his intention is unclear due to the lack of the main verb but becomes clearer when observed from the somewhat digressive discourse of 3:2-13. The τούτου χάριν at 3:14, similar to the function of τούτου χάριν at 3:1, is best to view, syntactically and semantically, to refer directly to P6 (3:1-13), and broadly to P4 through P6. Moreover, thematic unity is shifted. While P7 thematically stresses the Ephesian believers’ spiritual attainment in terms of Christ’s indwelling and love, and spiritual perfection, P6 thematically emphasizes God’s grace manifested through the role of the gospel and the church.

### 3. Macro-level Analysis of 4:1-6, 4:7-16, 4:17-24, 4:25-32, and 5:1-14<sup>26</sup>

This section shows how the passages, 4:1-6, 4:7-16, 4:17-24, 4:25-32, and 5:1-14, are divided based on a macro-level colon analysis. Syntactically, the end of P7 (3:14-21) is marked by ἀμήν, since ἀμήν as a boundary marker appropriately closes the doxology immediately following Paul’s prayer (3:14-19). The ἀμήν signifies an affirmation, and a sincere response, not only to what has been stated in the whole of P7 but also in all the preceding paragraphs as several scholars note.<sup>27</sup> After the doxology, the train of thought in P7 transitions into a new paragraph, i.e., 4:1-6 (P8). P8 introduces at 4:1 Paul’s exhortation with the indicative παρακαλῶ,<sup>28</sup> a conjunction οὖν, and an emphatic pronoun ἐγώ. The thematic unity of P8 is distinct from that of P7. While the latter stresses the spiritual attainment of the Ephesian believers in the church and in Christ, the former emphasizes the

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97-100; Thielman, *Ephesians*, 189, 220; Arnold, *Ephesians*, 181-182; O’Brien, *Ephesians*, 224-225; Johnson, *Ephesians*, 107.

<sup>25</sup> Rather than an implied main verb at 3:1.

<sup>26</sup> Paragraph division of 4:25-32 agrees with the one in NA<sup>28</sup>, yet other divisions differ from the ones in NA<sup>28</sup>: 4:1-6 and 4:7-16 are merged to 4:1-16, whereas 4:17-24 and 5:1-14 are divided into two, respectively, 4:17-19 and 4:20-24, and 5:1-2 and 5:3-14.

<sup>27</sup> So Hoehner, *Ephesians*, 495-496; Lincoln, *Ephesians*, 218; O’Brien, *Ephesians*, 269; Johnson, *Ephesians*, 137.

<sup>28</sup> Stowers (*Letter Writing*, 78) claims παρακαλῶ is not only used in the NT but also in early Christian literature “as a hortatory term and translated as ‘encourage,’ ‘exhort,’ or ‘beseech.’” Cf. Rom 12:1; 1 Thess 4:1, both of which function as a point of transition from the dominantly indicative statements to the dominantly imperative statements.

walk worthy of the calling to which they have been called. This shift in thematic unity is further supported by οὖν (4:1) functioning as a boundary marker, since οὖν begins a new structure of the text (i.e., 4:1-6) from the syntactical and thematic viewpoint. Based on the context, it is best to construe that οὖν is inferential, thus referring back to the content of all the preceding paragraphs<sup>29</sup> which function as the grounds for the dominantly hortatory parts of the discourse, i.e., 4:1-6:20, particularly 4:1-6 and 4:17-6:20. Furthermore, the demarcation of P8 from P7 also indicates a change in a specific genre: from prayer (the latter) to exhortation (the former).

The rationale for marking off P9 (4:7-16) from P8 (4:1-6)<sup>30</sup> is as follows: firstly, thematically, the particle δέ at 4:7 does not function as a strong adversative<sup>31</sup> or contrast,<sup>32</sup> but rather as *transitional*<sup>33</sup> in terms of a shift in thematic unity and attention. Besides, syntactically it does not qualify, or is not directly dependent upon, any preceding colon structure but serves as a transitional particle marking the beginning of a new colon and new paragraph. Thus, δέ is a boundary marker. It heralds a changed thematic focus from the thematic focus of P8, the life worthy of the calling, into a new one: the construction of the mature body of Christ grounded on Christ's gifts.<sup>34</sup> The transition into a new paragraph

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<sup>29</sup> So Arnold, *Ephesians*, 228, who comments, “The force of . . . οὖν reaches all the way back to the introductory blessing and all that Paul has said in between”; Thielman, *Ephesians*, 250; Lincoln, *Ephesians*, 234; Larkin, *Ephesians*, 68; Merkle, *Ephesians*, 112.

<sup>30</sup> Even Lincoln (*Ephesians*, 224-234), who thinks 4:1-16 as one paragraph whose main theme is the unity of the church in his historical-critical exegesis (epistolary and rhetorical analysis), observes that “[i]n terms of its structure of *thought*” (italics, mine) 4:1-16 “falls into two main parts”: vv. 1-6 (unity) and 7-16 (diversity of Christ's gifts). Best (*Ephesians*, 375-376) also contends that “one” of v. 7 introduces “a new turn of thought,” and δέ signals “a change of subject.”

<sup>31</sup> O'Brien, *Ephesians*, 286fn54.

<sup>32</sup> Hoehner, *Ephesians*, 522, who argues δέ “marks a contrast from the preceding context, going from the whole church to every individual within the church.”

<sup>33</sup> Larkin (*Ephesians*, 73) reasons it as “transitional” and insists, “This expository paragraph [4:7-16] is marked as a distinct unit.”; Thielman, *Ephesians*, 263, who views δέ as alerting the reader that Paul slightly changes directions of his thought flow; Best, *Ephesians*, 376, who recognizes δέ as an indicator of a changed subject. Some modern translators suggest its function by just rendering “now” (e.g., Larkin, *Ephesians*, 72; HCSB) or skipping its translation (e.g., Best, *Ephesians*, 373; NJB, TEV). Pace Arnold (*Ephesians*, 243) who recognizes δέ marks the transition “to a new facet of the overall topic of unity” (though he demarcates 4:7-16 from 4:1-6); and Johnson (*Ephesians*, 149) who argues that Paul continues in 4:7-16 the theme of “the unity of the church” in 4:4-6 but with a different aspect of that same theme, i.e., the diversity of the church. Johnson argues that δέ denotes “a change from one aspect of a subject to another aspect of the same subject.” However, though the unity of the church partly permeates in 4:7-16 (v. 13; cf. v. 16), the emphasis of P9 is not for continuous exposition on the diversity of the church as a different aspect of the unity of the church.

<sup>34</sup> Cf. Juan Manuel Granados Rojas, “Ephesians 4.12, A Revised Reading,” *Bib* 92/1 (2011), 88, who also points out a thematic shift, arguing “Eph 4,7 switches from the theme of unity to the question of

introduced by *δέ* implies that P9 fails to maintain its thematic unity with P8's.<sup>35</sup> Besides, *δέ* also signals a shift in attention. Paul's concern given to the whole congregation in P8 is changed in P9 to the individual church members.<sup>36</sup> This individuality is noticed by the repeated adjectives in 4:7 and 4:16 in P9, respectively, *ἐνί* ("one") and *ἐκάστῳ* ("each"), and *ἐνός* ("one") and *ἐκάστου* ("each"). Secondly, a shift in grammatical person occurs. The subject of 4:1-6, the 1ps. ("I"), is shifted to the 3ps. ("grace") in 4:7. The subject of the 3ps. is maintained throughout P9 such as "it" (*λέγει*, 4:8) and "he himself" (*αὐτὸς ἔδωκεν*, 4:11),<sup>37</sup> though the referents are distinct. Thirdly, from the structural standpoint (as aforementioned), the phrase rendered "each one" in 4:7 (*ἐνὶ ἐκάστῳ*) is repeated in 4:16 (*ἐνός ἐκάστου*),<sup>38</sup> thus forming an *inclusio*.<sup>39</sup> The repeated phrase emphasizes the individuality of gifting for the sake of the whole body.<sup>40</sup> The former opens and the latter closes the Greek text of P9, as several commentators recognize.<sup>41</sup> Fourthly, a change in a specific genre is indicated: from hortatory (4:1-6), as signaled by *παρακαλέω* (4:1), to expository (4:7-16), filled with the indicatives.<sup>42</sup>

Lastly, the adjectives rendered "all" in P8 (4:6) do not refer to the same entity as the pronoun rendered "us" (*ἡμῶν*), the believers, in P9 (4:7). From 4:7 onward Paul's thematic focus on the church at a corporate level present in 4:1-6 is shifted with greater emphasis to the church at an individual level.<sup>43</sup> It is true that a corporate aspect is present in 4:7-16 (P9) as the subject of the dependent clause introduced by a subordinating conjunction *μέχρι, οἱ πάντες* ("we all," 4:13), and the phrase *πᾶν τὸ σῶμα* ("the whole body," 4:16) overtly

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gifts...and the gift of Christ," based on the function of *δέ* in v. 7 and *τοῦτο οὖν λέγω* in v. 17, both of which mark the boundaries of the paragraph, 4:7-16.

<sup>35</sup> Cf. Schnackenburg (*Ephesians*, 158-159) also points out a break between 4:6 and 4:7 based on the content and linguistic mark, "by the sonorous ending of v. 6 and the new beginning with *ἐνὶ δέ*...in v. 7." Pace Lincoln, *Ephesians*, 230, 241; Arnold, *Ephesians*, 243; Merkle, *Ephesians*, 122; O'Brien, *Ephesians*, 286-287. They claim the sharing of the same theme in 4:7-16 as in 4:1-6.

<sup>36</sup> Many scholars point this out, including Johnson, *Ephesians*, 147.

<sup>37</sup> Though 4:14-16 has the 1ppl. ("we") as its subject, the passage is a long dependent clause from the exegetical standpoint, and 4:11-16 is best viewed as one long Greek sentence as the vast majority of commentators recognize.

<sup>38</sup> Cameron ("Structure," 15) expresses that "4:16 admirably captures what is involved in all these parallels and palistrophes." See fn24 (Chapter 1).

<sup>39</sup> So Merkle, *Ephesians*, 120; Larkin, *Ephesians*, 84.

<sup>40</sup> So Arnold, *Ephesians*, 242.

<sup>41</sup> E.g., Ibid.; O'Brien, *Ephesians*, 286.

<sup>42</sup> So Johnson, *Ephesians*, 1, 142, 148.

<sup>43</sup> So Breeze, "Ephesians," 332.

display, and that both a corporate and individual aspect are not necessarily segregated from each other. Nonetheless, an individual aspect is given more attention in 4:7-16 as a whole. It is clearly disclosed in: (1) the phrase ἐνὶ ἐκάστῳ ἡμῶν (“to each one of us,” 4:7); (2) the phrase ἐνὸς ἐκάστου μέρους (“of each individual part,” 4:16); and (3) the formation of an *inclusio* with ἕκαστος at 4:7, 16. Since it is natural that a proposition of the existence of the God of the universe (rather than the God of all believers) is transitioned into another proposition whose scope is specified to each believer, it is best to view all adjectives rendered “all” in 4:6 as specifying all things in the universe including all believers. This contributes to marking off the boundary of P8 from P9, since if they were interpreted as the same paragraph (i.e., if δέ were not transitional), the adjectives “all” at 4:6 may have been naturally interpreted as the masculine reading (the believers) due to its proximity to 4:7. Accordingly, the last part of P8 and the beginning portion of P9 are not strongly recognized as cohesively connected to each other, except that they share a broad/general cohesion in that this epistle is a discourse as a whole.<sup>44</sup> Therefore, though some view 4:7-16 as an expansion on the overall theme of “unity” in 4:1-6,<sup>45</sup> demarcating between 4:1-6 and 4:7-16<sup>46</sup> fits the context better due to boundary markers and other indicators as well as the change in thematic unity.

P10 (4:17-24) is separate from P9 (4:7-16) based on several indicators: (1) a boundary marker; (2) distinct thematic unity; and (3) a change in a specific genre. As οὖν at 4:1 functions to designate a boundary between P7 and P8, οὖν at 4:17 likewise demarcates P10 from P9. Rather than functioning resumptively, thus resuming the thought of 4:1-3,<sup>47</sup> οὖν at 4:17 functions inferentially. It not only refers back to the immediately preceding paragraph (4:7-16), where each individual believer is exhorted to become perfect while building up the perfect body of Christ, but also to all that precedes it (1:3-4:6),<sup>48</sup> where the Ephesian believers are exhorted to walk worthily of their calling as one body, blessed by

<sup>44</sup> So Porter (*Idioms*, 304), who notes “Discourse analysis begins with the assumption that texts cohere or hold together in a unified way.”

<sup>45</sup> Lincoln (*Ephesians*, 241) contends that 4:7 “begins the second part of the overall discussion on unity.” He also argues (230) that in Ephesians 4 the major theme is “unity” while considering the diversity of Christ’s gifts “plays a subordinate role.” Cf. O’Brien (*Ephesians*, 286-287) argues the focus of *attention* is shifted to “diversity” in 4:7-10.

<sup>46</sup> So J. Cambier, “La Signification Christologique d’Eph. IV. 7-10,” *NTS* 9/3 (1963), 264fn1, 272; and P. Derek Overfield, “The Ascension, Pleroma and Ecclesia Concept in Ephesians” (*PhD diss.*; University of St. Andrews, 1976), 90.

<sup>47</sup> Lincoln, *Ephesians*, 276; Hoehner, *Ephesians*, 582.

<sup>48</sup> Arnold, *Ephesians*, 277, 280. Cf. Several believe that the οὖν connects 4:17-24 to 4:1-16. E.g., MacDonald, *Ephesians*, 301; Hodge, *Ephesians*, 248.

God, sealed with the Spirit, and transformed in Christ. The grounds for a breakaway from their Gentile lifestyle are provided not only by the expositions of 4:7-16 but also by the dominantly expository instructions of 1:3-3:21 (as οὖν at 4:1 indicates) and the exhortation of 4:1-6. Besides, the thematic cohesion between the two paragraphs are distinct. Whereas in P10 a theme of “living a Christ-shaped life” is predominant, in P9 a theme of “the building up of the perfect body of Christ and the achievement of Christ-like maturity based on Christ’s gifts” cohesively binds the whole paragraph. Furthermore, a specific discourse genre shifts between these paragraphs: from exposition (P9) to exhortation (P10).<sup>49</sup> Paul’s expository statements in P9 to stress the significance of the construction of the perfect body of Christ upheld by the church duties are shifted in P10, especially in 4:17-19, to hortatory<sup>50</sup> statements to assert the consequence of abandoning the Gentile lifestyle that the Ephesian believers had formerly followed. They are exhorted not to walk like the Gentiles’ lifestyle any longer, provided that they understand Paul’s crucial instructions for building up the perfect Christ’s body as in 4:7-16. Expository or “mitigated hortatory”<sup>51</sup> statements then follow in 4:20-24 to encourage them in an exhortative tone to maintain the way they were taught in Christ. This new life thematically saturates both 4:17-19 and 4:20-24 in that both sections reflect Paul’s encouraged, renewed life in Christ.

P11 (4:25-32) is demarcated from P10 (4:17-24) based on a few indicators, a boundary marker, and distinct thematic unity. As another hortatory paragraph indicated by a number of imperatives, P11 starts with an inferential conjunction διό at 4:25, which marks a boundary separate from P10. The διό refers back particularly to 4:20-24,<sup>52</sup> yet also to 4:17-19, since the latter shares with the former thematic cohesion and the hortatory tone of P10. Besides, distinct thematic unity is maintained between the two paragraphs. Eph 4:17-24 exhorts the Ephesian believers, more generally, to live in the new lifestyle as they learned in Christ, while 4:25-32 urges them, more specifically, to use the tongue appropriately.<sup>53</sup> It is striking that the character traits presented in 4:25-32 pertain to the appropriate tongue

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<sup>49</sup> So Johnson, *Ephesians*, 163, 168-169, who reasons that, though the genre of P10 is a mixture of exhortation (4:17-19) and exposition (4:20-24), the paragraph as a whole is viewed as hortatory. This is because, as noticed by the emphatic use of ὑμεῖς at the “forefronted” place at 4:20, the force of hortatory instructions initiated at 4:17 permeates in 4:20-24 with an intention to stress the contrast between their former life (4:17-19) and their transformed life in Christ (4:20-24).

<sup>50</sup> The hortatory genre of 4:17-19 is indicated by the use of two verbs and an infinitive, λέγω καὶ μαρτύρομαι... περιπατεῖν.

<sup>51</sup> Johnson, *Ephesians*, 161, 168.

<sup>52</sup> So *idem*, 176.

<sup>53</sup> So Fowl, *Ephesians*, 157.

training such as “speak the truth” (λαλεῖτε ἀλήθειαν, 4:25) and “do not speak unwholesome speech” (πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, 4:29). In this sense P11 is closely connected not only with P10 (4:17-24), but also with P9 (4:7-16). This is because the specific church duties/roles<sup>54</sup> (4:11) in P9 for which each church member would be responsible (because they received those gifts from Christ) are all related to the ministries in which the proper use of the tongue is needed<sup>55</sup> – for completion of their missions, thus resulting in strengthening the body of Christ (4:12). Accordingly, P11 functions not only as inferential to P10 (by διό, 4:25), but also as inferential to P9 (by διό, 4:25, and οὖν, 4:17). What the Ephesian believers should practice in their lives, particularly by paying close attention to the use of the tongue, dominates the content of P11.<sup>56</sup> This new way of life is needed for them to maturely construct the body of Christ (which thematically unites P9) as well as to maintain the Christ-sought lifestyle by putting on the new self while keeping themselves from the godless lifestyle (which makes P10 cohesive).

The main indicators which make P12 (5:1-14) and P11 (4:25-32) separate are a boundary marker and thematic unity. As οὖν implies a demarcation of P8 (4:1) from P7, and also that of P10 (4:17) from P9, so οὖν at 5:1 syntactically marks a boundary between P11 and P12.<sup>57</sup> It is inferential built on the exhortations in 4:25-32 (introduced by διό).<sup>58</sup> Since the recipients are exhorted to use the tongue properly in their transformed life, it is required for them to live a God-imitating life. Besides, the οὖν thematically separates P12 from P11 since P12 has its unified theme (a God-imitating life), which provides cohesion to P12.<sup>59</sup> This brand-new life they are demanded to maintain as “imitators of God” (5:1) involves three aspects: (1) to walk in love (5:1-2);<sup>60</sup> (2) to walk in holiness (5:3-7); and (3) to walk as

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<sup>54</sup> Apostles, prophets, evangelists, and pastors-teachers.

<sup>55</sup> Cf. Granados Rojas, “Ephesians 4.12,” 91, who avers that they “are all involved...with the same service: preaching the Word.”

<sup>56</sup> O’Brien (*Ephesians*, 357) states the specific exhortations in 4:25-5:2 particularly focuses on “speech” and conduct.

<sup>57</sup> So Hoehner, *Ephesians*, 643-644. Cf. Johnson, *Ephesians*, 184, who acknowledges that οὖν signals the start of a new section (though she does not view it as inferential).

<sup>58</sup> So Thielman, *Ephesians*, 320; Merkle, *Ephesians*, 154. Cf. Arnold, *Ephesians*, 309; Lincoln, *Ephesians*, 310. They view its inference is drawn only from 4:32. Pace Hoehner, *Ephesians*, 643-644; Larkin, *Ephesians*, 106. They take it as resumptive, i.e., resuming the call of 4:1-3.

<sup>59</sup> Johnson (*Ephesians*, 161, 188) notices a shift in thematic focus at 5:1.

<sup>60</sup> Hoehner (*Ephesians*, 646) and O’Brien (*Ephesians*, 353, 353fn352) express the exhortation of “Walk in love” at 5:2 is a more specific facet of the exhortation of “Be imitators of God” (5:1) in that the καί at 5:2 is likely viewed as epexegetical.

children of light (5:8-14).<sup>61</sup> Whereas 5:3-7 refers to avoiding unholy things, namely, the improper use of the body/heart (5:3, 5) and of the tongue (5:4, 6), 5:8-14 involves exposing the unfruitful works while producing the fruit of goodness, righteousness, and truth. Thus, though partly sharing the theme of “the proper use of the tongue,” P12 (5:1-14) is distinct from P11 (4:25-32) whose prevailing exhortations lie in the appropriately trained use of the tongue.

The οὖν at 5:7, however, does not introduce a new paragraph.<sup>62</sup> Rather it brings a further prohibition whose basis lies in 5:6,<sup>63</sup> where the sinful behaviors of “the sons of disobedience” are exposed, or 5:5-6.<sup>64</sup> The pronoun αὐτῶν (5:7) refers to “the disobedient”<sup>65</sup> (τοὺς υἱοὺς τῆς ἀπειθείας) rather than “these things” (ταῦτα) denoting vices (5:6),<sup>66</sup> since this understanding fits better the context, which suggests τοὺς υἱοὺς τῆς ἀπειθείας as the nearest antecedent.<sup>67</sup> Eph 5:7 introduced by οὖν, at the same time, has 5:8a (ἦτε γὰρ ποτε σκοτός) and 5:8b (νῦν δὲ φῶς ἐν κυρίῳ) as its basis because both clauses are introduced by a causal conjunction γὰρ. Thus 5:7 forms a link connecting 5:1-6 and 5:8-14. A partition of 5:1-6(7) and 5:7(8)-14 might be possible<sup>68</sup> because the former describes a walk as beloved children,

<sup>61</sup> Cf. Heil, *Ephesians*, 205, 217, who views 5:1-6 and 5:7-14 respectively as “Walk in love as Christ loved us” and “Walk as children of light in love.”; Gnllka, *Der Epheserbrief*, 241. Eph 5:1-14 is entitled, “Wandelt in der Liebe und als Kinder des Lichtes.”

<sup>62</sup> So Thielman (*Ephesians*, 325) and O’Brien (*Ephesians*, 357-358), though they set a break between 5:7 and 5:8. Pace Hoehner (*Ephesians*, 667-668), Johnson (*Ephesians*, 188), and Heil (*Ephesians*, 31fn17) who demarcate 5:7-14 from 5:1-6, based on the repeated occurrence of οὖν (5:7) and περιπατεῖτε (5:8). For them, the occurrence of περιπατεῖτε is a continuous thematic sequence initiated at 4:1 (ἀξίως περιπατῆσαι) and via οὖν... περιπατεῖτε at 5:1-2. Even if Johnson’s suggestion of a “rhetorical bracket,” i.e., *inclusio* (a contrast between “imitators of God as dear children” (5:1) and “the sons of disobedience” (5:6)) might be tempting, a thematic unity between 5:1-7 and 5:8-14 is more likely the case. Cf. Merkle, *Ephesians*, 158, who divides 5:3-6 and 5:7-14 due to the prohibition-rationale relationship between 5:7 and 5:8.

<sup>63</sup> So Larkin, *Ephesians*, 113; Merkle, *Ephesians*, 163.

<sup>64</sup> So Lincoln, *Ephesians*, 326.

<sup>65</sup> So O’Brien, *Ephesians*, 365; Schnackenburg, *Ephesians*, 221; Bruce, *Ephesians*, 372.

<sup>66</sup> Best (*Ephesians*, 472, 486) prefers ταῦτα, grounded in the genitive case of αὐτῶν (rendered “in their sins”). However, the genitive here is best identified as a genitive of *association* as is the case at 2:19, συμπολιταὶ τῶν ἁγίων (“fellow citizens with God’s holy people”). Wallace, *Grammar*, 129; Arnold, *Ephesians*, 327.

<sup>67</sup> Lincoln, *Ephesians*, 326.

<sup>68</sup> Hoehner (*Ephesians*, 667-668), Johnson (*Ephesians*, 188), and Heil (*Ephesians*, 31fn17) demarcate 5:7-14 from 5:1-6 based on a repeated theme, a worthy walk (οὖν... περιπατεῖτε); cf. Fay, “Empowered Prisoner,” 108, 265, who partitions 5:1-21 into 5:1-5 (“walk” in love), 5:6-14 (“walk” in light), and 5:15-21 (“walk” in wisdom) based on three specific exhortations about “the proper lifestyle” at 5:2, 8, 15, respectively.

while the latter, a walk as children of light.<sup>69</sup> Nonetheless, the motif of σκότος “darkness” (5:8, 11), standing as a stark contrast to the motif of φῶς “light” (5:8, 9, 13, 14), the main motif in 5:7(8)-14, radiates the misery of the godless life (5:3-6) from which the recipients must keep away. Besides, a prohibition of “not being partakers (συμμέτοχοι) with the sons of disobedience” (5:7) is semantically cohesive to another prohibition of “not participating (συγκοινωνεῖτε) in the unfruitful works of darkness” (5:11). Therefore, it is more logical that 5:7 cohesively belongs not only to 5:1-7 but also to 5:8-14. It is best to view 5:1-14 as a cohesive block of paragraph, yet distinct from 4:25-32 in light of thematic unity.

Likewise the διό at 5:14 is not a boundary marker (unlike the one in 2:11 and 4:25), since it introduces an inference drawn from its basis at 5:14a (πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν) or it possibly refers back to 5:8-14a.<sup>70</sup> Rather than marking a boundary between what precedes and what follows, the διό with the indicative λέγει (“it says”) introduces a scriptural citation,<sup>71</sup> similarly as it does at 4:8. It may also be possible that διό concludes or confirms what precedes, i.e., 5:8-14a (13).<sup>72</sup> But διό does not serve as a boundary marker.

Several scholars, however, think 5:1-2 belongs to 4:25-32 rather than to 5:3-14.<sup>73</sup> Though their views might be appealing if 4:25-5:2 closes the discourse of Ephesians, it is preferable to deduce that 5:1-2 has a shared thematic unity with 5:3-14 from the perspective of the colon structure of Ephesians. Except for the two reasons aforementioned,<sup>74</sup> 5:1 functions as an introduction to 5:2-14<sup>75</sup> rather than as a conclusion or consequence of 4:25-32.<sup>76</sup> This is because the theme of “the God-imitating life” serves as a theme statement or main proposition of 5:1-14<sup>77</sup> to set firm ground for exhortations of one’s walk in love (5:2),

<sup>69</sup> Cf. Johnson (*Ephesians*, 188) views the topic of the two passages as changed from “love” (5:1-6) to “light” (5:7-14).

<sup>70</sup> So Larkin, *Ephesians*, 119; cf. Merkle, *Ephesians*, 167.

<sup>71</sup> Johnson, *Ephesians*, 195.

<sup>72</sup> E.g., Hoehener, *Ephesians*, 690; cf. Hodge (*Ephesians*, 298) understands 5:14 confirms 5:13; Johnson (*Ephesians*, 196) argues that διό “introduces the standard to which 5:14a-b [5:14a] conforms.”

<sup>73</sup> Gosnell, “Convert,” 153-156, 153fn86; Lincoln, *Ephesians*, 293-299; Best, *Ephesians*, 443-445; Arnold, *Ephesians*, 295-298.

<sup>74</sup> A boundary marker and thematic unity.

<sup>75</sup> So Barth, *Ephesians 4-6*, 555; Johnson, *Ephesians*, 161, 188; C. Mack Roark, “Interpreting Ephesians 4-6: God’s People in a Walk Worthy of His Calling,” *SWJT* 39/1 (1996), 37.

<sup>76</sup> Lincoln, *Ephesians*, 310; Gosnell, “Convert,” 153-156.

<sup>77</sup> Cf. Johnson (*Ephesians*, 184) views 5:1a (γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ) as a “generic” positive exhortation of 5:1-6.

in holiness (5:3-7), and in light (5:8-14). Unlike 4:25-32, where the negative-positive exhortations are frequently used, as Barth observes in 5:1-2 Paul “has chosen strictly positive terms...to introduce a new line of thought.”<sup>78</sup> Lincoln opting for the latter, however, makes no argument about the repeated use of γίνεσθε and οὖν at 5:7 while not marking a partition after the exhortation there.<sup>79</sup> Secondly, the same expression ὡς τέκνα immediately followed by a qualifying element, ἀγαπητὰ and φωτὸς, respectively at 5:1 and 5:8, qualifies a positive command at 5:1 (γίνεσθε) and 5:8 (περιπατεῖτε). Note that ὡς τέκνα only appears here in this discourse. Lastly, the designated terms of God, Christ, and the Lord are heavily used throughout 5:1-14: God-Christ-God (5:1-2) – Christ-God-God (5:3-7) – the Lord-the Lord-Christ (5:8-14) vis-à-vis 4:25-32, where only one pair of the Holy Spirit of God-God-Christ appears at 4:30 and 4:32. As the model whom the Ephesian believers are to follow in light of their life in general (5:1a), love (5:1b-2), holiness (5:3-7), and all goodness, righteousness, and truth (5:8-14), God, Christ, God and Christ, and the Lord are respectively illustrated. This literary feature most likely connotes the significance of “the *God*-following life” as an overarching theme of 5:1-14.

#### 4. Macro-level Analysis of 5:15-20, 5:21-33, 6:1-4, 6:5-9, 6:10-20, and 6:21-24<sup>80</sup>

This section shows how the passages, 5:15-20, 5:21-33, 6:1-4, 6:5-9, 6:10-20, and 6:21-24, are divided based on a macro-level colon analysis. P13 (5:15-20) is introduced by an inferential conjunction οὖν at 5:15,<sup>81</sup> which marks a division from P12 (5:1-14) while introducing a new paragraph.<sup>82</sup> The exhortations of 5:1-14 provide 5:15-20 with a basis on which further hortatory instructions with a distinct thematic focus, “the wise walk,” progress. P13 is also inferentially connected with P9 (4:7-16) linked by οὖν at 5:15, οὖν at 5:1 (P12),

<sup>78</sup> Barth, *Ephesians 4-6*, 555. Cf. Johnson (*Ephesians*, 161) regards the use of οὖν and exhortations, γίνεσθε...μιμηταί...καὶ περιπατεῖτε, as signaling the start of a new section; Roark, “Ephesians 4-6,” 37, who particularly pinpoints the combined use of οὖν and περιπατεῖτε as a boundary marker.

<sup>79</sup> Lincoln, *Ephesians*, 317-318, 326.

<sup>80</sup> Most paragraph divisions agree with the ones in NA<sup>28</sup>, yet in NA<sup>28</sup> 5:21-33 and 6:21-24 are divided into two paragraphs, respectively, 5:21-24 and 5:25-33, and 6:21-22 and 6:23-24.

<sup>81</sup> *Pace* Barth (*Ephesians 4-6*, 577) who views οὖν at 5:15 as a logical conclusion or summary to the preceding quotation of 5:14 while rendering it “in sum,” and as resumptive from 5:11 in light of right “conduct.”

<sup>82</sup> So Arnold, *Ephesians*, 345; Hoehner, *Ephesians*, 690; Merkle, *Ephesians*, 170.

διό at 4:25 (P11), and οὖν at 4:17 (P10).<sup>83</sup> This is based on the inferential function of those conjunctions which introduce new paragraphs as boundary markers while separating them from their immediately preceding paragraphs.

Another indicator for the demarcation of P13 from P12 is thematic unity. The theme of “the wise walk” and “the God-imitating life” governs P13 and P12, respectively.<sup>84</sup> The exhortations in 5:18-20 serve as an extension to 5:15-17, “the wise walk,” while maintaining its thematic unity with 5:15-17. This is because καί at 5:18 most likely functions “continuatively,” introducing another negative-positive set of exhortations (μὴ...ἀλλὰ) as in 5:15, 17.<sup>85</sup> Accordingly, the καί not only syntactically links the two passages but also semantically associates the exhortations of 5:15-17 with their extended exhortations, 5:18-20, thus thematically taking the two cohesive. At the same time, while 5:15-17 presents more general exhortations regarding the wise walk, 5:18-20 describes more particular ones.<sup>86</sup> The command to “Be filled with the Holy Spirit” at 5:18 is regarded as a specific admonition rooted in the wise living for the transformed Ephesian believers. The ensuing, participial clauses at 5:19-20 then reflect the outcome of the Spirit-filled life.

The phrase διὰ τοῦτο (“therefore,” “for this reason”) at 5:17a is inferential, and its inference is based on 5:15-16 (“Watch carefully...as wise people...Redeem the time...”) rather than on 5:16b (ὅτι αἱ ἡμέραι πονηραὶ εἰσιν, “because the days are evil”).<sup>87</sup> The διὰ τοῦτο does not function as a boundary marker unlike the one at 1:15. The *wise* walk (5:15-16, 17b) is in contrast to the *unwise* walk (5:17a). Exhorting the recipients to walk wisely (5:15-16a) with a reason (5:16b), the διὰ τοῦτο informs them what they need to walk wisely while redeeming the time: they must keep understanding the Lord’s will (5:17b).

It may be reasoned that the immediately following paragraph (5:21-33) is introduced by the participle ὑποτασσόμενοι (5:21) and that 5:21 is in connection both with what follows (i.e., 5:22-6:9) thematically and with what precedes (i.e., 5:15-20) grammatically. In this

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<sup>83</sup> Pace Hoehner (*Ephesians*, 691) who considers the οὖν at 5:15 connected with περιπατέω “marks a new section of Paul’s thought as it does in 4:1, 17; 5:1-5[2], 7-8.” The οὖν at 5:15, however, does not function as οὖν at 5:7 does, as discussed earlier; cf. Lincoln, *Ephesians*, 338. Best (*Ephesians*, 502) understands οὖν at 5:15 denoting “a new turn in the argument which yet depends on what has preceded.”

<sup>84</sup> Cf. Johnson (*Ephesians*, 188, 197) views a topical change from “walking in light” to “walking in wisdom” as well as a further sequence of οὖν... περιπατέτε (cf. 5:1-2, 7-8) is an indicator of the demarcation of 5:15ff. from 5:7-14; Merkle (*Ephesians*, 170) views likewise.

<sup>85</sup> So Merkle, *Ephesians*, 173; Larkin, *Ephesians*, 124.

<sup>86</sup> Larkin, *Ephesians*, 124; Abbott, *Ephesians*, 160.

<sup>87</sup> So Arnold, *Ephesians*, 347.

sense 5:21, articulating the “mutual submission,”<sup>88</sup> or better, “ordered-relationship submission,”<sup>89</sup> based on the “fear of Christ” (ἐν φόβῳ Χριστοῦ),<sup>90</sup> forms a “bridge”<sup>91</sup> or a “hinge”<sup>92</sup> or “transitional”<sup>93</sup> verse, linking 5:15-20 to 5:22-33, and further to 6:1-9. Thus, 5:15-20 and 5:22-33 (and 6:1-9) can be viewed as a large unit linked by 5:21.<sup>94</sup> This is because grammatically ὑποτασσόμενοι is dependent on the imperative πληροῦσθε (5:18)<sup>95</sup> along with the preceding participles, λαλοῦντες (5:19), ἄδοντες (5:19), ψάλλοντες (5:19), and εὐχαριστοῦντες (5:20), all depending on πληροῦσθε as well.<sup>96</sup> Thus, 5:21 exegetically marks the completion of the stream of thought in 5:18-20.<sup>97</sup> The ὑποτασσόμενοι is also broadly in connection with the exhortation at 5:15, “Watch carefully how you walk!” due to the thematic unity present between the exhortations at 5:15 and at 5:18. But, at the same time, ὑποτασσόμενοι, based on its interpretation of “submission,” presents its direct, strong semantic tie to 5:22-24, where the same verb form ὑποτάσσεται (5:24a) along with the implied, same verb forms ὑποτάσσεσθε at 5:22<sup>98</sup> and ὑποτασσέσθωσαν at 5:24b (οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί) are used as a catchword for the exhortation for wives

<sup>88</sup> This does not refer to a “reciprocal subordination” but “submission to those who are in authority over them.” O’Brien, *Ephesians*, 404. See further the well-articulated arguments for the latter. *Idem*, 400-404; Hoehner, *Ephesians*, 717, 732-736; J. Armitage Robinson, *St. Paul’s Epistle to the Ephesians* (London: Macmillan, 1909), 170-171; Stephen Clark, *Man and Woman in Christ* (Ann Arbor: Servant, 1980), 73-76, 76fn4, who affirms the idea of mutual submission here as “‘let there be subordination among you’ (i.e., ‘let each of you subordinate himself or herself to the one he or she should be subordinate to’)”; George Knight III, “Husbands and Wives as Analogues of Christ and the Church: Ephesians 5:21-33 and Colossians 3:18-19” In *Recovering Biblical Manhood & Womanhood* (eds. John Piper and Wayne Grudem; Wheaton: Crossway, 1991), 166-168; Wayne Walden, “Ephesians 5:21: A Translation Note,” *RestQ* 45/4 (2003), 254. Pace Best, *Ephesians*, 516-518; Barth, *Ephesians 4-6*, 608-610, 708-715; Arnold, *Ephesians*, 356-357; Lincoln, *Ephesians*, 365-367; Thielman, *Ephesians*, 373-374, all of whom opt for the former.

<sup>89</sup> Merkle, *Ephesians*, 177.

<sup>90</sup> J. Paul Sampley, “*And the Two Shall Become One Flesh*” (Cambridge: CUP, 1971, 117-118) concurs that this phrase functions as the ground for the mutual submission.

<sup>91</sup> Johnson, *Ephesians*, 199.

<sup>92</sup> Wallace, *Grammar*, 651; O’Brien, *Ephesians*, 388, 399.

<sup>93</sup> Lincoln, *Ephesians*, 338, 365; MacDonald, *Ephesians*, 326; Knight, “Husbands and Wives,” 166-168; Witherington, *Ephesians*, 316.

<sup>94</sup> Lincoln, *Ephesians*, 338.

<sup>95</sup> So most scholars, e.g., Barth, *Ephesians 4-6*, 608; Thielman, *Ephesians*, 365; Arnold, *Ephesians*, 363; Martin Kitchen, *Ephesians* (London: Routledge, 1994), 99.

<sup>96</sup> Johnson (*Ephesians*, 198) views the exhortation of 5:18 as the basis for the ensuing exhortations.

<sup>97</sup> *Idem*, 199.

<sup>98</sup> Cf. Col 3:18.

towards their husbands. Hence, delimiting the start of a new paragraph at 5:22, not at 5:21, “destroys the relationship to the theme of submission in v. 21.”<sup>99</sup>

Therefore, while acknowledging a unique function of 5:21 as aforementioned, it is more convincing to argue that 5:21 leads as the initiating verse into 5:22-33 while setting a boundary from 5:15-20. First, syntactically, albeit briefly aforementioned, the main clause at 5:22 introduced by the plural nominative *αἱ γυναῖκες* uses the same verb *ὑποτάσσω* as the verb at 5:21<sup>100</sup> because the clause at 5:22 suggests so. Thus, grammatically the present middle<sup>101</sup> imperative *ὑποτάσσεσθε* is omitted at 5:22, where the main verb is missing. Accordingly, the *ὑποτασσόμενοι* at 5:21 is considered as having an imperatival force,<sup>102</sup> i.e., rendering the imperative (“submit!”). Second, from the structural standpoint it makes best sense to construe 5:21 as a generic exhortation,<sup>103</sup> while 5:22-24, 5:25-30, and 5:31-33 as exhortations specifically applied to wives, to husbands, and to both, respectively. Third, as several scholars point out,<sup>104</sup> an *inclusio* formed by the cognate noun *φόβος* at 5:21 and verb *φοβέομαι* at 5:33 (meaning “fear”) gives further support to mark 5:21 as inclusive to 5:22-33.<sup>105</sup> Fourth, considering the command at 5:25 directed towards husbands, this view makes best sense, since: (1) grammatically, as the nominative *οἱ ἄνδρες* has as its main verb the present imperative *ἀγαπᾶτε* (5:25), so the nominative *αἱ γυναῖκες* at 5:22 also needs an

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<sup>99</sup> O’Brien, *Ephesians*, 388, who, accordingly, views 5:15-6:9 as one paragraph.

<sup>100</sup> So MacDonald, *Ephesians*, 326; Larkin, *Ephesians*, 131; Hoehner, *Ephesians*, 730-731; O’Brien, *Ephesians*, 411; Arnold, *Ephesians*, 380; Merkle, *Ephesians*, 182.

<sup>101</sup> This is because the wives’ voluntary submission is required, since: (1) that they are to be “forced to submit” (passive) is not in view; and (2) the verb indicating the husbands’ duty of love is active; and (3) the *ὑποτασσόμενοι* at 5:21 is most likely middle. Hoehner, *Ephesians*, 731-732; O’Brien, *Ephesians*, 411; Barth, *Ephesians 4-6*, 710; Arnold, *Ephesians*, 380; Merkle, *Ephesians*, 182.

<sup>102</sup> So BDF §468[2]; Merkle, *Ephesians*, 182; NRSV, RSV, NASB, NJB, NIV, NAB. BDF asserts that this type of construction is common in Paul, and *ὑποτασσόμενοι* (5:21) is “already approaching the imperatival usage.” Pace Wallace (*Grammar*, 651, 659) who argues that construing *ὑποτασσόμενοι* as imperatival is “doubtful.” Wallace understands 5:21 functions as a hinge between 5:15-21 and 5:22-6:9, and *ὑποτασσόμενοι* belongs equally to both sections. He explains concerning why 5:22-6:9 starts with the lack of conjunction unlike any other major section in this discourse, that the passage “does not advance the argument of the book, but in fact a parenthesis to it.” Though his view of the participle as a hinge may be tenable in one sense, his accompanying arguments are neither tenable nor accurate. His observations tend to lean heavily on the grammatical analysis which precedes the participle while ignoring not only the role of the participle and the clause at 5:21 in link to what follows but also Paul’s stylistic diversity.

<sup>103</sup> Thileman (*Ephesians*, 365) notes that 5:21 serves as a “heading over the new section.” Merkle (*Ephesians*, 171) also views it as the “heading over all the household codes (5:22-6:9).”

<sup>104</sup> E.g., Heil, *Ephesians*, 32-33; Lincoln, *Ephesians*, 338, 384; Johnson, *Ephesians*, 199; O’Brien, *Ephesians*, 388fn110.

<sup>105</sup> Barth (*Ephesians 4-6*, 663) argues for the logical dependence of the “fear of the husband” (v. 33) on the “fear of Christ” (v. 21).

imperative as its main verb; (2) syntactically, the two clauses, αἱ γυναῖκες [ὑποτάσσεσθε] τοῖς ἰδίοις ἀνδράσιν (“Wives, [submit] to your own husbands!”) at 5:22 and οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας (“Husbands, love your wives!”) at 5:25, are in parallel due to the order of the grammatical CU (subject – verb – object);<sup>106</sup> and (3) logically, just as Paul urges husbands to love their wives (5:25), it is natural to think that he also exhorts wives to submit to their husbands (5:22). Fifth, semantically, the relationship of the clause at 5:21 to 5:18-20 is rather “loose” vis-à-vis what follows.<sup>107</sup> This is because “[t]he first three [clauses appended to πληροῦσθε, 5:19-20] name three duties, more or less special, in regard to *God*, [while] the last [clause, 5:21] a comprehensive moral duty in regard to *man*.”<sup>108</sup> Lastly, due to the thematic unity each passage (5:15-20 and 5:21-33) holds, it is best to demarcate them while marking 5:21 as the start of a new paragraph.<sup>109</sup> Whereas the theme of “the wise walk” makes 5:15-20 a cohesive block, the theme of “the love-submission relationship between Christ/husbands and the church/wives” offers a literary unity to 5:21-33. Furthermore, many modern Bible versions including NA<sup>28</sup> and UBS<sup>5</sup> along with many commentators also concur with this view.<sup>110</sup> Barth, for instance, affirms that “the content of this sentence [5:21] forms an essential element of the selection of Ephesians which follows.”<sup>111</sup> Therefore, though appreciating the grammatical link of ὑποτασσόμενοι to πληροῦσθε, colon analysis discerns a new paragraph beginning at 5:21.

Several scholars, however, prefer setting a boundary after 5:21, since they emphasize that ὑποτασσόμενοι (5:21) indicates a result of the command to “be filled with the

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<sup>106</sup> The order of the implied verb at 5:22 follows the pattern of Col 3:18. Cf. Many manuscripts that include a verb (whether ὑποτάσσεσθε or ὑποτασσέσθωσαν) but are not chosen as the text insert it after ἀνδράσιν.

<sup>107</sup> Abbott, *Ephesians*, 164.

<sup>108</sup> C. J. Ellicott, *A Critical and Grammatical Commentary on St. Paul's Epistle to the Ephesians* (Andover: Draper, 1885), 130. Italics, his.

<sup>109</sup> So Lincoln (*Ephesians*, 338) who notes that “in comparison with vv 19, 20 it [v 21] contains a new topic which has the same subject matter as the verses which follow – submission”; Thileman (*Ephesians*, 365) notes that 5:21 serves as a “transition from the previous section on corporate worship [5:18b-20] to the new section on submission”; MacDonald, *Ephesians*, 325.

<sup>110</sup> E.g., Barth, *Ephesians 4-6*, 585-586, 608; Thileman, *Ephesians*, 353-354, 365; Bruce, *Ephesians*, 378, 381; Larkin, *Ephesians*, 121, 128; MacDonald, *Ephesians*, 324-326; Lincoln, *Ephesians*, 338; NRSV, RSV, NIV, NAB.

<sup>111</sup> Barth, *Ephesians 4-6*, 608.

Spirit” (5:18).<sup>112</sup> They argue that a participle functioning imperatively is not usual<sup>113</sup> as ὑποτασσόμενοι (5:21) shows. However, this is not unknown in the Pauline letters.<sup>114</sup> For instance, both participles at Romans 12:9 (ἀποστρυφόντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ) are interpreted respectively as an imperative<sup>115</sup> by most modern translations:<sup>116</sup> “*Hate* what is evil; *Hold fast* what is good.”<sup>117</sup> Those scholars also argue that setting the boundary of a paragraph before the last participle (ὑποτασσόμενοι) dependent on an imperative verb (πληροῦσθε) “seems somewhat arbitrary.”<sup>118</sup> Considering grammatical or syntactical relationship between πληροῦσθε and ὑποτασσόμενοι alone, they seem correct. Yet, the relationship of ὑποτασσόμενοι with what follows, not just with what precedes, must also be examined. As argued above, based on the perspectives of syntax/grammar, structure, literary features (*inclusio*), semantic relationship, and thematic unity, it is better to conclude that ὑποτασσόμενοι belongs to what follows. Yet, this does not mean the analysis rejects its exegetical (or grammatical) link to πληροῦσθε.

Another argument that the vocative αἱ γυναῖκες (5:22) introduces a new section, confirmed by the vocatives τὰ τέκνα at 6:1 and οἱ δούλοι at 6:5,<sup>119</sup> is not tenable. Why, then, does the vocative οἱ ἄνδρες at 5:25 not start another new paragraph, thus having two paragraphs, 5:22-24 and 5:25-33? What about the other vocatives, οἱ πατέρες at 6:4 and οἱ κύριοι at 6:9? As a counterargument, Paul often introduces a new paragraph in Ephesians through the use of a conjunction (2:1, 11; 4:1, 7, 17, 25; 5:1, 15; 6:21) or a prepositional phrase (1:15; 3:1, 14). Yet, since 6:10-20 (P17) starts with an expression, τοῦ λοιποῦ, the argument with the vocatives might be regarded as a peculiar pattern of demarcation in Ephesians. Nonetheless, the argument is untenable since if that is the case 5:22-33 is the first time (except a eulogy of 1:3-14) when a major discourse unit begins without a conjunction or

<sup>112</sup> Wallace, *Grammar*, 639, 651; Best, *Ephesians*, 515-518; Merkle, *Ephesians*, 177. Cf. Timothy Gombis, “Being the Fullness of God in Christ by the Spirit: Ephesians 5:18 In Its Epistolary Setting,” *TynBul* 53/2 (2002), 268-270, who views ὑποτασσόμενοι as expressing means.

<sup>113</sup> Merkle, *Ephesians*, 170; Wallace, *Grammar*, 651.

<sup>114</sup> See fn102.

<sup>115</sup> Abbott, *Ephesians*, 164.

<sup>116</sup> E.g., NRSV, NASB, NIV, NJB.

<sup>117</sup> The present author’s own translation.

<sup>118</sup> Merkle, *Ephesians*, 170; in the same vein, Best, *Ephesians*, 515.

<sup>119</sup> Merkle, *Ephesians*, 170.

a phrase.<sup>120</sup> This is unusual in this discourse unless a sound reason is provided concerning why Paul arranges 5:22-6:9 in this way, irrespective of many good reasons informing the cohesion of 5:21 to 5:22-33 (and to 6:1-9).

The relationship-specific, hortatory instructions for the households (*Haustafeln*), 5:21-33, 6:1-4, and 6:5-9, are distinctly partitioned due mainly to thematic unity, though broadly sharing a motif of “ordered-relationship submission.” How husbands and wives, and perhaps more importantly Christ and the church, relate to each other is covered in P14 (5:21-33). On the other hand, P15 (6:1-4) and P16 (6:5-9) treat, respectively, the mutual responsibilities of parents and children, and those of slaves and masters, which are all drawn on their fear of Christ (5:21).<sup>121</sup>

The demarcation of P17 (6:10-20) from P16 (6:5-9) lies in, first, the function of the peculiar expression τοῦ λοιποῦ,<sup>122</sup> rendered “finally”<sup>123</sup> (or “in conclusion”) rather than “therefore.” The τοῦ λοιποῦ as a boundary marker signals a transition to the last piece of hortatory instructions in this discourse<sup>124</sup> as its interpretation implies. No further following instructions exist except for information regarding Tychicus (6:21-22) and final benediction (6:23-24). Second, structurally, based on the context the τοῦ λοιποῦ occurring for the first time only here in the discourse also suggests that the last exhortations in P17 conclude all the previous exhortations, particularly 4:1-6; 4:17-6:9.<sup>125</sup> Third, considering cohesion, P17 is separate from P16 since P17 is cohesive centering on the theme of “standing firm by putting on the full armor of God in readiness for spiritual warfare,” while P16 is unified under the theme of “the obedience-respect relationship between slaves and their masters.”

The last paragraph (6:21-24) is separate from P17 (6:10-20) due to a boundary marker and thematic unity. Since the conjunction δέ (6:21) most likely marks a transition to the concluding remarks of Ephesians rather than serving as adversative, it is best to view it as

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<sup>120</sup> Wallace (Grammar, 659) and Merkle (*Ephesians*, 182) view 5:22-33 thusly.

<sup>121</sup> Daniel Darko (“No Longer Living as the Gentiles: Differentiation and Shared Ethical Values in Ephesians 4:17-6:9” *TynBul* 59/2 (2008), 319) reflects the Christian nature of the *Haustafeln*, arguing, “The Christ-church analogy and the Christocentric nature of the *Haustafeln* further underpin the author’s intra-church focus.”

<sup>122</sup> Cf. Gal 6:17, “from now on.”

<sup>123</sup> BDAG, 602. Most modern translations and commentators render thusly, e.g., Lincoln, *Ephesians*, 441; Schnackenburg, *Ephesians*, 271; Hoehner, *Ephesians*, 820; Johnson, *Ephesians*, 229.

<sup>124</sup> So Arnold, *Ephesians*, 437.

<sup>125</sup> So Merkle, *Ephesians*, 209; O’Brien, *Ephesians*, 457-460; Thielman, *Ephesians*, 412.

a boundary marker, rendered “now.”<sup>126</sup> Besides, thematically, while 6:10-20 is united emphasizing “spiritual warfare,” 6:21-24 is emphasized with a reason to send Tychicus, followed by a customary benediction.

## 5. Summary

1. This chapter as the first step of an adapted colon analysis divides the entire discourse of Ephesians into a cluster of paragraphs at a macro-level.
2. Each paragraph is demarcated based on the literary context, in particular semantically (e.g., shift in thematic unity, a change in a specific genre), syntactically (e.g., conjunctions functioning as a boundary marker, literary features such as *inclusio*), and grammatically (e.g., shift of grammatical person/subject).
3. The discourse of Ephesians is structurally divided into eighteen paragraphs: 1:1-2, 3-14, 15-23; 2:1-10, 11-22; 3:1-13, 14-21; 4:1-6, 7-16, 17-24, 25-32; 5:1-14, 15-20, 21-33; 6:1-4, 5-9, 10-20, 21-24.
4. Though some commentators and NA<sup>28</sup> merge 4:1-6 and 4:7-16 as one paragraph, Eph 4:7 presents a new thought, thus beginning a new paragraph, as Lincoln and Best interpret. This is based on the function of  $\delta\acute{\epsilon}$ , shift in grammatical person, *inclusio*, a change in a specific genre, and shift in thematic unity. In addition, though some (e.g., Lincoln) view 4:7-16 as an expansion on the overall theme of “unity” in 4:1-6, a demarcation between 4:1-6 and 4:7-16 fits the context better as Cambier and Overfield suggest.
5. Though several scholars believe Eph 5:1-2 belongs to 4:25-32, 5:1-2 belongs to 5:1-14, and 5:1-14 is demarcated from 4:25-32. This is based on: (1) a boundary marker; (2) thematic unity; (3) the function of  $\omicron\upsilon\nu$  at 5:7 which does not introduce a new paragraph as Thielman and O’Brien observe; (4) the function of  $\delta\iota\acute{o}$  at 5:14 which refers to 5:14a or 5:8-14a as Larkin understands; and (5) the function of the repeated  $\acute{\omega}\varsigma$   $\tau\acute{\epsilon}\chi\nu\alpha$  at 5:1 and 5:8.
6. Eph 5:21 initiates 5:22-33 while setting a boundary from 5:15-20, due to: (1) the syntactical association of 5:21 and 5:22; (2) the function of 5:21 from the structural perspective; (3) *inclusio* at 5:21 and 5:33; (4) the interpretation of the command at 5:25; (5) the relationship of 5:21 to 5:22-33 vis-à-vis 5:21 to 5:18-20; and (6) thematic unity.

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<sup>126</sup> So Lincoln, *Ephesians*, 461; Arnold, *Ephesians*, 479; Merkle, *Ephesians*, 224; Larkin, *Ephesians*, 168; CJB; RSV; *contra* NASB; KJV, rendering “but.”

## Chapter 4: Colon Analysis of Ephesians 1-3 (Micro-level)

This chapter presents a micro-level colon analysis of the discourse based on the partition of all paragraphs performed in Chapter 3. This step analyzes the detailed data of each paragraph, to obtain a comprehensive understanding of the discourse which will contribute to answering the key questions of the thesis. This step, as presented in Chapter 2, comprises three main components: (1) identification of colons and sections within each paragraph; (2) discernment of the main theme of each paragraph; and (3) drawing out the primary purpose of each paragraph. A micro-level, adapted colon analysis analyzes each paragraph from a linguistic-literary point of view based on a cluster of colons, the smallest propositions of the author.<sup>1</sup> Through a micro-level analysis (Chapters 4 and 5) the paragraphs demarcated in Chapter 3 are further divided into “sections,” which are marked by a close examination of the interrelationships among colons. The constructed colon structure of Ephesians forms the basis from which this study discerns each paragraph’s main theme. The discernment is performed mainly by tracing the train of thought that each paragraph expresses, and supportively by evaluating thematically prominent features of each paragraph. The main point(s) of each section in each paragraph offers the grounds for the tracing of the thought flow in each paragraph, while literary signaling devices, such as redundant pronouns and unusual word order, unfold the *thematic prominence* of each paragraph. Then the inference of the primary purpose of each paragraph is performed by assessing whether *focal prominence* or *peak* in each paragraph corresponds to the main theme of each paragraph. Based on how well the colon(s) suggested for peak(s) squares with the suggested main theme of each paragraph, the main theme is suggested as the main purpose of the corresponding paragraph with a very strong, strong, good, or partial support of peaks. Peak(s) is identified through literary devices, such as rhetorical/literary underlining and change of pace.

### 1. Constructing the Colon Structure of Ephesians

#### A. Eph 1:1-2

P1 (1:1-2), the introduction of the epistle, forms two sections, partitioned by two thematic foci: (1) S1 (section 1): Paul’s greetings to “the saints,” i.e., “God’s holy people,” at Ephesus; and (2) S2 (section 2): the blessing of grace and peace for them. Since each section

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<sup>1</sup> One colon is often not mapped to one Greek sentence.

comprises only one base matrix with the qualifying elements, it contains only one colon each (marked by c1 and c2, respectively).

## B. Eph 1:3-14

To discern the main theme of P2 (1:3-14), a long, complicated Greek text,<sup>2</sup> and identify its main purpose, it is necessary to examine carefully the results and implications of the division of each colon and section, both of which form the foundational syntactical elements of the colon structure of P2. The colon structure constructed through a colon analysis of 1:3-14 identifies that P2 consists of five sections, formed by eight colons.

S1	c1	1:3
S2	c2	1:4
	c3	1:5-6
S3	c4	1:7
	c5	1:8
	c6	1:9-10
S4	c7	1:11-12
S5	c8	1:13-14

Briefly explaining this colon structure with sectional divisions, the sectional division depends on the syntactical and semantic relationships among colons, since the clustering of colons sharing a specific focus of the unifying message/theme naturally leads to the identification of each section. Each section is marked by its distinct thematic focus under the unifying or dominant message (i.e., main theme) represented by P2. A set of colons sharing their common thematic focus are separated from another set of colons forming another section. A colon comprises constituents called “smaller units,” marked [“c” plus colon number].1, .2, etc. The first smaller unit (.1) of each colon often refers to the basic nominal-verbal element for the corresponding colon, called the “base matrix” of that colon. However, this is not always the case. Colon 8 (c8), for example, has the unit c8.4 as its base matrix because the main thrust of this particular thought unit (c8) is represented by c8.4. Thus, for the purpose of identification the smaller unit of any colon occupying the far left-hand corner in the colon structure is always assumed to represent the base matrix of each colon, i.e., the main thrust of each colon. Some smaller units of a colon (e.g., c2.2) are syntactically qualifying elements. They describe some parts of the base matrix. Other smaller units that do

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<sup>2</sup> According to Merkle (*Ephesians*, 17), Eph 1:3-14 comprises “the second longest sentence in the NT (202 words in Gr.)”

not qualify the base matrix are also syntactically qualifying elements. They describe some other smaller units (e.g., c1.4 describing the verbal element of c1.2) or express their syntactical (and grammatical) relationships with other smaller units (e.g., c4.2, signifying its appositional relationship with τὴν ἀπολύτρωσιν...αὐτοῦ in c4.1) within that colon. Syntactical relationships, namely, qualifying or relational<sup>3</sup> associations, are represented by arrows.<sup>4</sup> The syntactical relationships in and among colons form the grounds for interpreting the semantic function of colons.

In Eph 1:3-14 the rationale for the marking of colons is that c1 (1:3) serves as an exclamation (“God must be blessed!”) or request (“Let God be blessed!”), while all other colons (c2-c8; 1:4-14) function as the grounds for c1, i.e., represent the list of the reasons for their praise of God. Syntactical relationships among sections are expressed by καθώς...ἐν αὐτῷ (1:4), ἐν ᾧ (1:7), ἐν ᾧ (1:11), and ἐν ᾧ (1:13) for S2, S3, S4, and S5, respectively. It is notable that each section ends with ἐν (τῷ) Χριστῷ (S1 and S4), ἐν τῷ ἡγαπημένῳ (S2), or ἐν αὐτῷ (S3), all of which refer to Christ Jesus. It is also noteworthy to see that the respective, immediately following sections begin with ἐν ᾧ (S3, S4, and S5), referring to Christ, S2 being the exception (yet, it still has ἐν αὐτῷ; c2.1).

Johnson, using discourse analysis, divides Eph 1:4-14 into three sections while interpreting that they are marked off based on each section’s change in focus in terms of the progression of time: (1) “past action of God” (vv. 4-6); (2) “present state of believers” (vv. 7-12); and (3) “future inheritance of the believers” (vv. 13-14).<sup>5</sup> But, all God-given blessings for the Ephesian believers manifest their current state with the past action of God (and thus their past experience with God), since the blessings are expressed in the aorist<sup>6</sup> tense (εὐλογήσας, c1.1, i.e., Eph 1:3). God’s provision of blessings is already in completion, and this makes them enjoy his blessings presently. All verbal and participial forms denoting God’s blessings are expressed in the aorist tense, except the blessing of redemption (ἔχομεν), which is in the present tense.<sup>7</sup> Considering the aorist tense of εὐλογήσας (c1.1), however,

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<sup>3</sup> E.g., appositional relationship.

<sup>4</sup> An arrow is directed to the qualifying elements or used for showing relationships (e.g., appositional). Some syntactical elements represented by square brackets have a common element to qualify (e.g., both c1.3 and c1.4 describe the verbal element of c1.2).

<sup>5</sup> Johnson, *Ephesians*, 42.

<sup>6</sup> Or “perfective aspect” (in verbal aspect theory), i.e., a *completed* process. Porter, *Idioms*, 21.

<sup>7</sup> This is because the forgiveness of sins must be represented by the progressive present, which involves continuous action or event. Whenever believers confess their sins, they are forgiven (1 John 1:9). Though Christ’s forgiveness of the sins of human beings occurred once for all at the cross (Heb

this suggests the present outcome enjoyed among the Ephesian believers by the past (or completed) action of God’s redemption. They were chosen, were determined beforehand, were redeemed (and continue to be redeemed), were given all wisdom and insight, came to know the mystery of God’s will, were made heirs, and were sealed with the Spirit. Furthermore, since no indication of the progression of time is present in this context, it is not quite tenable to posit that the focus of each section varies according to time as Johnson does. Accordingly, rather than considering vv. 7-12 as one section, it is better to view them as two sections (1:7-10 and 1:11-12) from the syntactical and semantic standpoint.

Merkle, from an exegetical perspective, divides 1:3-14 into four sections: (1) 1:3-6; (2) 1:7-10; (3) 1:11-12; and (4) 1:13-14. The division is based on the “four key indic[ative] verbs” forming the basis of praising God at 1:4 (ἐξελέξατο), 1:7 (ἔχομεν), 1:11 (ἐκλήρωθημεν), and 1:13 (ἐσφραγίσθητε).<sup>8</sup> Merkle’s analysis is similar to our analysis, except that 1:3 forms the first section. He interprets that 1:3-6 focuses on “praising God because of his gracious election.”<sup>9</sup> Considering this passage a standalone set apart from the rest of the paragraph exegetically, this can be a correct interpretation of the passage. Yet, since 1:3 functions as an overarching thematic statement or proposition in P2 followed naturally by the reasons why Paul praises God, it is best to identify 1:3 as another standalone.

S2 (c2-c3; 1:4-6) is syntactically separated from S1 (1:3) through the conjunction καθώς. The καθώς indicates cause (“for”)<sup>10</sup> rather than manner/comparison (“just as”)<sup>11</sup> based on its semantic function. Thematically, S1 (c1) addresses Paul’s exclamatory urge to praise God, while S2 (c2-c3) describes two reasons for the praise and the purposes of God’s blessings. C1 serves as the main proposition, whereas c2 (1:4) and c3 (1:5-6), the rationale for c1. C2 and c3 form one section, since they focus on the purposeful divine action (i.e., choice and pre-determination) towards the Christ-believers, though each has its distinct purpose, i.e., holiness and the praise of the glory of God’s grace, respectively. C2 explains that the purpose of God’s choice of the believers is to make them holy and blameless based

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10:12), the sins of believers are pardoned every time whenever they confess and renounce them. It is an ongoing event, not a one-time event.

<sup>8</sup> Merkle, *Ephesians*, 17-18.

<sup>9</sup> *Idem*, 18.

<sup>10</sup> Louw, “Discourse Reading,” 313; Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Roma: Editrice Pontificio Istituto Biblico, 1996), 578; NIV, NIB, HCSB, NET. Cf. Rom 1:28.

<sup>11</sup> ESV; NASB; NKJV.

on his purpose (1:5, 9, 11). C3 is introduced by a participle *προορίσας* (c3.1), which functions as the nominal and verbal element, and introduces another thought unit of Paul, namely, God’s adoption of the believers. In c3 transformation occurs because the status of those who are the “children of wrath” (2:3) is changed to that of the “children of God.” The “pre-determined” believers *became* God’s sons (and daughters). Thus, rather than the pre-determination itself, the result of God’s pre-determination or the newly shaped status of the believers is both a blessing and a reason for praising God.

S3 (c4-c6; 1:7-10) is syntactically introduced by *ἐν ᾧ* (c4.1),<sup>12</sup> referring to *ἐν τῷ ἠγαπημένῳ* (c3.6). Semantically, S3 describes three reasons for praise, which form each colon, and one purpose of God’s blessing: to unite all things in Christ (c6.5). Furthermore, thematically, God’s goodness serves to indicate a thematic focus of S3. Both phrases, *κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ* (c4.3) and *κατὰ τὴν εὐδοκίαν αὐτοῦ* (c6.2), suggest God’s goodness (or favor) due to a similar semantic domain shared by *χάρις* (“grace”) and *εὐδοκία* (“good purpose”): “good will” or “favor.”<sup>13</sup> The phrases also syntactically surround c4-c6 in a pattern of A (with *κατὰ*) – B (without *κατὰ*) – A (with *κατὰ*). This way the phrases built on this syntactical feature not only connect three blessings: (1) redemption, (2) all wisdom and insight, and (3) the revelation of the mystery of God’s will, but also help to prepare the ground for the marking of S3. Though the phrases, *ἐν ᾧ* (c4.1) and *ἐν τῷ ἠγαπημένῳ* (c3.6), point to the same referent, i.e., Christ, the *ἐν ᾧ* marks another colon (c4), initiating another section, due to the start of a new thematic focus (i.e., God’s blessings through his rich grace and good purpose) within the dominant theme of P2, and a new thought unit (i.e., redemption). The clause *ἧς ἐπερίσσευσεν εἰς ἡμᾶς* (c5.1) marks another colon (c5), though grammatically qualifies *χάριτος* (c4.3). It brings a new thought unit by adding a constituent, *ἐν πάσῃ σοφίᾳ καὶ φρονήσει* (c5.2), which signifies the manifold<sup>14</sup> (or abundant) wisdom and insight. Though God’s abundant provision of grace for the recipients forms the base matrix of c5, the primary focus of c5 is more likely “all wisdom and insight.” This observation is based on God’s grace as revealed through all wisdom and insight. They get to know God’s rich grace because it has been abundantly poured out *in association with* all wisdom and insight. Namely, “all wisdom and insight” forms the ground for their enjoyment of God’s

<sup>12</sup> The use of *ἐν* plus a relative pronoun and a verb (e.g., *ἐν ᾧ ἔχομεν*) is Paul’s stylistic expression (e.g., 2:21-22; 3:12; 4:30; 5:18; 6:16). His other epistles also contain this stylistic convention, e.g., Colossians (1:14; 2:3, 11, 12), Romans (2:1; 7:6; etc.), and 1 Corinthians (7:24; 15:1).

<sup>13</sup> BDAG §3216, §7895 (Bibleworks 9).

<sup>14</sup> Cf. *πολυποίκιλος* (Eph 3:10).

grace. The participle *γνωρίσας* (c6.1), though exegetically denoting manner while qualifying *ἐπερίσσευσεν* (c5.1), provides another thought unit by revealing the mystery of God’s will. Thus, the *γνωρίσας* introduces another colon structure (c6) by functioning as the nominal and verbal element.

S4 (c7, 1:11-12) asserts another reason for praising God, that they were made God’s heirs on the basis of God’s pre-determination for them (c7.2; cf. c3.1). S4 also presents the purpose of the new status accompanying God’s inheritance: to praise God’s glory. Since S4 is syntactically introduced by *ἐν ᾧ*, referring to *ἐν αὐτῷ* (c6.6), it is best to view S4 as marked off from S3. Similar to the sectional division between S2 and S3, the division between S3 and S4 is also marked by *ἐν ᾧ*. As *ἐν ᾧ* (c4.1) leads a colon structure (c4), so *ἐν ᾧ* (c7.1) leads another colon structure (c7). The new thought unit c7 addresses is that they were also appointed as God’s inheritance.<sup>15</sup> Semantically, the phrase *κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος* (c7.2) also helps the demarcation. The phrase seems to share a similar semantic domain with the phrases in S3, i.e., “according to the richness of grace” (c4.3) and “according to his good purpose” (c6.2). Nonetheless, the phrases at c4.3 and c6.2 are best viewed as suggesting the goodness (or mercy) of God (i.e., divine characteristics), while the phrase in S4 most likely connotes God’s purposeful willingness or determination (i.e., God’s sovereignty).

S5 (c8, 1:13-14) is also syntactically introduced by *ἐν ᾧ*, and even twice (c8.1, c8.3), both of which refer to *ἐν τῷ Χριστῷ* (c7.5). This is a similar pattern observed in the relationship between S2 and S3, and S3 and S4 (cf. S1 and S2). Semantically, S5 affirms another reason for praising God, that the recipients were sealed with the Holy Spirit of promise (c8.4), a guarantee of their inheritance (c8.5). S5 also describes the purpose of the seal of promise: again, to praise God’s glory. The verb *ἐσφραγίσθητε* (c8.4) is best interpreted to lead c8’s base matrix, since: (1) starting from this verb the ensuing constituents semantically manifest another thought unit, that they were given the seal of promise from the Holy Spirit; and (2) c8.1-c8.3 are qualifying elements on *ἐσφραγίσθητε*. Though the two clauses of c8.1 and c8.3 and a phrase of c8.2 precede *ἐσφραγίσθητε*, neither of them functions as the base matrix of c8.

Therefore, through its colon structure P2 can be summarized: Paul praises God on account of the marvelous set of heavenly blessings that God the Father, with his intent, has

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<sup>15</sup> Eph 1:18; 5:5; LXX Ps 32:12.

already lavished upon the Ephesian believers. The reasons for the recipients’ praise of God are presented via each demarcated thought unit, i.e., by the blessings:

1. Holiness and blamelessness (c2)
2. Adoption as sons (c3)
3. Redemption, the forgiveness of sins (c4)
4. All wisdom and insight (c5)
5. Unification of all things through the royal reign of Christ (c6)
6. Acquirement of inheritance (i.e., being God’s heirs) (c7)
7. The seal of promise from the Holy Spirit (c8)

### C. Eph 1:15-23

As displayed in the colon structure of P3 (1:15-23), another long, complicated Greek sentence,<sup>16</sup> P3 comprises seven colons and three sections.

S1	c1	1:15-16a
S2	c2	1:16b-17
	c3	1:18-19
S3	c4	1:20-21
	c5	1:22a
	c6	1:22b
	c7	1:23

All sections (and colons) contribute to maintaining the thematic unity of P3, namely, knowing God and Christ’s exaltation/enthronement and headship, which is expressed through Paul’s intercessory prayer. Yet, whereas S1 is demarcated from other sections due to its focus on thanksgiving, S2 and S3 are divided on account of a shift of thematic focus. S1 addresses the reason for Paul’s continual thanksgiving, which is the Ephesian believers’ faith in the Lord and their love within their church community. Then Paul’s thought flow transitions into his intercessory prayer probably prompted by his thanksgiving. His prayer comprises S2 and S3. S2 presents his concern for their deeper knowledge of God (c2.3), i.e., his calling (c3.3), inheritance (c3.4-c3.5), and power (c3.6), through a spirit of wisdom and revelation (c2.2) and their enlightened hearts (c3.1). The similar semantic domain of the language of “knowledge,” shared between ἐπίγνωσις (c2.3)<sup>17</sup> and οἶδα (c3.2) and used for

<sup>16</sup> Merkle, *Ephesians*, 38; Larkin, *Ephesians*, 17.

<sup>17</sup> Gary Gromacki, “Paul’s Ecclesiology of Ephesians,” *Journal of Ministry and Theology* 19/1 (2015), 91, who appropriately calls this knowledge “a[n] experiential knowledge.”

presenting the purpose of Paul's prayer, semantically helps form c2 and c3 into one section. S3 centers on the proclamatory<sup>18</sup> instruction (or even praise)<sup>19</sup> regarding Christ's complete victory<sup>20</sup> and its resultant enthronement and absolute headship with superior authority over the church and all things.<sup>21</sup> His victory creates the spiritual order among Christ, the church, and all things, in descending order.

In terms of colon division, c1 (1:15-16a) addresses the reason for Paul's incessant thanksgiving for the recipients. Eph 1:16b-17 takes a distinct thought unit, Paul's constant prayer for them, thus is marked as c2. C2 initiating a new section presents the content of his continual prayer to God and its purpose, respectively, i.e., God's provision of a spirit of wisdom and revelation for them, and their enhanced, empirical knowledge of God. Similarly, c3 (1:18-19) also presents the content of his prayer (i.e., the enlightenment of their hearts) and its purposes: their comprehension of (1) the hope of God's calling; (2) the rich glory of God's inheritance in them; and (3) the greatness of God's power. C4 through c7 (1:20-23) forming S3 function as an extension of Paul's prayer begun at c2 while proclaiming in a praising tone Christ's exaltation and headship. C4 (1:20-21) declares how God's power raised Christ from the dead, exalted him in victory, and gave him superior headship over all creation. Then c5 (1:22a) proclaims Christ's absolute supremacy over all creation, while c6 (1:22b) affirms Christ's headship over all creation<sup>22</sup> provided to/for the church. C7 (1:23), crystallizes the idea that the church is Christ's "body" (2:16; 4:4, 12, 16), thus clarifying the meaning of the "head" language of c6 that Christ is the head of the church. C7 also asserts that the "fullness" (πλήρωμα,<sup>23</sup> c7.2) of Christ<sup>24</sup> who fills<sup>25</sup> all creation (or the universe) in every respect dwells in the church. Christ completes all things, particularly the church, his

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<sup>18</sup> So O'Brien, *Ephesians*, 138.

<sup>19</sup> So Johnson (*Ephesians*, 60) who summarizes the content of 1:20-23, that Paul "ends by praising God." Cf. Lincoln (*Ephesians*, 50) regards 1:20-23 as "liturgical" material, albeit debated.

<sup>20</sup> This is based on the interpretation of the clause καθίσας ἐν δεξιᾷ αὐτοῦ (c4.3). This is probably cited from a command κάθου ἐκ δεξιῶν μου ("Sit at my right hand") in Ps 110:1 (LXX 109:1), a psalm of the victory of the Lord (Christ) confirmed by the LORD Yahweh. Cf. Acts 2:34.

<sup>21</sup> S3 further implies that the church as well as Christ is over all things since all things are placed under the feet of Christ, whose body is the church.

<sup>22</sup> Merkle (*Ephesians*, 47) correctly interprets Christ's supremacy over all creation by construing κεφαλή as "superior rank" rather than "source." Larkin (*Ephesians*, 25) agrees, interpreting κεφαλή as "leader, authority over" due to the modifier ὑπὲρ πάντα after the term.

<sup>23</sup> This term shares with τέλειος (4:13) the similar semantic domain of the language of "perfection" or "completeness."

<sup>24</sup> So Arnold, *Ephesians*, 116; Hoehner, *Ephesians*, 301; Gromacki, "Paul's Ecclesiology," 95.

<sup>25</sup> The participle πληρωμένου (c7.3) is interpreted as middle voice with an active sense. So Lincoln, *Ephesians*, 77. Cf. Eph 4:10.

body. The church is the spiritual realm where Christ's sovereignty and headship are demonstrated to all things including all angelic beings. Interestingly, the realm where Christ's power and authority are exerted is narrowed down: from all things (c4, c5) to all things and the church (c6), then, particularly to the church (c7). Thus Paul's concern moves from Christ's supremacy over all things to his headship in the church as the following paragraphs also suggest. Accordingly, the focus of S3 along with that of S1 and S2 converges to the church through her relationship with Christ. C4 to c7 centers on Christ's superior headship in the church and over all creation through his complete victory and enthronement. Moreover, the context of c5-c7 demonstrates that all creation is placed under the church since all creation is placed under the feet of Christ, whose body is the church. Hence, it is interesting to see that the relationship among the three parties forms a pattern of a vertical line (i.e., "Christ" – "the church" – "all things," with Christ at the top) in accordance with metaphorical expressions, "head" – "body" – "under the feet."

Therefore, the colon structure of P3 can be summarized as follows:

1. The content of S2 and S3 dominate P3: knowing God (c2-c3) and Christ (c4-c7), respectively, concerning God's calling, inheritance, and power, and Christ's enthronement and headship.
2. Yet Paul's concern converges to the church, particularly in S3, because Christ's enthronement, supremacy, and headship are instructed in the way Paul's primary concern is highlighted in the church. If Paul's concern were not the church, c6-c7, i.e., a specification (i.e., Christ's body) of a generalized proclamation of Christ's enthronement and supremacy (c4-c5), would be unnecessary.
3. Another evidence of Paul's attention to the church (in relation to Christ) lies in the spiritual order, which is created by Christ's complete victory over death and the enemy and which is represented by the vertical relationship among Christ, the church, and all things. Consequently, it is implied that the church has authority over all things as Christ has authority over the church (and all things).

#### **D. Eph 2:1-10**

As the colon structure of Eph 2:1-10<sup>26</sup> (P4) reveals, P4 comprises twelve colons and three sections.

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<sup>26</sup> Fay ("Empowered Prisoner," 153-154) divides 2:1-10 into two sections: 2:1-3 and 2:4-10. His complex chiasmic structure is untenable. Even as he admits, the parallelism between A and A' is not

S1	c1	2:1-2
	c2	2:3abc
	c3	2:3d
S2	c4	2:4-5ab
	c5	2:5c
	c6	2:6a
	c7	2:6bcd
S3	c8	2:7
	c9	2:8ab
	c10	2:8cd
	c11	2:9
	c12	2:10

Thematically, in stark contrast to the lofty position of Christ Jesus and the church over all things (P3, particularly 1:20-23), Paul’s thought flow is transitioned in P4 into the members of the church, especially the lowly status of the Ephesian believers as in 2:1-3 (S1): they were spiritually dead. Their dark spiritual status is then reversed to a newly, changed status as in 2:4-7 (S2): they are now saved! God’s grace enabling them to be saved presents them with a spiritually lofty status, i.e., they are made alive with Christ, raised up with him, and seated with him in the heavenly realms – just as God conferred on Christ the authority of the victor as in c4, P3. In S3 (2:8-10) the nature of God’s abundant grace and the reason for God’s conferring of grace on the recipients are asserted. God’s grace exposes its nature by affirming that their exalted status relies not on any of their meritorious achievement but utterly on God’s grace, and faith, which is God’s gift. Then a question arises: why does God allow them to enjoy such a lofty status? The reason marks an end to this section and paragraph: Jewish and Gentile believers alike are originally God-designed masterpieces in Christ to work on the things that he calls “good” and ultimately to keep doing “good” things.

Examining the colon structure of S1, c1 (2:1-2) introduces the *Gentile* believers’ former way of life and the patterns according to which they used to live. The expression *καὶ ὑμεῖς* (c1) indicates a shifted focus from Christ and the church in 1:20-23 to “you,”<sup>27</sup> the recipients, dominantly Gentile believers. Their past spiritual identity as the object of God’s wrath is shared with their fellow Jewish believers. An immediate shift from *ὑμεῖς* to *ἡμεῖς* at c2.1 (2:3a), *ἡμεθα* at c3 (2:3d), and *ἡμεῖς* at c4.3 (2:5a) – as these terms connote due to Paul’s Jewish heritage – include fellow Jewish believers (and Paul himself). C2 (2:3abc),

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clear, due to the length of the text and the content: A (vv. 1-3) – B (vv. 4-6) – B’ (vv. 7-9) – A’ (v. 10). Furthermore, 2:7 belongs to 2:4-6 rather than 2:8-9 since 2:8 initiates a new section.

<sup>27</sup> Cf. “you, Gentiles” (2:11; 3:1).

syntactically similarly structured to c7.1 or c8.1 in P2,<sup>28</sup> inaugurates a new thought unit: the recipients' former life full of fleshly desires. This is connoted by Paul's customary writing style which makes a shift in the nominal element (here, from the 2ppl. to the 1ppl.). The emphatic ἡμεῖς at c2.1 (due to the presence of the aorist ἀνεστράφημέν) introduces the main actors (including Paul himself) who have experienced such a carnal life. However, the adverb ποτέ (c2.1) implies that such a lifestyle has now ceased. In line with the former life of Jewish and Gentile believers, c3 (2:3d) presents their original status, identical to the status of the unbelievers: they were all doomed under God's wrath.

Then c4 (2:4-5ab) through c8 (2:7) constituting S2 reverse their original status by introducing God's indescribable grace (cf. 1:2, 6, 7; 2:5, 7, 8). God's grace confirms the transformed being of Jewish and Gentile believers. The colon structure of c4 to c8 is marked off by God's particular act of grace (c4, c6, c7), and the outcome (c5) and purpose (c8) of his grace towards the recipients. God's grace enables the former "children of wrath" to become the present beneficiaries of his grace: by making them alive with Christ at c4 (2:4-5ab), raising them with Christ at c6 (2:6a), and making them sit with Christ at c7 (2:6bcd). Paul also affirms at c5 (2:5c)<sup>29</sup> that only God's grace enables their salvation, and at c8 (2:7) that all their exalted status has a purpose, i.e., to demonstrate how unattainable God's grace is. Thus, whereas c4 through c7 disclose how God has changed the past, ontological status of the recipients to the present one, c8 reveals God's purpose of their radical status change, i.e., the purpose of c4-c7.

Lastly, c9 (2:8ab), c10 (2:8cd), c11 (2:9), and c12 (2:10) forming S3 affirm the reason why God's grace that enables the recipients to be saved and be offered such an exalted status (c9, c10, c11) is viewed as "surpassingly rich" (c8), and the reason why God confers his rich grace on them (c12). Colons 9-11, centering on grace and faith, provide an answer, that the nature of the "surpassing richness of his grace" (c8) lies in that their salvation is solely based on God's grace<sup>30</sup> through God-given faith rather than based on what they have done. The demarcation of c9, c10, and c11 is grounded, respectively, on the means of their salvation, the illumination of the source of faith, and the reason why faith is the only means by which the believers are saved (this is grace!). C9 is a repetition of c5. C10

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<sup>28</sup> They use a combination of ἐν, a relative pronoun, and καί.

<sup>29</sup> C5 is a parenthetical statement because this is an additional expression to the recipients by suddenly changing the grammatical person from the 3ps. to the 2ppl. C5 puts an emphasis on God's grace by placing the noun first.

<sup>30</sup> Thus, the "gratuitous" nature of God's salvation (c9). So Hodge, *Ephesians*, 118. Cf. O'Brien, *Ephesians*, 173.

assures that faith, the antecedent of τοῦτο,<sup>31</sup> comes from God as his gift since τοῦτο most likely refers to πίστις, the nearest preceding noun. C11 distinguishes faith from human works (c11.1) and provides the ground for human works' failing to serve as means of salvation (c11.2). C12 then offers the ground for the recipients' being saved by grace through faith and their unnecessary boasting. This ground concludes this section and paragraph: both Jewish and Gentile believers are God's new creation in Christ Jesus to do good works. The good works (ἔργοις ἀγαθοῖς, c12.2) which God prepared beforehand include the godly life (4:1-6:9), the firm standing against the evil spiritual forces (6:10-18), and bold proclamation of the gospel (6:19-20). This is because God's re-created, holy people ought to live this way of life, as the text asserts. Thus the good works are in contrast to human works (ἔργων) at c11.1 unless the latter conforms to God's will. Rather, the former is specifically in line with ἔργον διακονίας ("the work of ministry") at 4:12 in that they are God's holy people doing his will. Accordingly, the good works are well exemplified by the apostolic, prophetic, evangelical, and pastoral-teaching ministry in P9 (particularly 4:11-16).

Therefore, the colon structure of P4 can be summarized as follows:

1. Paul's interest (particularly 1:22-23) and part of the main thrust in P3, namely, the church, flows into P4 with a shifted focus, i.e., the believers in the church.
2. The main thrust is that the formerly dead Gentiles (and Jews) (c1-c3) are transformed to the spiritually alive in Christ (c4-c8). By God's grace the believers are saved, raised up with Christ, and seated with Christ, i.e., they become victorious beings in the heavenly realms and in Christ, the head of the church.
3. The purpose of their salvation and exalted status is to do good works (e.g., the church ministry for building up the body of Christ based on Christ's gifts) and continue to live by doing them (c9-c12).

## **E. Eph 2:11-22**

The colon structure of Eph 2:11-22 (P5) indicates P5 comprises three sections and ten colons.

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<sup>31</sup> See endnote 48 (Appendix).

S1	c1	2:11-12
	c2	2:13
S2	c3	2:14-16
	c4	2:17
	c5	2:18
S3	c6	2:19a
	c7	2:19b
	c8	2:20
	c9	2:21
	c10	2:22

The thematic focus of each section is as follows: (1) S1: admonition to remember that the Gentiles have been brought near by Christ’s blood; (2) S2: exposition, that Christ’s extermination of the hostility between Jews and Gentiles aims at the creation of one new man and their reconciliation in one body; and (3) S3: exposition of the new identity of Gentile believers in light of God’s work (c6-c7) and the establishing of the church (c8-c10). Inferring from S1 (more broadly) as well as S2 (particularly), S3 declares what kind of people the Gentile believers have become: first, they (“you,” c6, c7, c8, c10) now belong to God’s holy people and his family members. Second, built upon the foundation (the apostles and prophets) and the cornerstone (Christ Jesus), they are part of the growing<sup>32</sup> development of the church<sup>33</sup> into God’s holy dwelling.

Exploring the colon structure, c1 (2:11-12) commencing S1 begins with *διό*. The *διό* draws inferences from P4 (2:1-10),<sup>34</sup> not just from 2:8-10 or 2:10, since it best fits the context (2:1-10 and 2:11-22). Paul urges the Gentile believers to remember (*μνημονεύετε*, c1.1) particularly what he has declared<sup>35</sup> in P4. Accordingly, the grounds for the exhortation to remember are: (1) they were spiritually dead as their former life revealed their sinfulness (2:1-3); (2) they are now saved and have acquired an exalted status, thus being set free from their spiritual death (2:4-7); and (3) their transformed spiritual status is attributed to the grace and gift (i.e., faith) of God who creates them to carry out good works, divinely prepared in advance (2:8-10). With these assertions, the adverbs indicating time, *ποτέ* (“formerly,” c1; c2) and *νυνί* (“now,” c2), and a temporal expression *τῷ καιρῷ ἐκείνῳ* (“at that time,” c1) signify the crucial value of the declarations (c1 and c2) in terms of temporal transitions

<sup>32</sup> Indicated by the indicative *αὐξάνω* (“to grow,” c9; cf. 4:15) and the context of 4:15-16.

<sup>33</sup> Suggested by its metaphorical expression, *πᾶσα οἰκοδομή* (“the whole building,” c9.1).

<sup>34</sup> So Abbott, *Ephesians*, 55; Thielman, *Ephesians*, 152; Arnold, *Ephesians*, 153; Merkle, *Ephesians*, 67; Hoehner, *Ephesians*, 353.

<sup>35</sup> Perhaps through his revelatory insights (3:3; cf. 1:17).

between c1 and c2 (2:13). The demarcation of c2 from c1 is not only based on time difference<sup>36</sup> but also on the contrastive nature of the statement. The Gentile believers' past and present identity, newly defined by Christ's blood, are asserted in stark contrast. Their former alienation from Christ, Israel, and God (c1) is contrasted to their present reconciliation in and by Christ (c2).

In S2, c3 (2:14-16) provides the grounds specifically for c2, since it explains the reason for Christ's self-sacrificial death<sup>37</sup> for the former, godless people. The reason is Christ's creation of "one new man" (ἐνα καινὸν ἄνθρωπον, c3.6; cf. ὁ καινὸς ἄνθρωπος; 4:24) out of the two groups (Jews and Gentiles) and their reconciliation in "one body" (ἐνὶ σώματι c3.8; cf. 4:4) to God. Christ's death in one body facilitates their reconciliation in one body, thus newly creating *one unified body*. The *one new man* (c3.6) is best viewed as "a new corporate entity, which he [Paul] subsequently refers to as 'one body' (ἐν σώμα; 2:16)."<sup>38</sup> This *new* being (entity) signifies a divorce from the *old* being (cf. ὁ παλαιὸς ἄνθρωπος; 4:22), the one who commits sin (2:1), follows the worldly way of life (2:1), lives by the control of the devil (2:2), pursues carnal cravings (2:3), and legalistically observes the law (2:15). C4 (2:17) introduces Christ as the herald of the good news of peace to the Gentiles ("you who were far away") as well as to the Jews ("those who were near"). His impartial proclamation of peace allows outsiders (Gentiles) to be one with insiders (Jews) in his new creation (c3.6; cf. 2:10).<sup>39</sup> C5 (2:18) provides the result of c3 and c4, since the conjunction ὅτι is translated "so that," "then," or "now" (i.e., result)<sup>40</sup> rather than "for" (cause)<sup>41</sup> or "that" (the content of his preaching).<sup>42</sup> Based on the immediate context (2:11-22), particularly the tense of the verbs εὐηγγέλισατο (aorist, c4.2) and ἔχομεν (present, c5) as well as the tense of the participles ποιήσας (aorist, c3.2) and λύσας (aorist, c3.3), interpreting it as result makes more sense than the other options.<sup>43</sup> Although this is the only place where ὅτι is used as result in

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<sup>36</sup> Though ποτέ appears in c2 again, it is used to qualify the former status of the Gentile believers, which is not the main thrust of c2.

<sup>37</sup> Christ's sacrificial work is expressed as the formation of one group (c3.2) and the destruction of the hostility between Jews and Gentiles (c3.3).

<sup>38</sup> Arnold, *Ephesians*, 164.

<sup>39</sup> It is a new creation ("one new man") in that this is the creation freshly performed after the first creation of one man Adam.

<sup>40</sup> Hoehner, *Ephesians*, 387-388; Witherington, *Ephesians*, 251; NJB; NET.

<sup>41</sup> Lincoln, *Ephesians*, 149; Thileman, *Ephesians*, 174; NRSV; NIV.

<sup>42</sup> Bruce, *Ephesians*, 295.

<sup>43</sup> So Hoehner, *Ephesians*, 388.

Ephesians, and less common than the use of ὅτι in Ephesians as causal (4:25; 5:16, 23, 30; 6:12) as Thielman<sup>44</sup> points out, his argument that ὅτι “only rarely indicates result in any literature” is inadequate. Its usage as result can be found even in Scriptures, e.g. John 7:35; 14:22; 1 Timothy 6:7; Hebrews 2:6. The bold (or free) approach (προσαγωγή, c5; cf. 3:12) of Jewish and Gentile believers alike to the Father in the same Spirit is then a present, blessed outcome of the completed (aorist), Christ’s sacrificial death (c3) and proclamation of peace (c4).

In S3, the combined, thus emphatic, conjunctions ἄρα οὖν (“consequently”) at c6 draw an inference from S1 and S2 (considering the causal relationship between these sections) rather than separating c6 (2:19a) from the preceding colons for demarcating a new paragraph. Colons 6-10 share the same theme of P5 with c1-c5 in that c1 through c10 assert the ontological status change of Gentile believers. Thus the function of ἄρα οὖν is distinct from the inferential conjunction διό at c1. Rather, the ἄρα οὖν leads a summary statement of, and consequences of, S1 and S2 while naturally transitioning the thought flow into 2:19-22. Whereas c6 offers a negative assertion, c7 (2:19b) presents a positive assertion. The Gentile believers’ former status (c6) is in contrast to their current status (c7): they were outsiders, but now they are regarded as insiders. This reverse is also supported by the syntax of these colons: the adverb οὐκέτι (c6) is contrasted to the adversative conjunction ἀλλά (c7). C8 (2:20) is in the same vein with the assertion of c7 concerning the new status of the Gentile believers, yet with a shifted viewpoint (from God to Christ and to the apostles and prophets): they are built upon the foundation, the apostles and prophets (τῶν ἀποστόλων καὶ προφητῶν; cf. 3:5; 4:11),<sup>45</sup> while Christ is the cornerstone (ἀκρογωνιαίος)<sup>46</sup> of the whole building. Considering that the apostles and prophets are portrayed as the “foundation,”<sup>47</sup> and that the participle ἐποικοδομηθέντες is divine passive,<sup>48</sup> c8 implies the significance of the authority given to the apostles and prophets as the ministers of Christ and God. As part of the church, the whole building, the ministry duties of apostles and prophets are so significant for a solid

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<sup>44</sup> Thielman, *Ephesians*, 174fn34.

<sup>45</sup> This construction is not considered as an example of TSKS (article-substantive-καί-substantive) because the two nouns are in plural forms on grammatical grounds. Furthermore, Paul considers them as distinct as in 4:11. So Thielman, *Ephesians*, 180. See a discussion in Wallace, *Grammar*, 284-286.

<sup>46</sup> Elsewhere, in the NT, this term only occurs in 1 Pet 2:6. 1 Pet 2:6 quotes LXX Isa 28:16 (see fn123, Chapter 1). It possibly alludes to Ps 118:22 [LXX 117:22] (κεφαλὴ γωνίας, literally, “the head of the corner(stone)”).

<sup>47</sup> Both genitives are categorized as apposition. So Lincoln, *Ephesians*, 152-153; Merkle, *Ephesians*, 80; Larkin, *Ephesians*, 44; Hoehner, *Ephesians*, 398-399; Arnold, *Ephesians*, 169.

<sup>48</sup> So Lincoln, *Ephesians*, 152.

construction of the whole building (or structure). As they are entrusted with the gospel of Christ<sup>49</sup> (apostles)<sup>50</sup> and the prophetic revelations of God<sup>51</sup> (prophets as the speaker for God)<sup>52</sup> they become an indispensable part for building up and strengthening the church as a whole. The cornerstone, on the other hand, as the first stone laid is the most valuable piece of the whole structure. Hence, c8 also suggests that Christ himself is referred to as the “most important stone”<sup>53</sup> or the “master builder who had laid the foundation.”<sup>54</sup> C9 (2:21) and c10 (2:22) are structured in parallel, both introduced by ἐν ᾧ.<sup>55</sup> C9 depicts in a holistic sense how the whole “building” (οἰκοδομή; cf. 4:12, 16, 29), a metaphorical representation of the church, is being established through the “members of the household of God” (c7) who are working with fellow family members of God under Christ’s headship (c8.2, c9.3) and with the foundation of the apostles and prophets (c8.1). C10 describes more specifically the growth of Gentile believers (“you”). The respective aims of the construction of the whole building and “you” are presented in c9 and c10: to be a holy temple (c9), and to be God’s dwelling (c10).

Therefore, the colon structure of P5 can be summarized as follows:

1. Paul’s thought flow transitions from the ontological status change of the Gentile believers (i.e., transformed being; P4) to their new identity in relation to their fellow Jewish believers (“one new man” and “one body” (S2); “fellow citizens” and “God’s family members” (S3)) and to the church (being built as “a holy temple” and “God’s dwelling” (S3)) in P5.
2. The Gentile believers’ transformed identity, made possible by Christ’s sacrifice, is the main thrust of P5 since it dominates P5.
3. Christ’s sacrifice created one new man out of former enemies, thus making peace, and one reconciled body by abolishing the hostility between them (c3).
4. Whereas the Gentile believers’ exalted status has one purpose in P4, their transformed identity has one goal in P5. The goal (c9-c10) is that they are to

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<sup>49</sup> E.g., Rom 1:1; Gal 2:7; 1 Thess 2:4.

<sup>50</sup> Cf. 2 Cor 12:12.

<sup>51</sup> E.g., Acts 3:18.

<sup>52</sup> E.g., Acts 3:21.

<sup>53</sup> Thielman (*Ephesians*, 177-178, 262) explains that the cornerstone is the stone “that gives guidance to the building process and stability to the finished structure.”

<sup>54</sup> Lincoln, *Ephesians*, 152.

<sup>55</sup> This phrase refers to “incorporative union” (Larkin, *Ephesians*, 45; cf. Merkle, *Ephesians*, 81), namely, Gentile believers’ or, more generally, believers’ union with Christ as a corporate being.

grow to be God’s holy church (i.e., God’s holy temple), and his dwelling (realm). Their growth is realized by the role of both Christ and the apostles and prophets, respectively, the supreme significance (as the head of the church) and the foundational work (of the apostolic and prophetic ministry in the early church).

#### F. Eph 3:1-13

The colon structure of Eph 3:1-13 (P6) reveals P6 comprises eight colons with three sections.<sup>56</sup>

S1	c1	3:1
S2	c2	3:2-3
	c3	3:4-5
	c4	3:6
	c5	3:7
S3	c6	3:8-9
	c7	3:10-12
	c8	3:13

Each section is mainly divided based on its distinct aspect: (1) S1 (3:1): Paul’s identity; (2) S2 (3:2-7): the beneficiaries, content, and means of the mystery of Christ; and (3) S3 (3:8-13): the purpose of the revelation of the mystery of Christ. S2 is demarcated from S1. S1, though it is an incomplete sentence because it lacks a main verb, conveys the mood of prayer due to its implied, syntactical connection with 3:14: *τούτου χάριν*, with the same grammatical person (1ps.). S1, however, is not syntactically connected to 3:2 but only connotes the significance of Paul’s expository statements that ensue (i.e., 3:2-13) as suggested by the emphatic *ἐγώ*. S2 has a distinct thematic aspect. Furthermore, 3:2 and 3:7 form an *inclusio* with the same construction, *τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι* (“God’s grace that was given to me”). S2 is also distinct from S3. S2 centers on the way that the mystery of Christ is passed down to Paul as well as to the apostles and prophets (c2-c3), along with its content (c4) and the means (the gospel) by which it is revealed to the Gentiles (c4-c5), while S3 focuses on the purpose of God’s grace being given to Paul (c6) and the purpose of revealing the mystery of Christ (c7).

Examining the colon structure of P6, c1 (3:1) is demarcated from c2 (3:2-3). C1

<sup>56</sup> Johnson (*Ephesians*, 107), Larkin (*Ephesians*, 47-48), and Merkle (*Ephesians*, 85) share the same sectional division.

implicitly<sup>57</sup> initiates Paul’s prayer while affirming his identity as Christ’s prisoner and the main target (i.e., Gentiles) of his mission, whereas c2, beginning a digression (c2-c8)<sup>58</sup> and another section, confidently assumes (εἰ γε ἠκούσατε, “You surely<sup>59</sup> have heard,”<sup>60</sup> c2.1) that the Gentile believers were already informed by Paul of God’s grace (i.e., the revealed mystery of Christ). C3 (3:4-5) addresses Paul’s confidence in their understanding of Paul’s insight into the mystery. Whereas c2 presents a peculiar way of the mystery being passed down to him from God (“by revelation,” c2.3), c3 indicates one group of recipients to whom the mystery has been revealed: “God’s holy apostles and prophets”<sup>61</sup> (c3.4). C3 also addresses another group from whom the mystery has been hidden (c3.3): those who had lived in previous generations, i.e., before Christ.<sup>62</sup> But when God’s timing was right (νῦν, c3.4) the mystery has been clearly unveiled to the NT holy apostles and prophets (as in 2:20; 4:11) presumably by the revelatory power of the Spirit (c3.5). C4 (3:6) introduces the content of the mystery and the means of its revelation. The content is the new identity of the Gentile believers: (1) they share the same heritage with the Jews (2:19); (2) they belong to the same body of Christ (2:19), along with the Jews; and (3) they participate in the same promise that the Jews had received from God (cf. 1:13; a dramatic reversal to ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, 2:12). C5 (3:7) offers Paul’s identity with reference to *the gospel*, which serves as the intermediate agent (διὰ τοῦ εὐαγγελίου, c4.3) for the complete manifestation of the mystery, just as the church serves as the intermediate agent (διὰ τῆς ἐκκλησίας, c7.3) for the revelation of God’s manifold wisdom.

Whereas c2-c5 (S2) emphasize the reception, content, and means of “the revealed mystery of Christ” (which is the administration of God’s grace), c6-c8 (S3) center on the

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<sup>57</sup> Due to lack of the verb of prayer.

<sup>58</sup> Due to lack of the main verb of c1 and the re-occurrence of τοῦτου χάριτι at 3:14, it is literally natural to assume 3:2-3:13 forms a digression. Nonetheless, the digression occurs not because the content is not important (so Best, *Ephesians*, 292) but because the content is valuable to point out before praying for the recipients. This digression is neither pre-planned nor as Best (*Ephesians*, 293) puts it “not carefully planned.” Cf. Thielman (*Ephesians*, 190) notes: “[H]e finally returns to his original train of thought in 3:14.”

<sup>59</sup> The phrase εἰ γε (γε being the “emphatic” or “intensive” particle, BDF §439), appearing only in Pauline corpus (2 Cor 5:3; Gal 3:4; Eph 3:2; 4:21; Col 1:23) and nowhere in the NT, is best to be viewed to imply “confidence or certainty” rather than doubt, since this fits better in this context as O’Brien (*Ephesians*, 226fn5) notes well. Thus, it can be translated as “surely” (O’Brien; Hoehner; NRSV; NIV; NEB; TEV; NJB), “assuming” (RSV; ESV; CJB), or rhetorically “you have heard, haven’t you?” (Bruce; HCSB). So Hoehner *Ephesians*, 421-422; Bruce, *Ephesians*, 310.

<sup>60</sup> Or “I assume that you have heard.”

<sup>61</sup> Cf. Luke 1:70, “his [God’s] holy prophets.”

<sup>62</sup> Cf. Col 1:26.

purpose of “the revelation of the mystery of Christ” (which is the purpose of God’s grace). C6 (3:8-9) presents the two purposes of God’s grace entrusted to Paul: (1) to proclaim to the Gentiles the unfathomable profundity of what Christ has done for them; and (2) to shed light for Jews and Gentiles on how the eternally-concealed mystery is revealed and works out. C7 (3:10-12) points out the ultimate purpose of God’s grace, i.e., the purpose of Paul’s revelation of the mystery: to let the heavenly angels (and evil spirits) know God’s wisdom. C7 also presents the intermediate agent for revealing this purpose, i.e., *the church*. The church, the body of Christ (1:22-23; 4:12; 5:23), is endowed with the privilege of heralding God’s manifold wisdom to the heavenly beings. Through the unified body of Christ (c7.3; cf. 2:16) God’s wisdom bearing his eternal purpose resounds to the heavenly realms. This is reminiscent of the authority of the church implied in P3 (1:22-23). C8 (3:13) encourages the recipients not to be discouraged over any suffering Paul is going through because such suffering likely offers them to be further exposed to God’s grace from one degree of his glory to another.

Therefore, the colon structure of P6 can be summarized as follows:

1. God’s grace granted to Paul permeates throughout P6 as a prominent motif. In S2 God’s grace enables the mystery of Christ to be revealed to the holy apostles and prophets including Paul. In S3 the purpose of God’s grace (c6) and the purpose of the revealed mystery of Christ (c7) is emphasized.
2. S2 (c2-c5) and S3 (c6-c8) dominate P6. Whereas S2 focuses on the beneficiaries and content of the mystery and the means of its revelation, S3 emphasizes the purpose of the revelation of the mystery, i.e., the manifestation of God’s wisdom through the church.
3. S2-S3 (3:2-13) are implied as digression, yet assumed to be crucial before Paul’s resumed prayer at 3:14-21.

### G. Eph 3:14-21

The colon structure of Eph 3:14-19 (P7) indicates P7 comprises six colons forming two sections.

S1	c1	3:14-15
	c2	3:16-17a
	c3	3:17b-19a
	c4	3:19b
S2	c5	3:20
	c6	3:21

Paul resumes his prayer in S1, based on the content of P6, for equipping the recipients to be empowered in their inner beings, to know Christ’s love with certainty, and to be filled with God’s fullness. In S2 Paul praises the all-powerful, glorious Father. Paul’s prayer ends with a doxology (S2). The distinct focus each section shares is as follows: (1) S1 (3:14-19): Christ’s indwelling in believers, their knowledge of his love, and their spiritual perfection; and (2) S2 (3:20-21): the ascription of glory to God in the church and in Christ. Both sections also share the same thematic motifs, *glory* (c2.2; c6.1) and *power* (c2.3; c5.4). In S1 “glory” functions as the ground for Paul’s prayer (c2.2), while “power” intensifies the content of Paul’s prayer (c2.3; c3.2). In S2 “glory” and “power” are used to denote, respectively, the thing attributed to God (c6.1) and God’s capacity (c5.1; c5.4). Yet, considering the characteristic of doxology, it makes better sense that the main theme of P7 should be identified not so much by the shared motifs as by the dominant proposition(s).

Analyzing colons in S1, c1 (3:14-15) is distinct from c2 (3:16-17a), since c1 presents Paul’s prayer to the Father with no specific content, while c2 addresses one part of his prayer. C2 presents Paul’s desire that the recipients’ inner beings be strengthened by God’s power for Christ’s indwelling in them. Semantically and syntactically, it is best to construe c2 as expressing the “content” of Paul’s prayer due to the function of the conjunction *ἵνα* (“I pray [that],” c2.1).<sup>63</sup> Accordingly, the *ἵνα* is functionally equivalent to *κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα* (c1.1-c1.2).<sup>64</sup> If this point is agreed, the partition of c2, c3 (3:17b-19a), and c4 (3:19b) is syntactically determined by *ἵνα* serving as a discourse marker, since they are all introduced by *ἵνα* (c2.1, c3.2, c4). Each *ἵνα*-clause, immediately followed by a subjunctive (*δῶ*, *ἐξισχύσητε*, and *πληρωθῆτε*, respectively), signals the content of Paul’s prayer, i.e., one of his threefold prayer items.<sup>65</sup> This syntactical analysis of colon structure of c2, c3, and c4 is also justified by the semantic analysis of the structure, since each colon identifies its own proposition: (1) c2: a prayer request, that the Father would empower their inner beings to enable Christ to dwell in them; (2) c3: another prayer request, that they may certainly understand every aspect of Christ’s love; and (3) c4: final prayer request, that they would be filled with all God’s fullness.

The difficulty, however, lies in the interpretation of the construction, *ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι* (3:17b, c3.1). This is an important literary issue in identifying c2 and c3. Based on the context, the grammatical subject of the participles, *ἐρριζωμένοι* and

<sup>63</sup> NRSV; NIV; NET; HCSB.

<sup>64</sup> So Arnold, *Ephesians*, 205-207.

<sup>65</sup> So Johnson, *Ephesians*, 127-128.

τεθεμελιωμένοι, are neither Christ nor the Father but “you” (2ppl.), thus being identical to the subject of ἐξισχύσητε (3:18). Since the grammatical subject of c2 is “he” (“the Father”) while that of c3 is “you” (plural), the recipients are those who are “being rooted” (ἐρριζωμένοι) and “being grounded/established” (τεθεμελιωμένοι). Though commentators are divided in the interpretation of this construction,<sup>66</sup> as the semantic and grammatical/syntactical observations based on colon analysis suggest, it makes best sense to view the construction qualifying ἐξισχύσητε (3:18) as adverbial, functioning causally,<sup>67</sup> thus belonging to Paul’s second request (c3) rather than the first (c2).<sup>68</sup> Further, this is logical when interpreting the construction in terms of prominence and word order. “Love” is prominent in c3 because it is stressed when Paul asks the Father to make them understand every aspect of Christ’s love. Besides, the phrase ἐν ἀγάπῃ more likely modifies the two participles by functioning adverbially rather than modifying κατοικῆσαι (c2.6). The expression of Christ’s indwelling with reference to “faith” (c2.7), then to “your hearts” (c2.8), and then to “love” (c3.1) seems unnatural since “love” is usually in close proximity to “faith” (e.g., Eph 1:15; 6:23; cf. Col 1:4; Phm 1:5). In terms of word order, this study concurs with Merkle and O’Brien, both of whom claim that for emphasis (cf. 1:4) ἐν ἀγάπῃ is located at the front of the construction of c3.<sup>69</sup> Love is the source from which nourishment is provided for them to grow. This construction (c3.1), that they are rooted and grounded in love, serves as the ground for their comprehension of every dimension of Christ’s love. Hence, it is best to take c3.1 as a qualifying element for c3.2. Paul’s second prayer request (c3) then is that they would be sufficient to understand all facets of Christ’s love. The demarcation of c3 from c2 facilitates

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<sup>66</sup> Thielman (*Ephesians*, 231-232), with Best (*Ephesians*, 342-343), claims that these participles function as finite verbs, thus rendering “You are rooted and founded in love!,” while noting that “it is not normal for elements that function as part of a ἵνα clause to come before the initial ἵνα.” However, as Merkle (*Ephesians*, 106) comments, this interprets the clause “as an abrupt and unexpected insertion which disrupts the thought flow of Paul’s prayer.” Lincoln (*Ephesians*, 197, 207) along with Arnold (*Ephesians*, 212-213) argues this should be taken as a “further subsidiary request,” thus rendering, “that you might be rooted and grounded in love.” But this claim is also difficult to be justified because if that were the case Paul would have used either another ἵνα clause to express another prayer request or a coordinating conjunction (e.g., καί) to connect them to the previous infinitives as Merkle points out. O’Brien (*Ephesians*, 259-260) claims that this is the result of the two previous infinitives. Although this may be a possible interpretation, the grammatical subject of 3:16-17a is “the Father.” Thus his claim is not very tenable as Merkle points out.

<sup>67</sup> Wallace (*Grammar*, 631) observes that adverbial perfect participles “almost always” function thus.

<sup>68</sup> So Hoehner, *Ephesians*, 483; Larkin, *Ephesians*, 62-63; NET.

<sup>69</sup> Merkle, *Ephesians*, 106; O’Brien, *Ephesians*, 260.

the division of c3 and c4. Because the *ἵνα* clause in c4, beginning with the subjunctive *πληρωθήτε* like c2.1 and c3.2,<sup>70</sup> comprises a proposition, it is best to construe 3:19b as c4.

Then, in S2, c5 and c6 are easily formed in that c5 presents Paul's praise of all-powerful God whereas c6 addresses Paul's praise of God to whom glory is due in the church and in Christ. C5 stresses God's power, while c6 emphasizes his eternal glory.

Therefore, the colon structure of P7 can be summarized as follows:

1. Based on God's grace given to him (the beneficiaries, content, and means of the revealed mystery of Christ, and the manifestation of God's wisdom through the church) Paul intercedes for the Ephesian believers in P7. His prayer requests in S1 (c2-c4) dominate P7: Christ's indwelling in believers (c2), their knowledge of his love (c3), and their spiritual perfection (c4).
2. Though S2 (doxology) shares the same motifs (glory and power) with S1, it makes better sense – considering the God-glorifying characteristic of doxology – that the main theme of P7 should be identified not by the shared motifs but by the dominant message.
3. The construction *ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι* most likely belongs to c3. Thus, the main focus of c2 is Christ's indwelling, whereas that of c3 is Christ's love.

## 2. Discerning the Main Theme of Paragraphs

This section discerns the main theme of P1 through P7, based on (supportively) thematic prominence of each paragraph as well as (mainly) the thematic progression observed from colon analysis of each paragraph and described in thematic focus of each section. Thematic prominence is suggested by examining the thematically prominent features of each paragraph. The process of discerning the main theme gives a foundation to inferring the primary purpose of each paragraph in Section 3. As discussion unfolds, P9 is significant in

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<sup>70</sup> The difference, however, exists. Unlike c4, both c2 and c3 include two infinitives in the *ἵνα* clause and the second infinitives express the result of the first infinitives as Hoehner (*Ephesians*, 489) rightly observes. The particle *τε* indicates “rather close connection and relationship” in the connection of clauses (BDF §443(3)) and can be rendered “and so” (BDF §443(3); C. F. D. Moule, *An Idiom Book of New Testament Greek*; Cambridge: CUP, 1959, 197; Hoehner, *Ephesians*, 488-489). Thus *γινῶναι τε* in c3.4 (3:19a) is rendered “and thus to know...” This makes better sense than the interpretation that considers *γινῶναι* as another portion of prayer request as Merkle (*Ephesians*, 108) understands. Yet, it is agreed with Merkle that the second complementary infinitive *γινῶναι* has virtually the same meaning with the first complementary infinitive *καταλαβέσθαι*, which is in parallel with *γινῶναι* by *ἐξισχύσητε*.

light of thematic association with the preceding paragraphs (1:3-3:21). P9 functions as their convergence point.<sup>71</sup>

### A. Eph 1:1-2 (P1)

As discussed in the previous section, P1 comprises two sections, and the overarching theme of P1 is found in S2. While Paul’s greeting dominates S1 (1:1), Paul’s blessing of grace and peace (his conventional salutation to the recipients) dominates S2 (1:2).

### B. Eph 1:3-14 (P2)

The heavenly blessings already given to the Ephesian believers by God in Christ is the main theme of P2. Structurally, while c1 (S1) functions as an exclamation of, or request for, a laudatory praise of God, c2-c8 (S2-S5) serve as the grounds for that exclamation/request of praise and their purposes. Thematic progression of P2 is as follows:

- S1: Paul’s exclamation of praising God
- S2: God’s blessings: (1) his choice, with the objective of holiness; and (2) his pre-determination, with the objective of a change in identity (his sons)
- S3: God’s blessings through his goodness (or favor), i.e., the forgiveness of sins, the provision of all wisdom and insight, and the declaration of the mystery of his will
- S4: God’s blessing prompted by his pre-determination, i.e., they are made as his heirs
- S5: God’s blessing in accordance with their believing the gospel of salvation, i.e., the imprint on them from the Holy Spirit of promise

Each colon mostly consists of (1) a basis for the praise and (2) a purpose of blessing (Table 2).

	Basis	Purpose <sup>72</sup>
c2	They were chosen in Christ	To be holy and blameless
c3	They were determined beforehand to be adopted as God’s sons	To praise the glory of God’s grace
c4	They are redeemed through Christ’s blood	

<sup>71</sup> This point is discussed in detail in Section 1.A of Chapter 6.

<sup>72</sup> The rationale for lack of purpose in c4 and c5 is perhaps because the “basis” parts of both colons already contain the purpose of the blessings. That is, Christ’s blood was poured out on the recipients for forgiving their sins (c4), and all wisdom and insight were poured out on them for making them wise and insightful (c5).

c5	All wisdom and insight were poured upon them by God's grace	
c6	The mystery of God's will was revealed to them	To unite all things in Christ
c7	They were given an inheritance (from God) in Christ	To praise God's glory
c8	They were sealed with the Holy Spirit of promise	To praise God's glory

Table 2. The basis for the praise of God and the purpose of blessing

A unique feature as thematic prominence observed in P2 is that it begins with an adjective *εὐλογητός* (c1.1) without an overt verb presumably so as to express the author's thrilling excitement<sup>73</sup> over God who poured out divine spiritual blessings upon the Ephesian believers in Christ.<sup>74</sup> The excitement is suggested by the frequent use of the terms such as *ἔπαινος* ("praise," c3.5, c7.4, c8.7) as well as the use of *εὐλογητός*. The term *ἔπαινος* demonstrates thematic prominence due not only to its frequent usage in P2 but also to its prevalence across three sections, S2, S4, and S5. P2 is thematically associated with P9 through a motif of *giving*. In P2, God has blessed the church, particularly for her members, by *giving* them every spiritual blessing (c1-c8), while in P9, Christ *gave* grace, i.e., his gifts (at least one), to each church member.

### C. Eph 1:15-23 (P3)

The dominant theme of P3 is knowing God (his calling, inheritance, and power; particularly S2) and the identity of Christ regarding the church and all things (i.e., his headship; particularly S3). Thematic progression of P3 is as follows:

- S1: The reason for Paul's continual thanksgiving for the recipients
- S2: Paul's concern for their deeper knowledge of God through a spirit of wisdom and revelation, and their enlightenment for God's calling, inheritance, and power
- S3: The proclamatory instruction (or even praise) on Christ's exaltation, supremacy over all creation, and headship of the church

Thematic prominence is revealed dominantly in c3 (S2), yet in c1 (S1), c2 (S2), and c6 (S3) as well. First, the verb *δίδωμι*<sup>75</sup> used in S2 (c2.2) and S3 (c6) indicates prominence

<sup>73</sup> Or the author's heart-felt exclamation.

<sup>74</sup> Cf. 2 Cor 1:3, where Paul praises God for his compassion, comfort, and deliverance (1:3-11), is the only place among Pauline epistles where Paul uses the same expression (*εὐλογητός...Χριστου*) as the one in Eph 1:3.

<sup>75</sup> This verb is fairly spread out over the entire discourse (3:2, 7, 8, 16; 4:7, 8, 11, 27, 29; 6:19).

based on its prevalence. The subject of *δίδωμι* is God in both cases. The use of *δίδωμι* at c6 is significant not only thematically but also theologically, since it explains the relationship among Christ, the church, and all things. The noun *κεφαλὴν* is a double accusative of *ἔδωκεν*.<sup>76</sup> The *τῇ ἐκκλησίᾳ* is viewed as dative of indirect object<sup>77</sup> rather than dative of advantage<sup>78</sup> while rendering *ἔδωκεν* as “(he) gave,”<sup>79</sup> since it fits the context better and *δίδωμι* is also used as dative of indirect object in other parts of this discourse (3:2, 7, 8, 16; 4:7, 8, 11, 27, 29; 6:19).<sup>80</sup> Besides, as Howard points out, *δίδωμι* is always rendered in the Pauline corpus “to give,” not “to appoint”<sup>81</sup> or “to make,”<sup>82</sup> and it always takes an indirect object (whether explicit or not).<sup>83</sup> Thus, c6 is best to be interpreted that “God gave him (Christ) to be head over all things to the church.” It affirms that Christ is the head of the church. Christ and the Ephesian believers are “in an intimate head-body relationship.”<sup>84</sup> They “as the church” are Christ’s “‘body,’ intimately linked to him as their ‘head.’”<sup>85</sup> P3, through a prominent motif of *giving*, is thematically associated with P9. In P3, a spirit of wisdom and revelation (c2.2) is what Paul desires the Father of glory to *give* the recipients, and Christ (c6) is already *given* to the church as her head as well as the head over all things. Through the former they should know God deeper, namely, they realize: (1) what the Father seeks by calling them (c3.3; cf. 4:1-6) out of spiritual death (2:1-3; cf. 4:14); (2) the rich glory that his inheritance unveils (c3.4-c3.5; cf. 5:5); and (3) his surpassing, great power needed for them (c3.6-c3.8; cf. 3:16). Through the latter they comprehend the relationship

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<sup>76</sup> So Merkle, *Ephesians*, 47.

<sup>77</sup> Bruce, *Ephesians*, 272; Thielman, *Ephesians*, 111; Lincoln, *Ephesians*, 66; Hoehner, *Ephesians*, 289; Larkin, *Ephesians*, 25; Heil, *Ephesians*, 87; Ernest Best, *One Body in Christ* (London: SPCK, 1955), 139; Hodge, *Ephesians*, 86; ESV; NASB; NET; KJV; NKJV; NEB.

<sup>78</sup> Arnold, *Ephesians*, 115; NIV; NRSV. Arnold believes 1:22b presents God’s manifestation of his power in Christ for the benefit of the church in line with God’s incredible power as illustrated in c3.7, “for us who believe.” But this case contains the preposition *εἰς*. Though the rendering of “for” the church could be acceptable, the rendering of “to” the church is a slightly better option.

<sup>79</sup> Thielman, *Ephesians*, 111; Lincoln, *Ephesians*, 46; Arnold, *Ephesians*, 115; Bruce, *Ephesians*, 272; Hodge, *Ephesians*, 86; Heil, *Ephesians*, 77; Best, *One Body*, 139; NASB; ESV; ASV; NET; NAB.

<sup>80</sup> So O’Brien, *Ephesians*, 145.

<sup>81</sup> Johnson, *Ephesians*, 68; NIV; HCSB.

<sup>82</sup> Goodspeed, *Meaning*, 25; NRSV; NJB.

<sup>83</sup> George Howard, “The Head/Body Metaphors of Ephesians,” *NTS* 20/3 (1974), 353, who comments: “This is precisely the usage we find in Ephesians and Colossians without exception... (Eph i. 17, 22; iii. 2, 7, 8, 16; iv. 7, 8, 11, 27, 29; vi. 19; Col. i. 25).”

<sup>84</sup> Heil, *Ephesians*, 87.

<sup>85</sup> *Ibid.*

between Christ and his body: the church, his body, as a living body, and Christ as the one who enables the church to be whole and complete by his fullness (c6-c7). In P9, Christ gave grace, i.e., his gifts, to each church member. Thus, the main theme of P3, knowing God and the identity of Christ, is thematically connected to the main theme of P9 through a motif of giving.

Second, the noun *δόξα* (c2.2 and c3.4) also appearing three times in P2 (c3, c7, c8) appears again twice in S2 (P3). It is used in describing the Father (1:17) and addressing God-given inheritance for the recipients (1:18). Then, it is perhaps best to view *δόξα* as prominent, since “the Father of our Lord Jesus Christ” which had already appeared in P2 reappears here with a different description, *ὁ πατὴρ τῆς δόξης* “the Father of glory” (c2.2). This is a unique expression in that it appears only here, nowhere else in the Pauline corpus<sup>86</sup> or in the NT.<sup>87</sup> The genitive expression *τῆς δόξης* may be considered an attributive genitive, thus rendered “the glorious Father.”<sup>88</sup> But this does not capture the idea that all glory belongs to God. Thus, as Lincoln carefully observes, it is perhaps best to translate it as “the Father of glory” and construe the glory here as the magnificence of God’s presence, authority, and power, or similarly “the radiance of God’s being.”<sup>89</sup> As for another appearance of *δόξα* (c3.4), Paul strongly<sup>90</sup> desires the recipients to know “the richness<sup>91</sup> of the glory of his inheritance in his holy people” (c3.4-c3.5). According to P2, the recipients were appointed as God’s inheritance (1:11) and his possession (1:14). C3 of P3 notes that the recipients as God’s heirs (1:11) should know how valuable they are<sup>92</sup> and how glorious they are in God’s eyes. This is

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<sup>86</sup> Cf. Rom 6:4, “the glory of the Father”; Phil 2:11, “the glory of God the Father.”

<sup>87</sup> Similar expression can be found in James 1:17, “the Father of lights,” and Acts 7:2, “the God of glory”; cf. “the glory of his Father,” Matt 16:27; Mark 8:38; “the glory of the Father,” Luke 9:26.

<sup>88</sup> So Arnold, *Ephesians*, 103-104; NIV; HCSB.

<sup>89</sup> Lincoln, *Ephesians*, 56.

<sup>90</sup> Based on the prominence of *καγώ*.

<sup>91</sup> Note also that the term *πλοῦτος* (1:7, 18; 2:7; 3:8, 16) occurring in P2 appears again. Though it might be difficult to consider *πλοῦτος* prominent in P3, its frequent usage in first three chapters of *Ephesians* and its appearance paired with *δόξα*, a prominent term in P3, naturally suggest: (1) the magnitude of the term to help in some way the main thematic development and the identification of the primary purpose of the whole discourse; and (2) the term can be considered as the author’s stylistic or characteristic word selected for assisting or emphasizing the progression of major themes and main writing purpose of the epistle.

<sup>92</sup> Arnold, *Ephesians*, 109.

because as they are God’s inheritance, or heirs, their being emits glory<sup>93</sup> just as God emits his glory,<sup>94</sup> and that glory is emitted even abundantly.<sup>95</sup>

Third, the frequent use of the language of “power” is prominent in S2. The “remarkable”<sup>96</sup> fourfold synonymous terms for “power,” i.e., δύναμις (“power,” c3.6), ἐνέργεια (“operative power,” c3.8), κράτος (“power,” c3.8), and ἰσχύς (“might,” c3.8), might have distinct nuances. Yet, it is best to interpret their meanings similarly<sup>97</sup> and see that Paul’s prayer underscores the greatness of the power of God that the recipients should know,<sup>98</sup> for this interpretation fits the context more naturally. Fourth, the term καὶ γὰρ (c1.3) is emphatic in S1 since the verb παύομαι (c1.3) paired with καὶ γὰρ already contains the nominal element (“I”), i.e., redundant pronoun of ἐγώ. Thus, the idea of καὶ γὰρ οὐ παύομαι (c1.3) is prominent. What Paul does not stop is his thanksgiving for the recipients (1:16a). However, it also includes his continual mention of them (1:16b) since μνείαν ποιούμενος (c2.1) qualifies οὐ παύομαι (c1.3). Accordingly, the prominence of καὶ γὰρ οὐ παύομαι contributes to the content of his thanksgiving (S1) and prayer (S2 and S3), which constitute the whole of P3.

#### D. Eph 2:1-10 (P4)

The main theme of P4 is the Ephesian believers’ ontological status change (i.e., transformed being) – through the surpassing richness of God’s grace. Their former status of spiritual death (S1) is now transformed, i.e., they are made alive in Christ, raised up with him, and seated with him (S2). As a new creation in Christ Jesus they are expected to do good works in accordance with God’s will (S3). Though the main thrust of P4 rests on S2, other sections are also significant because they are thematically interwoven. S1 represents the recipients’ past status from which their changed status is meaningful, while S3 expresses their true

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<sup>93</sup> A metaphorical expression.

<sup>94</sup> This is based on the interpretation of τῆς δόξης τῆς κληρονομίας αὐτοῦ.

<sup>95</sup> This is based on the interpretation of ὁ πλοῦτος τῆς δόξης. This could be understood as the multi-faceted (or rich) manifestations of the radiance of God’s being, presence, or activity. These manifestations perhaps include God’s wisdom (1:17), his revelation (1:18), his power (1:19), and the word of truth coming out of the mouth of God (1:13), based on the context. Assuming this interpretation is correct, the believers as God’s inheritance must know that they are to reveal, albeit limited, those manifestations through the body of Christ.

<sup>96</sup> Hodge, *Ephesians*, 79.

<sup>97</sup> So O’Brien (*Ephesians*, 137) and Lincoln (*Ephesians*, 60), who interpret that the point here is in their similarity rather than distinctiveness.

<sup>98</sup> So Heil, *Ephesians*, 84, who calls this knowledge a “present experiential knowledge.”

identity as God's workmanship which is realized by God's grace that made them transformed. Thematic progression of P4 is as follows:

- S1: The Ephesian believers' former status: they were spiritually dead.
- S2: The Ephesian believers' newly changed status: they are now saved (and thus exalted).
- S3: The nature of God's abundant grace lavished upon them for their salvation and exalted status, and the reason for God's conferring of grace on them

Thematic prominence is discernible in c1 (S1), yet c5 (S2) and c9 (S3) are noticeable since the whole construction of c5 is repeated in c9. First, emphatic elements signify their prominence. They are: (1) ὑμεῖς (c1, S1); (2) ἡμεῖς in (c2, S1); (3) χάριτί ἐστε σεσωσμένοι (c5, c9) in S2 and S3; and (4) αὐτοῦ (c12, S3).<sup>99</sup> The ground for the emphatic ὑμεῖς (c1) is the presence of ὑμῶν. The ὑμεῖς implies the spiritually dead are none other than the Ephesian believers themselves. The basis for the emphatic ἡμεῖς (c2) is the presence of ἀνεστράφημέν. The ἡμεῖς suggests that Paul himself as well as the recipients were previously entangled in the carnal life, which testifies only to their original status as indicated by c3: they were all under God's wrath. The grounds for the emphatic χάριτί ἐστε σεσωσμένοι in c5 and c9 lie in that: (1) both χάριτί and ἐστε σεσωσμένοι are repeated in two sections; (2) the χάριτί is located at the front; and (3) the perfect periphrastic (ἐστε σεσωσμένοι) intensifies the present state of believers who are being saved.<sup>100</sup> The repeated χάριτί emphasizes the *means* or *cause* of the believers' salvation, while the repeated ἐστε σεσωσμένοι, their *current* spiritual status. Their former spiritual status was now turned upside down dramatically by God's grace. The basis for the emphatic αὐτοῦ (c12) is that it is located at the front.<sup>101</sup> The αὐτοῦ emphasizes the fact that they are *God's* handiwork and new creation in Christ who are expected to do good works.

Second, redundant expressions or words include: (1) the participial construction ὄντας νεκρούς in c1 (S1) and c4 (S2); (2) παράπτωμα in c1 (S1) and c4 (S2); (3) ποτέ in c1 and c2 (S1); (4) περιπατέω in c1 (S1) and c12 (S3); and (5) χάρις in c5 and c8 (S2) and c9 (S3). The construction ὄντας νεκρούς implies the assertion of the spiritual death of the recipients. As God makes Christ alive in P3, so God makes the recipients alive in P4. Whereas God's power is emphasized in P3 (c4), God's grace is stressed in P4 (c8). The

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<sup>99</sup> So Merkle, *Ephesians*, 52, 54, 59, 62; Larkin, *Ephesians*, 27, 29, 31, 34.

<sup>100</sup> So Best, *Ephesians*, 217; Merkle, *Ephesians*, 59, 61; Larkin, *Ephesians*, 31.

<sup>101</sup> So Larkin, *Ephesians*, 34; Merkle, *Ephesians*, 62.

παράπτωμα repeated in c1 and c4 appear whenever ὄντας νεκρούς appears. Thus, all together, the former status of the recipients is stressed in two sections. The ποτέ (c1, c2) denotes the time when the recipients were spiritually dead while seeking carnal desires. The περιπατέω (c1) denotes their former Gentile living, whereas at c12, a new life of doing good works is encouraged. Lastly, the χάρις in c8<sup>102</sup> manifests the immeasurable richness of God’s grace,<sup>103</sup> recalling 1:7, where they are redeemed.

P4 is also thematically linked to P9 in terms of main theme. This is specifically implied through “good works” (c12.2) and their result (ἵνα ἐν αὐτοῖς περιπατήσωμεν, c12.4) as well as through a motif of gift (c10.3) aforementioned. Doing good works, thus walking in those good works, is the rationale for the main theme of P4: *their ontological status change by being saved by God’s grace*. P9 specifies what those “good works” can be: the “work” of ministry (c5.7), which is the purpose of equipping God’s people with the gifts (c5.1-c5.6). P9 also specifies the purpose of the work (ministry): to build up the perfect body of Christ (c5.8-c5.12), which is an essential part of life worthy of their calling (P8).

#### **E. Eph 2:11-22 (P5)**

The main theme of P5 is the identity of the Ephesian believers who are being constructed as a holy temple and God’s dwelling (in relation to Christ’s identity).<sup>104</sup> The prominence of S3 supports the discernment. Thematic progression of P5 is as follows:

- S1: Admonition to remember that Gentiles have been brought near through Christ’s blood
- S2: Christ’s extermination of the hostility between Jews and Gentiles achieves the new creation of one new man and their reconciliation in one body
- S3: A new identity of Gentile believers being developed as a holy temple and God’s dwelling

<sup>102</sup> The noun used in c5 and c9 is aforementioned.

<sup>103</sup> Rudolf (“One Church,” 63) establishes the connection of P4 to 3:1-13 and 4:7-16 in terms of grace. The idea of God’s grace, “for the purpose of not just salvation, but also unto good works prepared in advance for those He [God] has saved, is a recurring point of consideration in the text lying at the heart of 3:1-13, but also surfacing in 4:7-16.”

<sup>104</sup> Many interpreters share the structural division of P5 (2:11-13; 2:14-18; 2:19-22), e.g., Fay (“Empowered Prisoner,” 172), Johnson (*Ephesians*, 91), Thielman (*Ephesians*, 148-150), Hoehner (*Ephesians*, 351), Merkle (*Ephesians*, 66), and Best (*Ephesians*, 236). Pace Heil (*Ephesians*, 109-110) who divides it in a chiasmic style: A (2:11-12) – B (2:13-15a) – C (2:15b) – D (2:15c) – D’ (2:16a) – C’ (2:16b) – B’ (2:17-18) – A’ (2:19-22).

Eph 2:19-22 (S3) is more substantial than 2:14-18 (S2) in P5, though both sections are crucial in understanding P5. S2 focuses on Christ,<sup>105</sup> the harbinger (c4) and maker (c3) of peace between Jews and Gentiles, while S3, the Gentile believers in light of the privileges granted by Christ. S2 elucidates the new identity of the Gentile believers in their relation to Christ's reconciling work by presenting the process through which Christ's death on the cross brings forth the creation of one new man, the reconciled one body of Christ (c3-c4), and the result of Christ-made peace (c5). S3 clarifies, more comprehensively, the new identity of the Gentile believers in their relation to the main constituents of the church (i.e., God, the Spirit, and the apostles and prophets as well as Christ the Lord). S3 not only spells out the meaning of one new man/one body in connection with the main constituents of the church, but also climactically summarizes the contents of S1 and S2.<sup>106</sup> The hopeless aliens are now newly created as one new man with fellow Jewish believers, namely, they become citizens of God's kingdom and members of God's family (c7). The godless strangers are now formed with Jewish believers one body of Christ which is growing into God's holy temple (i.e., the church, c9) in the Lord Christ and which is being built into God's dwelling in the Spirit (c10). In this "glorious" metaphorical imagery of construction Christ is the most important stone of the body while the apostles and prophets are the foundation laid (c8).

Mainly based on thematic progression, the analysis deduces that the thematic focus of S3 is weightier than that of S2 while accepting the substantial prominence of S3, which is as prominent as S2. S2 and S3 are more prominent from the thematic prominence standpoint because they are dominated by the indicative mood, while S1, by the imperative. S3 is more prominent than S2,<sup>107</sup> since whereas S2 provides the grounds for the declaration of c2 (S1) in c3, along with an assertion and its result in c4-c5, S3 provides an appropriate conclusion to the previous sections by drawing from S1 and particularly S2 using the combined conjunctions ἄρα οὖν. These conclusive statements bring home the central focus of both sections: the status change of the Gentile Ephesians (S1) and the identity and function of Christ (S2). Therefore, S3 is more prominent than other sections.

Johnson argues in S3 that the "most prominent" information is found in the two indicatives at 2:19, οὐκέτι ἐστὲ (c6) and ἐστὲ (c7).<sup>108</sup> Based on a colon analysis of S3, which

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<sup>105</sup> So Thielman, *Ephesians*, 162, 175.

<sup>106</sup> Cf. *idem*, 177. Thielman interprets this section "reexpresses the main themes of 2:11-18 in vivid metaphorical language and brings all of 2:1-22 to a fitting and emphatic end."

<sup>107</sup> Though thematic prominence manifested in c3 – c10 – c4 – c2, c8, c9 – c1, c5, c6, c7 in descending order seems to imply a slightly higher prominence of S2 than that of S3.

<sup>108</sup> Johnson, *Ephesians*, 106.

contains only the verbs of indicative moods,<sup>109</sup> Johnson's argument explains some portion of prominence in S3. The two verbs are prominent not only in S3 but also in the whole paragraph since their contrastive use serves to capture and summarize the main point of P5: the transformed identity of the Gentile believers. Yet, Johnson's argument lacks the explication of Christ's identity and the construction of the corporate church community (the whole building) and individual believers. The former (Christ's identity) is the main focus of S2 in relation to the status change of Gentile believers as one new man and one reconciled body, and part of the focus in S3. The latter is the substantial part of the key point of S3. Since a participle *ἐποικοδομηθέντες* (c8.1), which expounds the identity and function of Christ, functions as an indicative c8 should also be considered as prominent. Besides, two indicatives, *ἀΐξει* (c9.1) and *συνοικοδομεῖσθε* (c10.1), which describe the construction of the church and the Gentile believers, should also be viewed as prominent.

Second, there are redundant pronouns. (1) The intensive *ὕμεῖς* in S3 (c10.1), referring to Gentile believers, is emphatic. It is the Gentile believers themselves who are being built together with fellow Jewish believers as God's holy dwelling (c10) as well as as a holy temple (c9). They who had previously been outsiders (c6) in light of Christ, Israel, and God are joined together (*συναρμολογέω*, c9.2; cf. 4:16) as a corporate being in Christ. This construction is a marvelous consequence of Christ's work as peace: the dividing wall of separation which laid a heavy burden on Gentiles is now broken down. (2) The *αὐτοῦ* (c8.2) referring to Christ in S3 is also emphatic. Christ's identity regarding his current status and function in the construction of the whole building is emphasized.<sup>110</sup> His status is the most important stone (i.e., cornerstone) of the building, and his function the master builder of the building. (3) The phrase *ἐν ᾧ*, which denotes Christ and is semantically almost identical to *ἐν κυρίῳ* (c9.3), is repeated in c9.1 (S3) and c10.1 (S3). (4) The intensive *αὐτός* in S2 (c3.1), which refers to Christ (c2.2), is also emphatic, since it stresses that Christ is the peace and proclaimer of peace (S2). The emphasis lies in the identity of the one who has done wondrous works for Jews and Gentiles: Christ himself, who is the Lord (1:2) and the head of the church (1:22).

Third, some terms/expressions repeatedly appear. (1) The *ποτέ* appearing in S1 (c1.2, c2.1)<sup>111</sup> along with the expression *τῷ καιρῷ ἐκείνῳ* (c1.6) suggests that Paul pays close

<sup>109</sup> Including *ἐποικοδομηθέντες* (c8), which functions as an indicative verb in a colon structure of 2:11-22.

<sup>110</sup> So Lincoln, *Ephesians*, 154.

<sup>111</sup> 4x (c1, 2:2; c2, 2:3) if P4 (2:1-10) is included.

attention to the former status of the Gentile believers in S1. All these instances appear only in S1, where the past and present status of the Gentile believers is contrasted using *νυνί* (c2.1). (2) The noun *εἰρήνη* is prevalent in S2 (c3.1, c3.7, c4.2, and c4.3). This implies that in S2 Christ's identity as "peace" (c3.1) is crucial based on what he has done for Gentiles as well as Jews (c3; c4). The *ἔχθρα* appearing in S2 (c3.3, c3.10) also supports this, since peace can only be accomplished when hostility is nullified. (3) A set of two adverbs, *μακρὰν* and *ἐγγύς*, appears in S1 (c2.1) and S2 (c4.2). This suggests that the identity of the Gentile believers as the transformed being is significant in both sections, since the adverbs are only used when their former and current status are in contrast.

Lastly, a construction of the pronoun (Christ) – noun (the Spirit) – noun (God/the Father) is similarly repeated in c5 (*δι' αὐτοῦ – ἐν ἐνὶ πνεύματι – πρὸς τὸν πατέρα*) and c10 (*ἐν ᾧ – εἰς κατοικητήριον τοῦ θεοῦ – ἐν πνεύματι*), with a changed order of the second and third item in c10.

Thematically, the "one new man" (c3.6) and "one body" (c3.8) of P5 (emphasizing the reconciled body) is connected to "the body of Christ" (c5.8; c7.4) of P9 (emphasizing the living body and Christ's headship), since all these aspects refer to the church as a whole. Ralph Martin lists some association between these paragraphs: (1) "the whole body" (c7.4) of P9 recalls "both groups [made] one" (c3.2) of P5; (2) the "membership motif" in P9, that church members work together, corresponds to "you are members of God's household" (c7) of P5; and (3) "the whole structure is fitted together and grows" (c9.1-c9.2) is reflected in c7 of P9.<sup>112</sup>

## F. Eph 3:1-13 (P6)

The main theme of P6 is God's grace manifested through the role of the gospel and the church: the mystery of Christ and the wisdom of God. Since the latter is the purpose of the proclamation of the former they are thematically inseparable. Through the church, in which the unique union of Jews and Gentiles is established, the mystery of Christ is revealed to God's holy apostles and prophets, and God's wisdom is intended to be revealed to the heavenly beings. Thematic progression of P6 is as follows:

- S1: Paul's identity: Christ's prisoner for the Gentiles
- S2: The revelation of the mystery of Christ through the gospel
- S3: The manifestation of God's wisdom through the church

<sup>112</sup> Cf. Martin, "Reconciliation," 233.

Johnson argues that, due to its natural prominence, 3:1 as the conclusion of P6 forms the basis of the theme statement while the two sections (3:2-7; 3:8-13) provide the grounds for the conclusion.<sup>113</sup> However, Johnson's argument is untenable since Paul was about to pray for the recipients at 3:1 and the main content of the digression is presented in S2 and S3. This is recognized by the repetition of *τούτου χάριν* and the 1ps. in 3:1 and 3:14, with the main verb of prayer in 3:14 (*κἀμπτω*), and the missing, yet conjecturable,<sup>114</sup> verb pertinent to prayer at 3:1. Thus, rather than providing a conclusion, it is best to conclude that 3:1 sets the ground for delivering his messages in 3:2-13 while introducing his identity and ministry target at 3:1.

Thematic prominence is revealed far more dominantly in c2, c3, c6, and c7 than in c5, particularly in c7 due to its occurrence in word order as well as repetition. First, repetition occurs. A first instance is *μυστήριον*, appearing three times (S2 (c2, c3) and S3 (c6)) in P6, is thus emphatic<sup>115</sup> and conspicuous. The mystery is God's preplanned, secret agenda he has completed in Christ (c3) through the gospel (c4). Its content clarifies the incomprehensible union of Jews and Gentiles in one body of Christ (*σύσσωμα*, c4). It is more likely that the mystery belongs to, or is a subset of, the manifold wisdom of God, even if we do not concur with Lincoln's claim, that the wisdom of God "serves as a functional equivalent to mystery in v. 9."<sup>116</sup> The grounds for this proposition are threefold: (1) as God's wisdom should be *revealed* (*γνωρισθῆναι*, c7.1) through the church (c7.3) functioning as God's agent, so the mystery was *made known* (*ἐγνωρίσθη*, c2.3) by God's *revelation* (c2.3); (2) the mystery contains God's will (1:9), which must be full of wisdom; and (3) as God's wisdom was hidden (*κρυβθῆναι*, c7.1),<sup>117</sup> so the mystery was hidden for ages (c3.3, c6.4-c6.5). Consequently, it is reasonable to say that as the wisdom of God is made known through the church, so it is through the church that the mystery is made known. Accordingly, the role of the church as the intermediate agent of revealing the mystery and wisdom of God is crucial

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<sup>113</sup> Johnson, *Ephesians*, 107-110.

<sup>114</sup> Due to the digression of 3:2-13.

<sup>115</sup> So Muddiman, *Ephesians*, 151.

<sup>116</sup> Lincoln (*Ephesians*, 185) also notes, "God's administering of the mystery is seen in terms of his wisdom" (187). Similarly, Caragounis (*The Ephesian Mysterion*; Lund: Gleerup, 1977, 108) comments, "The *mysterion* is shaped by God's wisdom... God's wisdom is reflected and revealed in the *mysterion*."

<sup>117</sup> Cf. 1 Cor 2:6-9, where God's wisdom is explained in the context of the mystery. Yet, this hiddenness does not characterize general features of God's wisdom as Best (*Ephesians*, 324) nicely points out.

in P6.<sup>118</sup>

A second instance is that *μυστήριον* is always used with the verbs expressing something originally hidden to be unfolded, i.e., *ἐγνωρίσθη* (“known,” c2) and *ἀπεκαλύφθη* (“revealed,” c3) in S2 and *φωτίσαι* (“to enlighten,” c6) in S3. To whom it was unfolded is of importance, since the frequent occurrence of *μυστήριον* is notable in P6. The mystery was revealed to Paul (c2), to God’s holy apostles and prophets (c3), and to everyone (c6). Particularly noticeable is the re-occurrence of the apostles and prophets as in P5. They form an irreplaceable basis upon which Jewish and Gentile believers are being built into the church (a holy temple) and God’s dwelling as S3 of P5 informs (c8-c10).

A third instance appears in the passive form of *δίδωμι* appearing three times, in S2 (c2 and c5; *δοθείσης*) and in S3 (c6; *ἐδόθη*).<sup>119</sup> All these forms are divine passive, i.e., God is the implied provider. They all refer to *God’s grace*. It is God’s grace that forms a foundation of the fact, that (1) the mystery was known to Paul by revelation (c2); (2) Paul became a servant of the gospel (c5); and (3) Paul was commissioned to proclaim the richness of Christ to the Gentiles and enlighten everyone about the revelation of the mystery (c6). Furthermore, *ἐδόθη* (c6.1) is the dominant main verb in P6, particularly in S3. The *ἐδόθη* impacts the entire content of S3. Paul’s assertion, that he was given (*ἐδόθη*) God’s grace, enables the purpose of God’s grace to be accomplished (c6). Thus, the assertion further facilitates an ultimate purpose of the God-given grace to be complete (c7) and provides a basis for comfort (c8).

A fourth instance is the passive form of *γνωρίζω*, appearing three times out of six occurrences in Ephesians – twice regarding the mystery in S2 (c2, c3) and once concerning the wisdom of God in S3 (c7). C7 is particularly striking because it shows that it is *the church* that enables the wisdom of God to be known to the heavenly beings as the purpose of the proclaimed mystery of Christ.

Second, thematic prominence also can be found in the repeated *νῦν* (c3, c7).<sup>120</sup> The *νῦν* not only informs God’s timing in revealing the mystery but also expresses Paul’s

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<sup>118</sup> Lincoln (*Ephesians*, 188-189) aptly remarks on the significance of 3:9-10 due to their ecclesiological and cosmic emphases/perspectives. “[I]t is because the Church alone is Christ’s body and fullness that only through the Church can the principalities and authorities [evil powers for Lincoln] be shown with clarity the claim of Christ’s lordship [over the cosmos on behalf of the Church, as shown in 1:21-23],” where the role of the Church is displayed as “the medium of Christ’s presence and rule in the cosmos.” Abbott (*Ephesians*, 89) also notes succinctly: “The Church is the phenomenon, which by its existence is a proof and exhibition of the Divine wisdom as manifested in a scheme of redemption which is world wide.”

<sup>119</sup> Cf. The aorist active form of *δίδωμι* in 1:17, 22.

<sup>120</sup> On its significance, see Lincoln, *Ephesians*, 186.

predominating concern in S2 and S3. The *νῦν* thus highlights the colons which are key texts in both sections. At c3 (S2), Paul's leading concern<sup>121</sup> falls on the beneficiary of the revealed mystery, i.e., God's holy apostles and prophets. This concern immediately brings out the content of the mystery (c4), another substantial issue of the mystery. C7 (S3) presents the purpose of Paul's proclaiming the mystery and shedding light on its administration (c6): to inform the heavenly angels (and demons) of God's manifold wisdom. This is the purpose of Paul's ministry proclaiming the mystery of Christ (because of *ἵνα* at c7.1), and dominates S3 along with Paul's proclamation of the mystery (c6).<sup>122</sup>

Third, unnatural word order in clause structure appears in c7 (S3). The *νῦν* and phrases, *ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις* and *διὰ τῆς ἐκκλησίας* are emphatic. All these qualifying elements precede the subject (*ἡ πολυποίκιλος σοφία τοῦ θεοῦ*),<sup>123</sup> though they immediately follow the verb *γνωρισθῆ*. Concerning word order in clause structure Stanley Porter notes: "When the subject is expressed, the most common pattern for the Greek of the NT is for the subject to occur first, especially in subject-predicate structure but also in such structures as subject-predicate-complement and subject-complement-predicate. In dependent clauses...the subject definitely tends to occur first."<sup>124</sup> Though Porter is cautious about giving prominence to other elements when the subject is placed in a subsidiary position,<sup>125</sup> it is generally acknowledged, as he admits, that in Greek of the NT "the first position is reserved for the most important element."<sup>126</sup> This claim is drawn from a scholarly note on word order in the sentence: "Any emphasis on an element in the sentence causes that

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<sup>121</sup> It is his first comment on the mystery.

<sup>122</sup> In c8 (S3), displaying inference, Paul simply comforts the Gentile believers.

<sup>123</sup> Concerning word order in the clause, Turner (*Grammar*, 347-348) notes, "[O]n the whole NT is closer to the Hebraic order (VSO) [Verb-Subject-Object] and towards the subsequent tendency of MGr [Modern Greek] (SVO)." Either way, the subject tends not to occur as near the end as possible. Likewise, the verb occurs "as near the beginning as possible." Levinsohn (*Discourse Features*, 18fn3) agrees: "[T]he basic constituent order in Koine Greek is verb-subject-object (VSO)." So Timothy Friberg, "New Testament Greek Word Order in light of Discourse Considerations" (*PhD diss.*; University of Minnesota, 1982, 340). Cf. Allison Kirk, "Word Order and Information Structure in New Testament Greek" (*PhD diss.*; Leiden University, 2012), 1, 12, 51-52, 227, who argues that SVO (O: Object/Complement) and VSO are the basic word order found in the New Testament Greek, just as Modern Greek also shows a similar pattern. Kirk notes, "NT Greek shows a dominant VSO and SVO pattern, like the modern language."

<sup>124</sup> Porter, *Idioms*, 295.

<sup>125</sup> *Idem*, 296. Porter claims, "Moving the subject to a subsidiary position, however, does not necessarily elevate another element in the clause to a position of prominence."

<sup>126</sup> *Ibid.*

element to be moved forward.”<sup>127</sup> This phenomenon of the NT Greek then most naturally tends to reflect the general tendency of ancient Greek writers, which could be called “a normal word order.”<sup>128</sup> This is also supported by a principle: “The more to the left an item [a word or phrase] occurs, the more prominent it is.”<sup>129</sup> Accordingly, it is best to infer that prominence occurs in c7: (1) to whom the wisdom of God ought to be made known now (c7.2); (2) through whom the wisdom should be known (c7.3); and (3) when wisdom is revealed (c7.1). Due to the proclamation of the mystery as God’s manifold wisdom, these prominent features in c7 signify the indispensable role of the church as the means through which God’s wisdom is revealed to the heavenly beings. This point is centered on in S3. Even if the prominence given by the word order in the clause structure of c7 may be hard to establish following the basic rules for word order in the NT Greek, which does not always follow a certain pattern (thus called “free”<sup>130</sup> or “flexible”<sup>131</sup> word order language), the prominence of c7 can be confirmed by the context. The context is “the determining factor” pointing out emphasis in the Greek text.<sup>132</sup>

Thematically, P9 recalls the dominant theme of P6, God’s grace revealed through the role of the gospel and the church. In P6 the role of the church is to proclaim the gospel as well as to reveal God’s wisdom, while in P9 the role is realized through the ministry of apostles, prophets, evangelists, and pastors and teachers,<sup>133</sup> all of whom are involved in proclaiming and teaching the gospel (thus God’s wisdom as well). Besides, Christ’s role in

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<sup>127</sup> BDF §472(2). So David Black, “The Article, Conjunctions and Greek Word Order,” *BRev* 9/5 (1993), 23, who notes, “Elements of the sentence that are moved forward often receive special emphasis.”

<sup>128</sup> BDF §472. E.g., the verb immediately follows conjunctions. Thus, a normal word order forms: VSO, just as Turner observes in NT Greek.

<sup>129</sup> Iver Larsen, “Word Order and Relative Prominence in New Testament Greek” *Notes on Translation*, 15/2 (2001), 13, 26.

<sup>130</sup> *Idem*, 13. However, Friberg (“Greek Word Order,” 6-7), based on his own study, argues that at least Koine Greek reflects “constrained word order variation” while abandoning the traditionally presupposed conception of free order.

<sup>131</sup> Kirk, “Word Order,” 12.

<sup>132</sup> Steven Runge (*Discourse Grammar of the Greek New Testament*; Peabody: Hendrickson, 2010, 184) notes, “Although the grammarians provide only very general principles describing word order, there is [a] consensus that something related to emphasis or contrast motivated the NT writers to change the order of certain words, and context is the determining factor.”

<sup>133</sup> This list of duties/roles is perhaps selective based on Christ’s grace or gift and is given to each believer according to the measure of Christ’s gift. Christ’s grace/gifts is not limited to those four (or five) gifts, but close literary association between c1-c2 and c5 indicates that every church member receives his gifts. However, the gifts here are probably complete in the sense that those gifts of Christ are sufficient for each believer to build up the body of Christ toward perfection and to grow toward Christ’s fullness.

P9 resembles God's role in P6, since the former is instructed as the provider of grace to the church (c1-c4; c5), while the latter is presented as the provider of grace to his holy people and the church (c2-c7). Similarly, the role of God's people presented in P9 is mirrored in P6: as the recipients of Christ's grace (c1, c5) and as the recipients of God's grace (c2-c3, c5-c6), respectively.

### G. Eph 3:14-21 (P7)

The main theme of P7 is the spiritual attainment of the recipients in light of Christ's indwelling and love, and spiritual perfection. Before a short doxology to the all-powerful Father to whom glory belongs in the church and Christ (S2), Paul's intercession for their spiritual growth dominates P7. The thematic focus of S1 especially contributes to this discernment. Thematic progression of P7 is as follows:

- S1: Spiritual attainment of the recipients in terms of Christ's indwelling and love, and spiritual perfection
- S2: The ascription of glory to God in the church and in Christ

Thematic prominence is revealed slightly more dominantly in c3 and c6 than in c2 or c5. First, unusual word order appears. The unnatural location of the phrases, ἐν τῇ ἐκκλησίᾳ (c6.2) and ἐν Χριστῷ Ἰησοῦ (c6.3), is exceedingly noticeable.<sup>134</sup> No other Pauline epistle in the NT contains this strikingly unusual construction.<sup>135</sup> Resolving this issue may serve as a crucial literary point in advancing the thematic progression of the discourse, thus helping to identify its primary purpose (even if less influential to this paragraph alone). Some commentators not only rightly observe Paul's emphasis on the church in Chapters 1-3 such

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<sup>134</sup> Cf. 4:4-5, where σῶμα (body, the church) appears before κύριος (Lord, Christ). Mitton (*Ephesians*, 136) writes, "It seems rather odd to have **and in Christ Jesus** added after 'in the church.' If both are to be mentioned surely 'in Christ' should come first. This difficulty was felt from very early days" (bold, his). Bruce (*Ephesians*, 331) and Best (*Ephesians*, 350) think the order is "unusual" and "surprising," respectively. Barth (*Ephesians 1-3*, 375) thinks it is "startling" since the Messiah is mentioned after his own people.

<sup>135</sup> So Lincoln, *Ephesians*, 217, who finds the order is "striking." He nicely observes the author's emphasis on the church, expressing, "In line with the writer's earlier emphasis on the Church as the sphere of God's presence and rule (e.g., 1:22b, 23; 2:22; 3:10), his doxology sees the Church as the sphere in which God's glory is acknowledged."; O'Brien (*Ephesians*, 268) also thinks the wording is "unusual" because this is "the only doxology in the New Testament where the term 'church' and the phrase 'in Christ Jesus' appear (though cf. Rom. 16:25-27; Jude 24-25)." Muddiman (*Ephesians*, 175-176) notes, "The co-ordination of the Church and Christ and the precedence given to the former is striking and unparalleled in the New Testament... The editor is presumably looking forward to the eschatological consummation of the Church as the bride, the equal and complement of Christ as the bridegroom."

as Arnold<sup>136</sup> and O'Brien<sup>137</sup> but also the close relationship between the church and Christ, though the latter is less emphasized than the former.<sup>138</sup> Note that, however, the order of "in the church" before "in Christ" does not demonstrate the theological importance of the church over Christ or equality, since Christ himself is the head of the church (1:22; 5:23) and the church is his body (1:23; 5:23).<sup>139</sup>

Second, repetition occurs. (1) The frequent occurrence of the "power" language within this short prayer is noticeable. The *δύναμις* is repeated in S1 (c2.3) and S2 (c5.4), both of which explain the power working within the believers' inner beings. Its cognate verb *δύναμαι* in S2 (c5.1) denotes the omnipotence of the Father. The subjunctive form of *ἐξισχύω* appearing in S1 (c3.2) refers to the ability to understand every aspect of Christ's love. (2) *Δόξα* is repeated in S1 (c2.2) and S2 (c6.1), which respectively present the glory of the Father and the Father to whom eternal glory is ascribed. Both instances indicate that glory belongs to the Father. (3) *Αγάπη* is repeated in S1 (c3.1, c3.4).<sup>140</sup> The *ἀγάπη* at c3.1 implies Christ's love or God's love revealed in Christ,<sup>141</sup> whereas at c3.4 it specifically indicates Christ's love.

To briefly summarize P7 along with the previous paragraphs, the theme of P7 informs the recipients of Paul's care about their spiritual growth. The God-given grace exhibited in the previous paragraphs is as follows: (1) the divine blessings which have already been poured out upon them as a redeemed church community (P2); (2) the knowledge of God and the identity of Christ in relation to the church (P3); (3) their

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<sup>136</sup> Arnold (*Ephesians*, 220) observes that this is the only doxology where the church is used as the medium of God's glory, and expounds, "The focus here on the church is consistent with Paul's emphasis on the church throughout the first three chapters of this letter." He adds, "The church is at the heart of 'the mystery,' a new creation by God, and is so valued by the Father that he offered the blood of his Son to create it."

<sup>137</sup> O'Brien (*Ephesians*, 268) notes, "But both are appropriate in the light of the immediate and wider contexts of chapters 1-3. As the community of the redeemed, both Jews and Gentiles, the church is the masterpiece of God's grace (cf. 2:7). It is the realm of his presence and authority (1:22, 23; 2:22), the instrument through which his wisdom is made known to the spiritual powers in the heavenly realm (3:10)." Cf. Bruce (*Ephesians*, 331) considers the reason for God being glorified in the church is that the church is "his masterpiece of grace."

<sup>138</sup> Best (*Ephesians*, 351) reasons that their close relationship is the ground for setting them in parallel, because "[t]he glory that belongs to the Head fills the Body; the glory that belongs to the Husband shines in his Wife... Thus the glory that is seen in the Church is not its own glory but derives from Christ" (Best, *One Body*, 176). Bruce (*Ephesians*, 331) remarks, "[T]he glory of God 'in the church' cannot be divorced from his glory 'in Christ Jesus'" because Christ dwells in his body.

<sup>139</sup> So Thielman, *Ephesians*, 244; Merkle, *Ephesians*, 110; Best, *Ephesians*, 350; Bruce, *Ephesians*, 331.

<sup>140</sup> 3x when assuming its omission at c3.2, where it should be included.

<sup>141</sup> Bruce, *Ephesians*, 327; O'Brien, *Ephesians*, 260.

ontological status change (P4 and P5); (4) their spiritual construction as a holy temple and God's dwelling (P5); and (5) the unrivalled privilege or role of the church as the proclaimer of God's wisdom and Christ's mystery (P6). The recipients are encouraged to be spiritually strong, loving, and perfect (P7) because God's abundant grace is already present among them as a redeemed, unified body of Christ. Then the recipients are ready to hear: (1) systematic teaching about the church and her relationship with her members (4:4-6, 4:7-16); and (2) practical lessons concerning their daily life (4:1-3; 4:17-6:9) and, to conclude, life in spiritual warfare (6:10-20).

### **3. Drawing out the Primary Purpose of Paragraphs**

The primary purpose of each paragraph is inferred mainly based on the main theme of each paragraph discerned in the previous section. However, to support this inference this study also uses a literary feature, called "focal prominence" or "peak(s)." Peak(s) can be manifest using literary devices such as rhetorical/literary underlining and change of pace.<sup>142</sup>

#### **A. Eph 1:1-2 (P1)**

The main purpose of P1 is to present Paul's salutation with blessing to the recipients as the beginning of a letter. No particular instance of peaks is noticed.

#### **B. Eph 1:3-14 (P2)**

The main purpose of P2, inferred from its main theme (i.e., the heavenly blessings already given to the Ephesian believers by God in Christ), is to inform the recipients of the significant grounds on which they should praise God (c1). As his excited motivation for praising God opens a door to the main body of the discourse, Paul wishes them to recognize how priceless heavenly blessings are and even that God has already sovereignly poured them out upon them in Christ. The rationale for their voluntary, earnest praise of God then naturally leads them to recognize with joy the necessity of such heavenly blessings designed for their practical and spiritual Christian life (c2-c8).

The analytical results and implications of the colon analysis of P2 help to identify the specific, divine blessings (bases and purposes) poured out on the recipients. They also

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<sup>142</sup> These devices/features are introduced in Chapter 2 (Section 7).

help to assert that P2's structure should not be understood according to the progression of time (e.g., Johnson) or combining 1:3 and 1:4-6 as one section (e.g., Merkle) but in accordance with both syntactical and semantic perspective. The analysis indicates Paul's excited motivation or request of praise, that God must be blessed, along with seven accompanying reasons:

1. God chose us in Christ so that we can be holy and blameless [c2].
2. God determined in advance to adopt us as his sons through Christ for (participating "in(to)") praising the glory of God's grace [c3].
3. In Christ we are redeemed, i.e., our sins are forgiven [c4].
4. God's grace, in which all wisdom and insight are central, were poured out on us [c5].
5. God has revealed the mystery of his will based on his good purpose, aiming to establish Christ's cosmic headship over all things [c6].
6. In Christ we were given an inheritance (from God) for (participating "in(to)") praising God's glory [c7].
7. You were imprinted with the Holy Spirit of promise, when you heard the word of truth and believed in Christ, for (participating "in(to)") praising God's glory [c8].

Literary features giving partial evidence to identify peak(s) include repetition, parallelism, paraphrase, and synonym. Repetition occurs in c1 using a cognate adjective, verb, and noun: εὐλογητὸς...εὐλογήσας...εὐλογία.<sup>143</sup> This is a word play<sup>144</sup> repeating the same initial sounds (εὐλογ) for emphasizing a motif of "blessing." Another instance occurs in a phrase εἰς ἔπαινον (τῆς) δόξης...αὐτοῦ in c3,<sup>145</sup> c7, and c8; and this also exhibits instances of parallelism.<sup>146</sup> The phrase ἐν αὐτῷ referring to ἐν Χριστῷ (c1.4) is also repeated in c2 and c6 (2x). The phrase ἐν (τῷ) Χριστῷ itself appears in c1, c6, and c7. The phrase ἐν ᾧ referring to ἐν τῷ ἡγαπημένῳ (c3.6) and ἐν τῷ Χριστῷ (c6.5, c7.5) is repeated respectively in c4, and c7 and c8 (2x). Three instances of paraphrase (apposition) appear in: (1) a phrase τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ (c4) and a phrase τὴν ἄφεσιν τῶν παραπτωμάτων (c4); (2) τὰ πάντα (c6) and a phrase τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς (c6); and (3) a phrase τὸν

<sup>143</sup> Cf. Lincoln, *Ephesians*, 12.

<sup>144</sup> Larkin, *Ephesians*, 6.

<sup>145</sup> C3 has an extended expression, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ.

<sup>146</sup> Lincoln, *Ephesians*, 12; Merkle, *Ephesians*, 21.

λόγον τῆς ἀληθείας (c8) and a phrase τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν (c8). Synonymous (or near synonymous) terms include ἁγίους καὶ ἀμώμους in c2.<sup>147</sup>

Since c6 and c8 abound in diversity<sup>148</sup> and frequency<sup>149</sup> of features compared to other colons identified, they are more dominant candidates for the peak of P2. The result of assessing the correspondence of the peak to the main theme of P2 (i.e., the heavenly blessings already given to the Ephesian believers) is that it squares well with it, since c6 and c8 present two, albeit not all, of the blessings. C1, c2, c4, and c7 are also good candidates for the peak in light of diversity<sup>150</sup> and frequency.<sup>151</sup> Therefore, with a good support of the peak (c6 and c8) the main theme is suggested as the main purpose of P2. Yet, if c1, c2, c4, and c7 are also suggested as the peak the main theme is proposed with a very strong support of the peak.

### C. Eph 1:15-23 (P3)

The main purpose of P3, inferred from its main theme (i.e., knowing God and Christ's identity regarding the church and all things), is to instruct the recipients concerning the knowledge of God and the identity of Christ. Paul strongly desires that they be equipped with a deeper knowledge of God in terms of his calling, inheritance, and power, and a firm realization of Christ's identity as the victor against the devil and death (as demonstrated by his resurrection and exaltation), the Lord over all creation, and the head of the church. As God's gracious provision of every spiritual blessing in Christ is bestowed upon the Ephesian believers in P2, so in P3 not only God's provision of Christ to the church but also God's expected provision of a spirit of wisdom and revelation are granted to them.

Literary features to identify peak(s) include repetition, parallelism, paraphrase, hendiadys, and change of pace. Repetition occurs in c7 by repeating the same consonant sound (π) at the beginning of the succeeding words: τὸ πλῆρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.<sup>152</sup> There are two instances of parallelism: (1) in c3, where both the interrogative pronoun τίς/τί ("what") and the personal pronoun αὐτοῦ ("his") are in parallel;

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<sup>147</sup> Larkin, *Ephesians*, 7.

<sup>148</sup> two and three, respectively.

<sup>149</sup> 4x each.

<sup>150</sup> one, two, two, and two, respectively.

<sup>151</sup> 4x, 2x, 2x, and 3x, respectively.

<sup>152</sup> So Johnson, *Ephesians*, 31.

and (2) in c4, where spiritual beings, qualified by *πάσης*, are in parallel: *ἀρχῆς, ἐξουσίας, δυνάμεως, and κυριότητος*. There are two instances of paraphrase (apposition): (1) a phrase *θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* and a phrase *ὁ πατὴρ τῆς δόξης* in c2; and (2) a phrase *τὸ σῶμα αὐτοῦ*<sup>153</sup> and a phrase *τὸ πλήρωμα τοῦ* in c7. Hendiadys appears in the phrase *τοῦ κράτους τῆς ἰσχύος αὐτοῦ* in c3.<sup>154</sup> Change of pace, measured by a big positive shift in the length of CU, is observed in c3 and c4, considering the size of CU of c1 and c2.

Since c3 show three features, thus more features than other colons, while c4 and c7 have two, c3 is suggested as the peak of P3 (yet c4 and c7 are also good candidates). The analysis of peak fairly squares with the main theme (i.e., the knowledge of God and Christ's identity) because it elucidates the first part of the theme. Therefore, the main theme is suggested as the main purpose of P3 with a good support of the peak. Nonetheless, since c4 and c7 are considered as good choice for the peak, c3, c4, and c7, if suggested as such, all together substantially explain the main theme. Thus, the main theme is proposed as the main purpose of P3 with a strong support of the peak.

#### **D. Eph 2:1-10 (P4)**

The main purpose of P4, inferred from its main theme (i.e., the ontological status change of the Ephesian believers through the surpassing richness of God's grace), is to impress upon God's holy people at Ephesus their new transformed status, acquired through God's rich grace. Being equipped with (1) every spiritual blessing (P2), (2) deeper knowledge of God (his calling, inheritance, and power; P3), and (3) steadfast recognition about Christ's headship and victory (P3), the Ephesian believers are now encouraged to do good works of God as his new, spiritually alive, creation. Furthermore, a significant proposition of P4, inseparable from its main purpose, is that they must stay away from their former way of life – to do good works. The lifestyle they must eradicate is: (1) living while sinning (c1); (2) living with purely worldly desires (c1); (3) living, enslaved to the devil (c1); and (4) living a carnal life (c2).

Literary features for peak(s) include repetition, parallelism, and paraphrase. Repeated is: (1) the same consonant sounds (*κ* and *σ*) at the beginning of the succeeding words, *καὶ συνηγείρεν καὶ συνεκάθισεν* (c6, c7); (2) a clause, *(τῇ) χάριτί ἐστε σεσωσμένοι* (c5, c9); (3) *οὐκ ἐξ* (plus *ὑμῶν* at c10; *ἔργων* at c11); and (4) the same vowel sounds or diphthong

<sup>153</sup> This phrase also appears in c9, P14: *μέλη ἐσμὲν τοῦ σώματος αὐτοῦ*.

<sup>154</sup> So Johnson, *Ephesians*, 66.

(οι) in succeeding words with different initial, consonant sounds, ἐπὶ ἔργοις ἀγαθοῖς οἷς προηποίμασεν ὁ θεός (c12). Parallelism occurs in verbs, συζωποιέω (c4), συζωποιέω (c6), and συγκαθίζω (c7), all of which have ὁ θεός as their subject. Paraphrase (apposition) appears in two phrases at c1, τὸν ἄρχοντα...ἀέρος and τοῦ πνεύματος...ἀπειθείας.

Because c6 and c7 are dominant, they are suggested as the peak of P4. Since both colons reveal the recipients' new identity in Christ they square well with the main theme: the recipients' transformed being. Therefore, the main theme is proposed as the main purpose of P4 with a strong support of the peak.

### E. Eph 2:11-22 (P5)

The main purpose of P5, inferred from its main theme (i.e., the identity of the Ephesian believers constructed as a holy temple and God's dwelling), is to lead the recipients to realize their new identity, namely, their spiritual construction as a whole being built as a holy temple and God's dwelling. The dominant Gentile believers should realize that as a corporate, transformed being they are being built together with fellow Jewish believers to be established as God's dwelling in the Spirit. Furthermore, they should also recognize that the whole building (the church) is joined together and keeps growing to become a holy temple in Christ. The newly defined being of each Gentile believer is built upon the foundation of this building, i.e., the apostles and prophets, Christ himself playing the most substantial role as its master builder.

Literary features for peak(s) include repetition, parallelism, paraphrase, synonym, and change of pace. Repetition occurs in: (1) ποτέ (c1, c2); (2) ἐν σαρκί (c1); (3) μακράν (c2, c4) and ἐγγύς (c2, c4); (4) the emphatic<sup>155</sup> combined conjunctions, ἄρα οὖν (c6), repeating the same meaning ("therefore"); and (5) a cognate noun and verb, οἰκοδομή (c9) and συνοικοδομέω (c10). Parallelism appears in: (1) c4: εἰρήνην ὑμῖν τοῖς μακράν and εἰρήνην τοῖς ἐγγύς; and (2) c9 and c10, sharing the same phrases, ἐν ᾧ...εἰς...ἐν. Other instances of parallelism (antithesis) appear in: (1) two clauses: ἦτε τῷ καιρῷ ἐκείνῳ (c1) and νυνὶ δὲ...ὑμεῖς (c2); and (2) two clauses: οὐκέτι ἐστὲ...(c6) and ἀλλὰ ἐστὲ...(c7).

Paraphrase (apposition) appears in: (1) a pronoun ὑμεῖς (c1) and τὰ ἔθνη ἐν σαρκί (c1), and οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς (c1); (2) ὑμεῖς (c2) and οἱ ποτε ὄντες μακράν (c2); (3) αὐτός referring to Jesus and a construction, ὁ

<sup>155</sup> Larkin, *Ephesians*, 43.

ποιήσας...καὶ...λύσας<sup>156</sup> at c3; (4) τὸ μεσότοιχον τοῦ φραγμοῦ (c3) and τὴν ἔχθραν (c3); and (5) the nouns ἀποστόλων and προφητῶν (c8) are a genitive of apposition/epexegetical.<sup>157</sup>

Synonymous words, ξένος (“stranger, foreigner,” c1, c6) and πάροικος (“alien, foreigner,” c6), appear in a phrase ξένοι καὶ πάροικοι (“strangers and aliens,” c6).<sup>158</sup> Change of pace is observed in c3 due to a big positive increase from c2 in size of CU. However, though somewhat significant, considering the relatively big size of CU of c1, a big shift between c2 and c3 is not so striking.

Since c1, c2, and c6 are dominant in light of the diversity (four, three, and three, respectively) and frequency (6x, 4x, and 5x, respectively) of the features, they are suggested as the peak of P5. Colons 3, 4, 9, and 10 are, however, also good candidates considering their appearance in features (all, two) and frequency (3x, 2x, 2x, and 2x, respectively). The peak suggested partly squares with the main theme: the identity of the recipients being built as a holy temple and God’s dwelling. Since c2 and c6 describe the recipients’ transformed identity in Christ, thus a sketchy version of the main theme, the main theme is proposed as the main purpose of P5 with a partial support of the peak. Yet, if c3, c4, c9, and c10 are also suggested, they soundly accord with the main theme.<sup>159</sup> Thus, the main theme is proposed as the main purpose of P5 with a very strong support of the peak.

#### **F. Eph 3:1-13 (P6)**

The main purpose of P6, inferred from its main theme (i.e., God’s grace manifested through the role of the gospel<sup>160</sup> and the church: the mystery of Christ and the wisdom of God), is to inform the recipients of God’s grace given to Paul which comprises two facets: the mystery of Christ and the wisdom of God. The purpose of the proclamation of the former is the revelation of the latter. *Through the gospel* (c4.3) the mystery of Christ is revealed. *Through the church* (c7.3) the wisdom of God is made known. Therefore, the unfathomable privilege

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<sup>156</sup> As Wallace (*Grammar*, 275) points out correctly, this is an example of the Granville Sharp rule. So Merkle, *Ephesians*, 72.

<sup>157</sup> So Merkle, *Ephesians*, 80; Larkin, *Ephesians*, 44.

<sup>158</sup> So Lincoln, *Ephesians*, 150; Larkin, *Ephesians*, 43; Barth, *Ephesians 1-3*, 269; Merkle, *Ephesians*, 79. Both terms emphasize the idea that Gentiles’ previous status was as “outsiders” without enjoying any privilege Israel have enjoyed in their land. Cf. Johnson (*Ephesians*, 103-104) and Hoehner (*Ephesians*, 391-392) make a sharp distinction between both terms.

<sup>159</sup> This is an evidence that c9 and c10, or S3, substantially support the inference of the main purpose of P5.

<sup>160</sup> The proclamation of the gospel through those who are sent off by the church (Acts 13:2-3) is the essential mission of the early church (Acts 15:7; 20:24).

or role of the church as the main proclaimer of God's wisdom as well as the decisive role of the gospel as the primary medium of revealing the mystery of Christ are significant.

Literary features to identify peak(s) include repetition, paraphrase, and change of pace. Repetition appears in c4. The same consonant sound ( $\sigma$ ) at the beginning of words is repeated in succeeding words: *συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα*. The instances of paraphrase (apposition) are: (1) *ἐγώ* and *Παῦλος*, and *ὁ δέσμιος τοῦ Χριστοῦ* [*Ἰησοῦ*] (c1); (2) a pronoun *ὑμῶν* and *τῶν ἐθνῶν* (c1); (3) a noun *τὴν οἰκονομίαν* (c2.1) and the *ὅτι*-clause (c2.3); (4) *τὴν δωρεάν* and *τῆς χάριτος τοῦ θεοῦ* (c5.2); (5) a pronoun *ἐμοί* and *τῷ ἐλαχιστοτέρῳ πάντων ἁγίων* (c6); and (6) *τῷ Χριστῷ Ἰησοῦ* and *τῷ κυρίῳ ἡμῶν* (c7). Change of pace is observed in c6 and c7, considering the shorter size of CU of c1-c5.

Since c6 and c7 are dominant, they are suggested as the peak of P6. Because they present the wisdom of God, they square well with part of the main theme: the mystery of Christ and the wisdom of God. Therefore, the main theme is proposed as the main purpose of P6 with a good support of the peak.

### G. Eph 3:14-21 (P7)

The main purpose of P7, inferred from its main theme (i.e., spiritual attainment of the recipients), is to supply the recipients with Christ's indwelling and love, and spiritual perfection/maturity. Their equipping relies on: (1) the richness of God's glory (c2.2), Christ's love (c3.4), and God's fullness (c4). Their equipping finds its source not from their own strength or intellectual mind but from the one who is powerful enough to do beyond all that they ask or think (c5): The Father. The significance of the theme of the church in Ephesians 1-3 is again illuminated through word order (c6.2-c6.3) in the doxology. Paul puts forward the church as the sphere where glory is ascribed to the Father, who would grant them what Paul asks: to make them all spiritually mature, strong, and loving.

Literary features for peak(s) include repetition, parallelism, and tautology. A cognate verb and noun, *γινώσκω* and *γνώσις*, appear in c3.4. Parallelism occurs in c3, where nouns are used for measuring Christ's love: *πλάτος*, *μῆκος*, *ὕψος*, and *βάθος*. Tautology appears in c2: *δυνάμει κραταιωθῆναι* ("to be strengthened with power").<sup>161</sup>

Since c3 is dominant, it is suggested as the peak of P7. Because the equipping of the recipients with Christ's indwelling and love, and spiritual perfection, is the main theme, c3

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<sup>161</sup> So Lincoln, *Ephesians*, 205.

fairly squares with it. Therefore, the main theme is proposed as the main purpose of P7 with a good support of peaks.

#### 4. Summary

1. Based on the structural division of Ephesians performed at a macro-level, this chapter presents an adapted colon analysis of Ephesians 1:1-3:21. The analysis comprises three parts per paragraph: (1) marking of each colon and section; (2) discerning the main theme; and (3) identifying the primary purpose.
2. First, colons and sections are marked based on, respectively, Paul’s smallest propositions and distinct thematic foci sharing the same, dominant theme. Second, the main theme of each paragraph is discerned by examining its thought flow (mainly) and thematically prominent features (supportively). Third, the primary purpose of each paragraph is identified by first discerning the colons dominant, thus qualified, for the peak of the corresponding paragraph (based on the diversity and frequency of the features occurring). The degree of the correspondence of the peak to the suggested main theme determines the confidence in suggesting the main theme as the main purpose of the corresponding paragraph.
3. A summary of a micro-level colon analysis of Eph 1:1-3:21 is as follows:<sup>162</sup>

P	Colon structure					Main theme	Main purpose	Peak <sup>163</sup>	Support of peak
	S1	S2	S3	S4	S5				
1	c1	<b>c2</b>				Blessing of grace and peace (c2)	To present Paul’s salutation with blessing		
2	<b>c1</b>	c2	c4	<b>c7</b>	<b>c8</b>	Heavenly blessings already given to the Ephesian believers (c1)	To inform them of the significant grounds on which they should praise God	c6, c8; plus c1, c2, c4, c7	Good; Very strong
		<b>c3</b>	c5						
3	<b>c1</b>	<b>c2</b>	<b>c4</b>			Knowing God (c2-c3) and Christ’s identity (c4-c7)	To instruct them for a deeper knowledge of God and for Christ’s	c3; plus c4, c7	Good; Strong
		<b>c3</b>	<b>c5</b>						
			<b>c6</b>						
			<b>c7</b>						

<sup>162</sup> The colons contributing to discern the overarching/main theme of each paragraph is in bold in the field of “Colon structure.”

<sup>163</sup> The most dominant candidate(s); plus good candidates.

							identity as the head of the church and all things		
4	<b>c1</b>	<b>c4</b>	<b>c9</b>			The Ephesian believers' status change (c4-c8, c9)	To impress upon them their new status as transformed being	c6, c7	Strong
	<b>c2</b>	<b>c5</b>	c10						
	c3	<b>c6</b>	c11						
		<b>c7</b>	<b>c12</b>						
		<b>c8</b>							
5	<b>c1</b>	<b>c3</b>	<b>c6</b>			The Ephesian believers' new identity as a holy temple (the church) and God's dwelling (c6-c10)	To impress upon the recipients their new identity, i.e., as a holy temple and God's dwelling	c1, c2, c6; plus c3, c4, c9, c10	Partial; Very Strong
	<b>c2</b>	<b>c4</b>	<b>c7</b>						
		<b>c5</b>	<b>c8</b>						
			<b>c9</b>						
			<b>c10</b>						
6	c1	<b>c2</b>	<b>c6</b>			Christ's mystery and God's wisdom revealed respectively through the role of the gospel (c2-c4) and the church (c6-c7) by God's grace (c2, c5, c6)	To inform the recipients of God's grace, i.e., Christ's mystery and God's wisdom, revealed respectively through the gospel and the church	c6, c7	Good
		<b>c3</b>	<b>c7</b>						
		<b>c4</b>	c8						
		<b>c5</b>							
7	c1	<b>c5</b>				Spiritual attainment in terms of Christ's indwelling and love, and spiritual perfection (c2-c4)	To supply the recipients with Christ's indwelling and love, and spiritual perfection	c3	Good
	<b>c2</b>	<b>c6</b>							
	<b>c3</b>								
	<b>c4</b>								

4. All paragraphs after the introductory paragraph (1:1-2) are thematically linked to P9. It is attested by thematically prominent features as well as by the main theme of each paragraph. Therefore, P9 is significant in light of its thematic association with the preceding paragraphs (1:3-3:21) due to its functioning as their convergence point.

5. Literary features suggesting the peak of each paragraph as well as its main theme enable to identify the primary purpose of each paragraph. The primary purpose of most paragraphs is well supported (i.e., “good” or “strong”) by the colons more dominantly indicating peak-indicating features. The primary purpose of P5, though not supported well enough by the (more) dominant colons for the peak, is very strongly supported when good colons for the peak as well as the (more) dominant colons are also assessed.

## Chapter 5: Colon Analysis of Ephesians 4-6 (Micro-level)

### 1. Constructing the Colon Structure of Ephesians

#### A. Eph 4:1-6

The colon structure of 4:1-6 (P8) reveals P8 comprises two sections and six colons.

S1	c1	4:1-3
S2	c2	4:4
	c3	4:5a
	c4	4:5b
	c5	4:5c
	c6	4:6

Thematically, S1 is separate from S2 due to its distinct aspect, since the former focuses on the need for the recipients to walk in the way that reflects their calling, while the latter stresses the oneness of the body – in ecclesiastical affirmations. In S1, Paul delivers his second<sup>1</sup> exhortation in Ephesians: “Walk worthily of the calling to which you have been called!” Oneness entrusted by the Holy Spirit at c1.9 (4:3a) is what the recipients should eagerly preserve. This “oneness” is further expounded under the ecclesiastical categories, presented in c2-c6 (S2), which implicitly provide a reason for maintaining oneness. All these entities are theologically indispensable in forming “the body (of Christ),” a metaphorical expression of *the church*. Accordingly, it is best to view that S1 is a hortatory statement, whereas S2 serves as a ground for S1.<sup>2</sup>

Examining the colon structure of 4:1-6, the verbal element of the base matrix of c1 (4:1-3), παρακαλῶ, is qualified by a phrase, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε (c1.3). All qualifiers of the infinitive περιπατῆσαι (c1.5-c1.10) portray the manner or means by which the recipients are urged to walk worthily of their calling: (1) “with all humility and gentleness” (c1.5); (2) “with patience” (c1.6); (3) “bearing with one another in love” (c1.7-c1.8); and (4) “being eager to preserve the unity of the Spirit in the bond of peace.” From the structural standpoint, c1.5 and c1.6 exhibit a close parallelism because they begin with the same preposition (μετά) and end with noun(s). Similarly c1.7-c1.8 and c1.9-c1.10 function in

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<sup>1</sup> Eph 2:11, μνημονεύετε.

<sup>2</sup> So Johnson, *Ephesians*, 142.

parallel, since they begin with a present participle and end with a prepositional phrase introduced by ἐν.<sup>3</sup>

Colons 2-6 comprising S2 share the same syntactical structure: each of their base matrix lacks a clear verbal element. It is striking that, in c2 (4:4), “one body (of Christ)” is presented as the first element in the sevenfold declarations of oneness. Due to the continued precedence of the church over Christ/Lord in the literary context of the doxology (“startling” word order) and theological inclusiveness of the church placed before all six other lists (Spirit, hope, Lord, faith, baptism, God the Father), it is best to mark the oneness of the church as preceding that of other entities<sup>4</sup> – from a linguistic-literary (not theological!) perspective. That there is one body indicates all members are to be united as one (2:11-22; 3:6), belonging to the same body of Christ. Note also that the oneness provided by or sourced in the Spirit (c1.9) naturally leads the thought flow to “one Spirit,”<sup>5</sup> immediately preceded by “one body.”<sup>6</sup> *One Spirit* connected to *one body* with καί implies that the church should be governed by the Spirit, since (1) the καί syntactically closely relates these two elements as one group; and (2) both elements of oneness (c2) have the same qualifier, c2.2-c2.3. At c2.2 the verb ἐκλήθητε and the noun κλήσεως are the repetition of the same verb and noun as in c1.4 and c1.3, respectively, i.e., forming a chiastic pattern (A-B-B’-A’). Though they do not belong to the base matrix of c1 or c2, note that c1.3-c1.4 and c2.2-c2.3 serve as essential<sup>7</sup> (prominent) factors in expounding the proper walk (c1) and the oneness of the church and of the Holy Spirit (c2), since a motif of “calling” is repeated in both colons and sections. The phrase ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν (c2.3) recalls ἡ ἐλπίς τῆς κλήσεως αὐτοῦ (c3.3, P3). A purpose of Paul’s prayer in P3, i.e., knowing the hope of God’s calling, is thematically linked to P8, thus indicating the significance of the one hope of their calling. The recipients who had no hope (c1.10, P5) without Christ or God are called by God in one hope (c2.3, P8). Their identity (or existence) is transformed in Christ Jesus (2:19; 3:6) in/by one Spirit (2:18), and they are reconciled in one body to God (2:16) as members of one body of Christ (3:6). Thus, their ontological status change, which they must remember (P5) and

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<sup>3</sup> So Lincoln, *Ephesians*, 237.

<sup>4</sup> Likewise, Best (*Ephesians*, 358-359) argues “the order of the first words, body, Lord, God...is unexpected...yet the present order represents the amount of attention, and therefore of importance.”

<sup>5</sup> Cf. Lincoln (*Ephesians*, 238) comments, “It is not surprising that mention of the unity of the Spirit in v. 3 should lead to the concept of the one Spirit in v. 4.”; 1 Cor 12:4, “there are varieties of gifts, but the same Spirit (distributes them).”

<sup>6</sup> Cf. 1 Cor 12:13, where in/by one Spirit all Christ-believers were baptized into one body.

<sup>7</sup> Lincoln (*Ephesians*, 238) states likewise regarding the importance of the dependent clause for the author of Ephesians.

which is made known through the mystery of Christ (P6), provides them with the basis for their appropriate walk in P8. By referring back to the previous contents, particularly P3, Paul most likely speaks in a proclamatory or engaging tone<sup>8</sup> of the significance of preserving the oneness of the church (i.e., one body) by the help of the Holy Spirit. Thus, maintaining the prominence of “calling,” the thought flow of c1 is transferred to c2, which introduces a distinctive focus of “oneness.”

Colons 3, 4, and 5 (4:5) have εἷς κύριος,<sup>9</sup> μία πίστις,<sup>10</sup> ἐν βάπτισμα<sup>11</sup> respectively as their base matrix. As interpreters point out, “one faith” and “one baptism” are closely linked to “one Lord” because Christ-believers have one faith in one Lord, Jesus Christ, and baptism can only be accounted for in their spiritual fellowship (or union) with the risen Lord.<sup>12</sup> C6 whose base matrix is εἷς θεὸς καὶ πατὴρ πάντων<sup>13</sup> continually focuses on oneness, initiated from c1.9. Grammatically, the gender of πάντων (c6.2) may be masculine or neuter, thus referring to all believers (the church)<sup>14</sup> or all things (the universe),<sup>15</sup> respectively. Certainly πάντων embraces all Christ-believers, the church, but also embraces all things as in 1:10, 22, 23; 3:9, where the neuter accusative πάντα is juxtaposed with God the Father. The πάντων and πᾶσιν (c6.3-c6.4) should be interpreted in the same vein, since this interpretation best fits the overall context of the discourse as well as P8. Those viewing these adjectives as masculine may accept the textual variant reading which inserts ἡμῶν after πᾶσιν (the manuscript support is found in D, F, G, K, L, Ψ, 1175, et al.), but there is much

<sup>8</sup> So O’Brien, *Ephesians*, 280, who comments: “The motifs *one body* and *one Spirit* are declaratory, yet they have the force of an appeal” (italics, his); Schnackenburg, *Ephesians*, 160.

<sup>9</sup> “One Lord” recalls the sovereign headship of Christ Jesus in P3. He shares with no other his headship in the church and over all things. Cf. 1 Cor 12:5, “...varieties of ministries, and the same Lord (assigns them).”

<sup>10</sup> It is best to view that “one faith” immediately following “one Lord” suggests the recipients’ fellowship with their Lord represented by their faith in him (3:12; 4:13) in their continual worthy walk (4:1-3). This is the “unifying belief” in one Lord (Lincoln, *Ephesians*, 240) as interpreted in P9 (τῆς πίστεως... τοῦ υἱοῦ τοῦ θεοῦ, 4:13) and P6 (διὰ τῆς πίστεως αὐτοῦ, 3:12).

<sup>11</sup> Every believer confessing that Jesus, not the Roman Emperor, is the Lord, King, and Messiah before the congregation in the church in the first-century Mediterranean world was considered a genuine church member and was called to be baptized. This baptism Christ-believers practice altogether is thus called “one baptism,” and testifies their faith in Christ (Cf. Rom 14:8).

<sup>12</sup> Bruce, *Ephesians*, 336; Fee, *Empowering Presence*, 704.

<sup>13</sup> Cf. 1 Cor 12:6, “...different ways of operations, but the same God makes all of them work in all of us.”

<sup>14</sup> Bruce, *Ephesians*, 337; Hoehner, *Ephesians*, 519-520; Schnackenburg, *Ephesians*, 167; Abbott, *Ephesians*, 109; RSV (“us all”) unlike most modern Bible translations.

<sup>15</sup> Arnold, *Ephesians*, 236; Lincoln, *Ephesians*, 240; O’Brien, *Ephesians*, 285-286; Best, *Ephesians*, 371; Barth, *Ephesians 4-6*, 471. Cf. Rom 11:36; 1 Cor 8:6; Col 1:16, 17.

stronger external support for its omission (the manuscript support appears in P<sup>46</sup>,  $\aleph$ , A, B, C, P, et al.). T. K. Abbott argues, however, *πάντες* is individualized by *ἐνὶ ἑκάστῳ ἡμῶν* in 4:7 (c1, P9).<sup>16</sup> But c6 of P8 and c1 of P9 should not be interpreted that God is sovereign over, through, and in all believers but grace was given to each Christ-believer. God’s sovereignty over, through, and in all believers has theological truth. However, if this may be the case, why should God’s manifold wisdom be revealed to the heavenly beings (3:10) rather than to humanity or believers alone? Accordingly, it makes best sense that all adjectives rendered “all” at c6 refer to all things including all believers<sup>17</sup> (i.e., God’s sovereignty *over*, his power manifest *through*, and his presence *in*, all things and all his people), whereas c1 of P9 (4:7) indicates Christ’s grace apportioned to each believer.

Therefore, the colon structure of P8 can be summarized as follows:

1. After an intercession for the recipients’ spiritual accomplishment ending with doxology, Paul exhorts them to walk worthily of the calling to which they have been called in S1 (c1). The “oneness” entrusted by the Spirit (c1.9) and exhorted to be maintained is further expounded in S2 (c2-c6), which presents the oneness of the body (of Christ).
2. S1 is an exhortation for the calling-shaped living, while S2 serves as a ground for S1, namely, provides a reason for *preserving oneness* (which is a manner by which the calling-shaped living is kept).

## B. Eph 4:7-16

Based on the semantic function represented by the syntactical structure of 4:7-16, this paragraph (P9) consists of two sections, S1 (c1-c4; 4:7-10) and S2 (c5-c7; 4:11-16). The *δέ* at 4:7 marks a separation from P8 (4:1-6) and leads into a new syntactical structure in which seven colons are clustered together.

S1	c1	4:7
	c2	4:8
	c3	4:9
	c4	4:10
S2	c5	4:11-13
	c6	4:14

<sup>16</sup> Abbott, *Ephesians*, 109. Cf. Hoehner, *Ephesians*, 519-520.

<sup>17</sup> That God’s sovereign control reaches every corner of the universe must be interpreted in terms of the oneness of God, which in turn should be understood in the theme of 4:4-6, *the oneness of the church*. Lincoln, *Ephesians*, 241.

Johnson interprets 4:7-11 as the first part of P9 and 4:12-16, the second, based on her analysis that the theme of “giving of gifts” connects 4:7-10 with 4:11 and these two parts are in a means-purpose relationship.<sup>18</sup> Eph 4:11, however, is syntactically linked to 4:12-13, and 4:11-13 altogether presents one proposition. Thus, it is best not to separate 4:12-13 from 4:11. Many scholars such as Thielman,<sup>19</sup> Merkle,<sup>20</sup> Hoehner,<sup>21</sup> and Arnold<sup>22</sup> also divide 4:7-16 into 4:7-10 and 4:11-16.

As an immediate, expository response to the calling-shaped living exhorted in P8, Paul most likely expounds what is then a most central or integral part of life worthy of the calling for the recipients. Thus, Paul emphasizes Christ’s gifts given to each believer in the church. Thematically, S1 is dominated by the idea of Christ’s bestowal of grace (i.e., gifts) to every church member, while S2 is controlled by the ultimate purpose and the goal of Christ’s conferral of gifts. Thus, the main thrust of P9 is that Christ gave his gifts to every believer in the church. C5 (4:11-13) marks off the beginning of S2 separated from S1. The rationale for this demarcation is that the verb *ἔδωκεν* at c5.1 (4:11) is used in a more specific sense as indicated by the lists of Christ’s gifts in comparison with the verb *ἐδόθη* at c1.1 (4:7), which is used more generally.<sup>23</sup>

From the structural standpoint, a dominating force in S1 is carried by c1 (4:7). Colons 2-4 support<sup>24</sup> the assertion of c1 by citing Ps 68:18 [LXX 67:19] with a formula *διὸ λέγει* and its changed text<sup>25</sup> (c2). Colons 2-4 interpret Christ’s ascent (c2) with a rhetorical question (c3) and with an assertion, that Christ is the one who both ascended and descended (c4). The main thrust of S2 is depicted first by the prominent characteristics of c5.1 (*αὐτὸς ἔδωκεν*). This is based on: (1) a close semantic and lexical link of *ἔδωκεν* with S1; (2) a series of qualifiers of the controlling verb (*ἔδωκεν*) which reveal the significance of its presence; (3) the redundant, intensive *αὐτὸς* which gives prominence to c5.1; and (4) the direct objects

<sup>18</sup> Johnson, *Ephesians*, 148-160.

<sup>19</sup> Thielman, *Ephesians*, 262.

<sup>20</sup> Merkle, *Ephesians*, 120-121.

<sup>21</sup> Hoehner, *Ephesians*, 521, 538.

<sup>22</sup> Arnold, *Ephesians*, 242-243.

<sup>23</sup> So Thielman (*Ephesians*, 262) who views the thought flow of 4:7-16 in the same vein.

<sup>24</sup> Cf. *Ibid.* Thielman similarly understands.

<sup>25</sup> To appropriately fit the text of Psalm better into the context of Eph 4:7-16. So *idem*, 264-267.

of ἔδωκεν (c5.2–c5.5) which are “more prominent” items according to the theory of Stephen Wallace,<sup>26</sup> in that they are concrete (not abstract) and definite (not indefinite). Furthermore, the repetition of the phrase εἰς οἰκοδομὴν τοῦ σώματος at c5.8<sup>27</sup> and c7.5<sup>28</sup> continues the main thrust of P9 (i.e., Christ gave his gifts to every believer in the church). This is based on the interpretation of εἰς, which denotes at c5 the ultimate purpose of Christ’s bestowal of the gifts to the body of Christ,<sup>29</sup> whereas at c7 the purpose of the fostering of the growth of the body. Accordingly, the repetition strongly illuminates the chief purpose of Christ’s bestowal of gifts: to build up the body of Christ. In contrast to P8, P9 emphasizes individuality or inclusiveness (though corporate aspect is present), since the combination of two adjectives, ἐνί and ἐκάστῳ, at c1.1 form an *inclusio* with ἐνὸς ἐκάστου (c7.9), and the 1ppl. ἡμῶν at c1 implies that each and every believer in the church is indispensable, or included<sup>30</sup> – not merely church leaders.<sup>31</sup> This is based on: (1) the ἡμῶν which includes the recipients and Paul in this discourse (Eph 1:3-10, 12, 14, 17, 19; 2:3-5, 7, 14, 18; 3:12, 20) as the vast majority of commentators<sup>32</sup> recognize; (2) the ἐνί which testifies Paul’s emphasis on inclusiveness of every individual receiving gifts while showing no favoritism.<sup>33</sup> The εἰς, with the emphatic ἕκαστος, articulates individual believers who are members of one body, whereas in S2 of P8 it refers to the sevenfold oneness;<sup>34</sup> and (3) the ἡ χάρις (c1.1) which suggests a “particular enablement” apportioned to each believer to enable him/her for ministry and ultimately for the church, since when the abstract, general noun χάρις is used

<sup>26</sup> Stephen Wallace, “Figure and Ground: The Interrelationships of Linguistic Categories” In *Tense-Aspect: Between Semantics and Pragmatics* (ed. Paul Hopper; Amsterdam: John Benjamins, 1982), 211-218. Belonging to the “more prominent” linguistic categories are animate, concrete, definite, etc.

<sup>27</sup> As the text (c5.8) affirms, the body represents the body of Christ.

<sup>28</sup> In c7.5 the phrase τοῦ σώματος (c7.4) is expressed by a reflexive pronoun ἑαυτοῦ as clarified by the colon structure.

<sup>29</sup> Likewise, Hoehner (*Ephesians*, 551, 578) interprets εἰς as “final goal.”

<sup>30</sup> Lincoln (*Ephesians*, 241) comments: “a change of style from the earlier direct address with ‘you’ to the more inclusive ‘we.’”

<sup>31</sup> Pace Muddiman (*Ephesians*, 186-187) who designates apostles, prophets, evangelists, and pastors and teachers (4:11) as church leaders; and Peter Gosnell, “Networks and Exchanges: Ephesians 4:7-16 and the Community Function of Teachers,” *BTB* 30/4 (2000), 136, who views the lists in 4:11 as “certain gift-individuals,” or church leaders. However, this is untenable because the context indicates that every individual believer is gifted with one of these duties/roles. The link between a title of a “leader” and the church duties/roles is lacking in this context.

<sup>32</sup> E.g., Arnold, *Ephesians*, 246; Best, *Ephesians*, 376-377; Hoehner, *Ephesians*, 522; O’Brien, *Ephesians*, 287; Thielman, *Ephesians*, 264.

<sup>33</sup> So Best, *Ephesians*, 377.

<sup>34</sup> So Merkle, *Ephesians*, 122.

with an article particularity is emphasized.<sup>35</sup> The χάρις, given to Paul for his ministry to the Gentiles in P6 (3:2, 7, 8), is now given to each believer, not just for his/her own sake but also for the common good<sup>36</sup> of the church as a whole as the rest of P9 reveals.<sup>37</sup> Note that the particular gifts of Christ's grace conferred on each believer are noteworthy, since the gifts as a whole function as the core of the main emphasis of P9.

Examining the colon structure of 4:7-16, the content of c1 through c7 expresses the reason for Christ's bestowal of gifts, the ecclesiastical duties (c5.2-c5.5), to each believer.<sup>38</sup> to build up the perfect/mature body of Christ while seeking the accomplishment of Christ's perfection. The recipients are equipped or better, fully qualified (καταρτισμός),<sup>39</sup> to apply Christ's gifts of duties/roles. By exercising and fulfilling those duties/roles in the ministry in which they would be involved, they are motivated to become spiritually mature like Christ while mutually growing up in love and truth for constructing the body of Christ toward perfection (i.e., the full stature of Christ). Oneness of the church, the thematic focus of S2 in P8, serves as the foundational principle for, and a necessary precondition of, such establishment and growth in maturity. C1 (4:7) conveys that Christ's grace/gifts is given to every Christ-believer based on Christ's proportionate distribution, whereas c2 (4:8) follows on the content of c1 through adapting Ps 68<sup>40</sup> and affirms Christ's authority, that the ascended Christ gave his gifts to his people. C3 (4:9) and c4 (4:10) explain Christ's ascent by justifying his prior descent based on Paul's interpretation of ἀνέβη ("he ascended"), which appears at LXX Ps 67:19 (ἀνέβης, "you ascended"), and its opposite, κατέβη ("he descended"). The purpose of Christ's ascent is described at c4.3: to fill all things with his fullness. This implies that as he fills the church and all things (1:23) he would empower

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<sup>35</sup> Hoehner, *Ephesians*, 522.

<sup>36</sup> Cf. 1 Cor 12:7.

<sup>37</sup> Lincoln, *Ephesians*, 241.

<sup>38</sup> Collins ("Local Churches," 308) also points out that the duties/ministries at c5.2-c5.5 "enable all and each of the saints to fulfill the task which is theirs."

<sup>39</sup> This term means here "to make someone completely adequate or sufficient for something – 'to make adequate, to furnish completely, to cause to be fully qualified, adequacy.'" Thus, the idea of completion or fullness is added to "equipping" or "qualifying." Louw and Nida, *Greek-English Lexicon* §75.5. Likewise, for Lincoln (*Ephesians*, 253) and Fowl (*Ephesians*, 142), "bringing to completion."

<sup>40</sup> By changing the role of the conqueror: from the receiver of gifts from the captured foes to the giver of gifts to his people. Timothy Gombis ("Cosmic Lordship and Divine Gift-Giving" Psalm 68 in *Ephesians* 4:8," *NovT* 47/4 (2005), 379-380) reflects well the image of Christ as: "the triumphant divine warrior who defeats his enemies in his death, ascends his throne as the exalted and victorious Lord, and blesses his people with gifts." He understands that Paul "appropriates the imagery of Yahweh ascending his throne after a victory and refocuses it christologically."

every creature to be united (1:9-10) and every believer in the church to be holy and blameless (1:4; 2:21; 5:25-27) and perfect/mature (4:11-13).

C5 (4:11-13), where ἔδωκεν is qualified by a long string of phrases and a clause full of phrases, provides the reason for the conferral of Christ's gifts, particularly its purposes (c5.6-c5.8)<sup>41</sup> and goals (c5.9-c5.12). C5.8 presents the ultimate purpose,<sup>42</sup> since it functions as the purpose of c5.7, which functions as the purpose of c5.6. The three goals (c5.10-c5.12) refer to both individual and corporate goals to be accomplished, due to the interpretation of οἱ πάντες ("we all") which implies both aspects. Yet the individual-corporate goals must conform to the corporate building up of the body (c5.8), since the goals express the end of the process of building it up as indicated by the observation that c5.9-c5.12 qualifies c5.8. Three goals, however, converge to one goal, i.e., attainment of Christ's perfection, since it is likely that (1) the individual and corporate image of the "perfect person" (c5.11) semantically embraces the one united with fellow believers in his/her belief in Christ Jesus and in experiencing a deeper experiential knowledge of Jesus Christ, the Son of God<sup>43</sup> (c5.10); and (2) the natural result of the perfection of each believer and the church as a whole most likely brings the attainment of Christ's fullness, or perfection. Both c6 (4:14) and c7 (4:15-16) continually present the reason why Christ gave each believer appropriate gifts, respectively, in a negative and positive aspect concerning their spiritual growth. They are instructed not to be spiritual infants swayed by any false teaching or deception (c6). They are instructed to grow up in every respect into Christ by promoting the growth of the body of Christ as a whole<sup>44</sup> through mutual support, love, and truth (c7).

Therefore, the colon structure of P9 can be summarized as follows:

1. As a fitting response to the calling-shaped living (P8), P9 presents its focus on Christ's bestowal of gifts to each believer in the church.
2. P9 comprises two sections. S1 presents Christ's bestowal of grace/gifts to every church member (c1; c2-c4 serve a supportive role while describing the authority

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<sup>41</sup> The interpretation of three phrases here is debated, but based on syntactical construction and literary context the present author thinks that the second and third phrase serve as the purpose of the first and second phrase, respectively. Thus, the third phrase is the ultimate purpose of giving gifts to the church. So Hoehner, *Ephesians*, 547-551. Cf. O'Brien (*Ephesians*, 301-305) interprets that the second and third phrase are respectively dependent on the first phrase and the two previous phrases. The interpretation viewing all three clauses as coordinate (e.g., KJV) is not congruent to the thought flow because the change in prepositions (πρός-εἰς-εἰς) are not expressed in parallel (so Hodge, *Ephesians*, 229).

<sup>42</sup> Schnackenburg (*Ephesians*, 172, 183) calls it the "very" (or "real") purpose.

<sup>43</sup> Eph 1:3. Cf. 1 Cor 1:9.

<sup>44</sup> Cf. 1 Cor 12:12-30; Rom 12:4-8.

of the ascended Christ). S2 (c5-c7) elucidates the reason for Christ’s conferral of gifts, namely, the building up of the perfect/mature body of Christ along with the attainment of individual-corporate spiritual perfection. Colons 5-7 instruct the reason in view of purposes and goals (c5), and a negative (c6) and positive (c7) aspect, respectively.

3. Individuality or inclusiveness is emphasized in P9 as in c1.1 and c7.9.
4. The oneness of the church (focus of S2 in P8) serves as the basic key to, and a necessary precondition for, the construction of the perfect body of Christ and individual-corporate growth in maturity toward Christ’s fullness.

### C. Eph 4:17-24

The colon structure of 4:17-24 (P10) indicates that P10 is divided into two sections and eight colons.

S1	c1	4:17
	c2	4:18
	c3	4:19
S2	c4	4:20
	c5	4:21
	c6	4:22
	c7	4:23
	c8	4:24

Thematically, S1 is dominated by an exhortation of living detached from the Gentile way of life (c1, 4:17) because the recipients are to build up maturely the body of Christ (as indicated by the inferential function of  $\sigma\tilde{\nu}$  at c1). Semantically, c1 functions as a strong (i.e., emphatic)<sup>45</sup> admonition, while c2 (4:18) and c3 (4:19) expound the characteristic life of the Gentiles, briefly introduced at c1. S2 is characterized by a Christ-oriented life of putting on “the new self” for the same reason on which the exhortation of S1 is based. Emphatically using  $\epsilon\tilde{\iota} \gamma\epsilon$  (c5.1) as in 3:2, Paul strongly affirms at c4-c5 (4:20-21) that they did not learn Christ in the way the Gentiles used to walk but they learned from Christ the way of the truth. The affirmation, however, directly points to, and naturally leads to, the actual contents of Christ’s teaching (c6-c8), which thematically dominate S2. This life of donning the new self while putting off the old self is in stark contrast to the Gentiles’ way of life (S1). The

<sup>45</sup> The two verbs in c1’s base matrix,  $\lambda\acute{\epsilon}\gamma\omega$  and  $\mu\alpha\rho\tau\acute{\upsilon}\rho\omicron\mu\alpha\iota$ , share a similar semantic domain.

contrast sheds light on the significance of the exhortation in c6-c8 (4:22-24). Accordingly, c1 and c6-c8 form the main thrust of S1 and S2, respectively.

Colons 1-3 (S1) form an exhortation (thus a hortatory<sup>46</sup> section) for building up the body of Christ toward perfection while attaining maturity (main thrust of P9), that they are to set themselves apart from their former Gentile living (c1). Such life is characterized by their callousness, licentiousness, impurity, greed (c3), and results in their darkened understanding (c2). By describing the Gentiles in this way, c2 and c3 support c1. Colons 2-3 present Gentiles' God-less lifestyle, which is contrasted to the life belonging to God (τῆς ζωῆς τοῦ θεοῦ; c2.2), and which is thus to be avoided to conform to the exhortation of c1. The reason for Paul's exhortation is that the characteristics of the Gentile living greatly obstruct a calling-shaped life (4:1-3), preserved particularly by maintaining oneness of the body of Christ (4:4-6) and by the mature building up of the body of Christ through mature believers whose ministry is exercised and fulfilled with the gifts (4:11-13).<sup>47</sup> Such impure living damages the spiritual health of the church. It does not build up the body of Christ (4:13) but tears it down, just as infants tend to destroy any hard work of their family members (4:14).

Colons 4-8 (S2) form an assertion (thus an expository<sup>48</sup> section): they learned about Christ that they must put off the old self while letting the spirits of their minds be continually renewed and putting on the new self (c6-c8). C6-C8 represent the main thrust of S2 since they convey the actual contents of the assertion of c4 and c5,<sup>49</sup> i.e., what the recipients actually were taught in Christ. Indicating that Christ is the source of their learning, c4 presents the reason for Paul's admonition that they should no longer live like Gentiles (c1). Concerning their learning, c4 and c5 provide, respectively, a negative and positive statement. They did learn the way of the truth (c5), but not the way of futility (c4; c1). While in c5 what they learned in Christ is asserted more generally, it is asserted in c6-c8 more concretely concerning the way of life that their being must lead.

Therefore, the colon structure of P10 can be summarized as follows:

1. To build up the body of Christ toward perfection while attaining Christ-like maturity (main thrust of P9), P10 exhorts in S1 that they should not follow the pattern of the Gentile living, and instructs in S2 regarding the life they must lead as they learned in Christ.

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<sup>46</sup> So Johnson, *Ephesians*, 163.

<sup>47</sup> The latter is the ultimate purpose and the goal of the gifts (4:7-16).

<sup>48</sup> So Johnson, *Ephesians*, 168.

<sup>49</sup> Arnold (*Ephesians*, 279) also views c4 and c5 as assertion, though considering c4 and c5.1 as apodosis and protasis (causal), respectively.

2. Colons 6-8, the actual contents of an affirmation about Christ’s teaching (c4-c5), thematically dominate S2 in that c6-c8 show what the affirmation directly refers to.

**D. Eph 4:25-32**

The colon analysis of Eph 4:25-32 (P11) indicates that P11 is divided into two sections and nine colons.

S1	c1	4:25
	c2	4:26a
	c3	4:26b
	c4	4:27
	c5	4:28
	c6	4:29
	c7	4:30
S2	c8	4:31
	c9	4:32

P11 presents the way to live with the right kinds of character traits for the believers, particularly in their speech, in order to live with the new self (P10; as indicated by the inferential function of *διό* at c1, 4:25), and ultimately to advance the growth of the body of Christ and believers (P9; as indicated by *οὖν* at c1 in P10). S1 instructs what they must do (i.e., practice good conduct) and should not do (i.e., set aside bad habits) to one another in the church community setting.<sup>50</sup> The seven colons of exhortations function like a checklist for the church members’ mutual edification (*πρὸς οἰκοδομήν*, c6.2; cf. c1.3), especially regarding the use of the tongue. This is because, first, c1 urges to speak the truth,<sup>51</sup> while setting aside falsehood. Second, c2-c4 (4:26-27) permit “righteous anger,”<sup>52</sup> but prohibit unrighteous, selfish anger. The rationale for anger’s association with the tongue is that righteous anger implies the appropriate use of the tongue toward someone involved in unrighteousness, while unrighteous anger is signaled by abusive language. C2 (4:26a), quoting LXX Ps 4:5, implicitly reflects the right use of the tongue (“Be angry,” i.e., the tongue’s use only for righteous anger) but warns not to turn righteous anger into unrighteous

<sup>50</sup> As c1.3 (4:25c) affirms that they are “members of one another.”

<sup>51</sup> Cf. c7.1 of P9; c5.2 of P10.

<sup>52</sup> Bruce (*Ephesians*, 361) calls it “righteous indignation.”

anger, thus committing a sin (“but do not sin”).<sup>53</sup> C3 (4:26b) provides a countermeasure in case the admonition of c2 is not kept, namely, even if they give vent to their anger they must be reconciled to each other before sleep. C4 (4:27) forms the basis of c2 and c3, i.e., in order not to give the devil a “foothold” or “opportunity” to tempt them to sin. Third, c5 (4:28)<sup>54</sup> teaches each church member not to take forcibly from others but rather to do good work for the benefit of others. Even in the case of stealing they must be cautious not to use their tongue inappropriately because their deceitful hearts may speak falsehood<sup>55</sup> (c1.1; cf. P9, c6.5-c6.6). Fourth, c6 (4:29) enjoins believers to speak only edifying words “to build up (πρὸς οἰκοδομήν)” one another (c6.2). Thus, particularly c6.2 shows its close link to P9 grammatically (i.e., using similar construction, εἰς οἰκοδομήν, at c5.8 and c7.5) as well as thematically (i.e., concerning the building up of the body of Christ). Fifth, c7 (4:30) forms the basis not only of c6 but also of all preceding exhortations (c1-c6),<sup>56</sup> since if any exhortation needing to be contributed to the building up of the perfect body of Christ and to believers’ attainment of Christ-like maturity were not heeded,<sup>57</sup> this would result in the Holy Spirit feeling grieved. C7 also probably includes, thus exhorts, a prohibition of “slander” or “blasphemy” against the Holy Spirit because the context of c8 (4:31) contains βλασφημία,<sup>58</sup> and the flow of the argument chiefly concerns the appropriate use of the tongue.

S2 (4:31-32) offers exhortations regarding the character traits that they must eliminate due to the improper use of the tongue (c8) and the character traits that they must maintain in their speech (c9). C8 (4:31) requests each church member to do away with all evil character traits (“bitterness,” “wrath,” “anger,” “clamor,” and “slander”) whose common nature is “anger” and all of which are related to the improper use of the tongue (especially to c2, though “slander” is also related to c7, since their nature is shared). C8 points out anger (except righteous anger) bears “malice” or “ill will” (κακία, c8.2). C9 (4:32) enjoins them to bear good character traits (“kind,” “tender-hearted,” and “forgiving”) in their speech of the

<sup>53</sup> For a helpful, thorough investigation of Eph 4:26, see Daniel Wallace, “OPTIMIZE in Ephesians 4:26: Command or Condition?” *CTR* (1989): 353-372.

<sup>54</sup> Fowl (*Ephesians*, 157) who concurs with the present author regarding the main focus of P11 calls 4:28 “one of the most intriguing verses in the NT because of where it occurs.”

<sup>55</sup> Cf. Lev 19:11; Luke 6:45; Ibid. Fowl illustrates, “certain Ephesians’ stealing would be quite destructive of the trust and honesty needed to speak truthfully, and to engage in all of the other verbal activities that contribute to the building up of the church,” and introduces the episode of Ananias and Sapphira in Acts 5 where stealing is connected to lying.

<sup>56</sup> Cf. Merkle, *Ephesians*, 151.

<sup>57</sup> Cf. Fowl (*Ephesians*, 158) points out “falsehood, theft, corrosive speech, and anything else that frustrates the Spirit’s work of building up the Ephesians into one body.”

<sup>58</sup> Cf. Mark 3:28-29.

truth (c1.2), in righteous anger (c2), in thieves' honest work (including truthful speech) (c5), and in speech of beneficial word (c6.2).

Therefore, the colon structure of P11 can be summarized as follows:

1. To live with the new self (P10), and ultimately to establish the maturity of the body of Christ and of believers (P9), P11 teaches the recipients about how to use the tongue fittingly, thus maintaining beneficial character traits.
2. For mutual edification, S1 (c1-c7) exhorts the church members to maintain upright conduct by using the tongue uprightly and to set aside bad conduct associated with the improper use of the tongue. S2 lists the character traits that they must remove due to the improper use of the tongue (c8), and the character traits that they must maintain when they speak to one another (c9).

### E. Eph 5:1-14

Colon analysis of Eph 5:1-14 (P12) indicates P12 comprises seventeen colons with three sections.

S1	c1	5:1
	c2	5:2
S2	c3	5:3
	c4	5:4a
	c5	5:4b
	c6	5:5
	c7	5:6
	c8	5:7
S3	c9	5:8ab
	c10	5:8c
	c11	5:9
	c12	5:10
	c13	5:11
	c14	5:12
	c15	5:13
	c16	5:14a
	c17	5:14bcde

Introduced by the inferential function of  $\sigma\tilde{\nu}$  in c1 (5:1), P12 is best viewed as inferentially connected with P9 (4:7-16) through  $\delta\acute{\iota}$  in P11 (c1) and  $\sigma\tilde{\nu}$  in P10 (c1). The comprehension of this structure is not solely based on the syntactical structure of P9-P12 interpreted by their colon structures but also based on the semantic interpretation of these paragraphs that also rely on their colon structures. In P12 c1 contributes to understanding this structure since the

exhortation of being imitators of God is thematically linked to their attaining Christ's fullness (4:13) in light of perfection. That each believer's character is being built according to the perfection of Christ (P9) is more likely considered as each believer's being equipped or qualified with God-like character traits (P12) revealed in his/her renewed life (P10) in which the tongue is appropriately used (P11). Hence, P12, functioning as part of the practical training manual (which is the continual big picture begun at 4:17) in ministry and in personal relationships, instructs how each member should behave for building up the perfect body of Christ (4:12) and attaining a perfect person (4:13), the main thrust of P9. P11, though not a major theme, presents God as the model of forgiveness for the recipients to follow (c9.3) when they are harassed by others with falsehood (c1.1), anger (c2), theft (c5.1), or unwholesome speech (c6.1). P12, on the other hand, sets God as the model they are to imitate to become love-bearers of God (S1), holy people of God (S2), and good, righteous, and truthful children of God (S3). The same purpose sought in forgiving others and imitating God is to conform to the main thrust of P9.

P12 urges the recipients to imitate God while practicing God's love (S1), living holy (S2), and walking as children of light (S3). In S1, c1 exhorts them to have divine character traits. C2 (5:2), pointing out specifically "love" as a divine characteristic,<sup>59</sup> urges them to walk in love while establishing Christ as the model they are to follow. Both colons remind them of love, which is presented in c7 of P9 (4:15-16) as a substantial character trait every church member must possess along with the truth for accomplishing spiritual growth up to the full stature of Christ and establishing the perfect body of Christ. Thus, love is viewed as an indispensable character trait being Christ-like or imitating God.

S2, semantically, describes hortatory instructions (mostly prohibitions) regarding holy living, namely, unholy things to avoid for living as love-embodied God-imitators. C3 (5:3) enjoins the recipients to purge themselves of "sexual immorality" (*πορνεία*), "all impurity" (*ἀκαθαρσία πᾶσα*), and "greed" (*πλεονεξία*), none of which ever befit God's *holy* people, *ἅγιοι* (4:12). Each item recalls, respectively, *ἀσέλγεια* (c3.2), *ἀκαθαρσία πᾶσα* (c3.3), and *πλεονεξία* (c3.3) in P10. C4 (5:4a) again alludes to the improper use of the tongue: *αἰσχροτύχη, μωρολογία, and εὐτραπέλεια*,<sup>60</sup> thus adding to the things they must avoid. Such improper language represents "all impurity" (c3.1) because the three items addressed at c3 are presented again to describe an "idolater" group at c6 (5:5); and thus the list of evil in c3-

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<sup>59</sup> Cf. 1 John 4:8, 16.

<sup>60</sup> These are direct examples of inappropriate use of the tongue compared with P11 which mostly presents a series of improper speech accompanying bad conduct.

c6 (5:3-5) is best understood in the same context. An alternative to unholy things at c3 and c4 is demanded at c5 (5:4b): thanksgiving, which is always on Paul's lips for the recipients (1:16). C6 forms the basis of Paul's exhortations at c3-c5. Every person captivated by the unholy things and improper languages shares no inheritance in the kingdom of Christ and God. This is in stark contrast to the believers' inheritance guaranteed by the Holy Spirit (1:13-14). C7 (5:6) further warns the recipients not to be deceived by "the sons of disobedience" who cajole them with empty arguments into agreeing to their words. This is an example of admonition against involvement with those using the tongue inappropriately. Thus, c7 with c4 affirms the significance of improper use of the tongue, the main thrust of P11. Consequently, this reflects how significant the right use of Christ' gifts (P9) is, all of which involve the use of the tongue. C8 (5:7) is a follow-up admonition based on c7.2 (5:6b). In contrast to Gentile believers' new status as Jewish believers' fellow partakers (*συμμέτοχα*, 3:6), they are exhorted not to be partakers (*συμμέτοχοι*) with the sons of disobedience (2:2; 5:6b).

S3, introduced by a causal conjunction *γάρ* (c9.1, 5:8a), provides a basis for the exhortations offered in S1 and S2. Semantically, *γάρ* and the content of c9 most likely refer not only to c8, but also to c1-c8. Whereas c9 (5:8ab) serves as a basis of c1-c8, c10 (5:8c) is inferentially related to c9 (more specifically, c9.2). As a consequence of their position as "the light" in the Lord Jesus (c9.2) they are exhorted to walk as children of light (c10). C11 (5:9) provides the basis of the exhortation instructed at c10, namely, living as children of light means producing goodness, righteousness, and truth. C12 (5:10), introduced by a participle *δοκιμάζοντες* having the same tense (present) and voice (active) as the imperative *περιπατεῖτε* (c10), is in parallel with c10 and is thus another exhortation in an inferential relationship with c9.2. C13 (5:11) is a combination of a negative (c13.1) and positive (c13.2) exhortation. Since c13 is introduced by *καί* with a negative particle *μή* and an imperative *συγκοινωνεῖτε*, it is viewed as parallel with c10 and c12. A basis of the exhortation of c13.1 and of c13.2 is presented respectively in c14 (5:12) and c15 (5:13). Syntactically, the rationale for the former is indicated by c14's causal relationship (*γάρ*) to c13.1 and c13.2, while that for the latter, by the use of *δέ* at c13.2 and c15. Semantically, c13.1 and c14 share a similar semantic domain as indicated by the terms such as *ἀκάρποις* ("unfruitful," c13.1) and *αἰσχρόν* ("shameful," c14), and *σκότους* ("darkness," c13.1) and *κρυφῆ* ("in secret," c14). C13.2 and c15 contain, respectively, the imperatival and participial form of the verb *ἐλέγχω* ("expose, reprove"). C16 (5:14a) provides a rationale for c15 while explaining the role of light: to expose and reprove darkness (of sin). C17 (5:14bcde) is viewed as inferential to all

colons in S3 (c9-c16) based on the context, and is a concluding exhortation to live as children of light. To walk as children of light they must “awake,” and “arise” from, their spiritual laziness (ὁ καθεύδων, c17.2) or death (ἐκ τῶν νεκρῶν, c17.3), so that Christ will lead them in the light (c17.4). The guidance of the Lord as the source of the light, in which who they are is uncovered (c9.2, c17.4), will make them imitate God more closely.

Therefore, the colon structure of P12 can be summarized as follows:

1. Inferentially (οὖν, c1), P12 is linked to P9 through διό in P11 (c1) and οὖν in P10 (c1). Thus, to grow toward perfection and construct the perfect body of Christ (P9), the recipients are exhorted to live with the new self (P10), properly use the tongue (P11), and imitate God (P12).
2. P12 instructs them what it means to be God-imitators: to live in love (S1) apart from unholy things (S2) and as children of light (the good and righteous living marked by truth; S3). Note that immediately followed by P11 the significance of the theme of the proper use of the tongue is presented again (S2).

#### F. Eph 5:15-20

The colon analysis of Eph 5:15-20 (P13) indicates that P13 comprises nine colons forming two sections.

S1	c1	5:15
	c2	5:16
	c3	5:17a
	c4	5:17b
S2	c5	5:18ab
	c6	5:18c
	c7	5:19a
	c8	5:19b
	c9	5:20

S1 (5:15-17) focuses on the *wise* (σοφοί) walk, while S2 (5:18-20) emphasizes the *Spirit-filled* (πληροῦσθε ἐν πνεύματι) walk. C1 (5:15), exhorting a wise walk, serves as the main thrust of P13 as well as S1 since the other colons support c1<sup>61</sup> by presenting particular ways of life to hold onto wisdom addressed at c1. Note that P13, especially caused by c1 based on

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<sup>61</sup> Pace Johnson (*Ephesians*, 201) who views the imperatival clause βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε (5:15a) as generic exhortation while 5:15bc and 5:16-17 as specific exhortations. Since 5:15bc is indispensable to interpret the meaning of 5:15a (c1.1), 5:15 should be interpreted as a whole.

its inferential association through οὖν with the preceding paragraphs,<sup>62</sup> suggests its inferential connection with P9. Besides, semantically, c1 exhorts the recipients to live as wise (σοφοί), not “unwise” (ἄσοφοι). This is similarly portrayed in P9 (c6) as “infants” (νήπιοι) described as those who are immature or easily-swayed due to lack of wisdom. Contrary to infants, the recipients are strongly encouraged to grow as men/women of wisdom (cf. 1:8, 17). C2 (5:16) advises the recipients to “redeem the time”<sup>63</sup> (ἐξαγοραζόμενοι τὸν καιρὸν). C2 focusing specifically on wise time management serves as a specific instruction of c1. C3-C4, further exhortations<sup>64</sup> on the wise walk, are in an inferential relationship not simply with c2.2 but with c2.1 and c1 as well. C3 and c4 are syntactically parallel to each other as a negative and positive exhortation, respectively. The recipients’ requested wise walk (c1) and buying back of their time (c2.1) – as well as their being exposed to evil times (c2.2) – all serve as a driving force for Paul to command them not to walk foolishly as those lacking wisdom (c3) but to walk by understanding the Lord’s will<sup>65</sup> toward them (c4).

S2 focuses on one’s fullness with the Holy Spirit while not losing focus on the wise walk, as indicated by καί (5:18a) which functions as continuative<sup>66</sup> while leading c5. As further exhortations of wise walk – which makes best sense based on the immediate context (5:15-20) – c5 (5:18ab) and c6 (5:18c) enjoin the recipients not to get drunk with wine due to the conceivable, immoral self-indulgence but to be filled with the Spirit. Similar to the syntactically parallel relationship between c3 and c4, c5 and c6 are also structured in parallel, respectively, as a negative and positive exhortation. C7 (5:19a), c8 (5:19b), and c9 (5:20), all of which are introduced by present participles (λαλοῦντες, c7; ἄδοντες and ψάλλοντες, c8; εὐχαριστοῦντες, c9), are further expansions of the Spirit-filled life (c6). These participles have an imperatival force due to their syntactical and semantic connection with the imperative πληροῦσθε (c6).<sup>67</sup> C6 most likely serves as the ground for exhortations in c7-

<sup>62</sup> Due to the inferential function of οὖν (5:1), διό (4:25), and οὖν (4:17).

<sup>63</sup> NKJV; KJV; ASV. Based on its inferential association with c3 (5:17a) and c4 (5:17b), and its semantic relationship with c1, this clause refers to the “buying back” (i.e., redeeming) of time the recipients would have wasted without discerning the Lord’s will. Cf. Thielman (*Ephesians*, 355-357) interprets “Redeem the time” as “Buy the present time out of its slavery to evil.”

<sup>64</sup> While c3 is a simple restatement of c1, c4 is a restatement of c1 from the perspective of the recipients’ relationship with the Lord.

<sup>65</sup> Cf. 1:1, 5, 9, 11.

<sup>66</sup> So Larkin, *Ephesians*, 124; Merkle, *Ephesians*, 173.

<sup>67</sup> So Johnson, *Ephesians*, 204, 208. CJB and NIV84 [except εὐχαριστοῦντες] also interpret thusly.

c9. That is, only if believers are filled with the Spirit can they be obedient to exhortations in c7-c9. Thus, the participles are viewed as the expected results of the admonition of c6.<sup>68</sup>

Therefore, the colon structure of P13 can be summarized as follows:

1. P13 is inferentially linked to P9, since: (1) P13 is linked to the preceding paragraphs connected through οὖν (5:1), διό (4:25), and οὖν (4:17) based on the inferential function of c1 (οὖν); and (2) semantic/thematic association exists between “unwise” (c1.2) and “infants” (4:14).
2. S1 emphasizes the wise walk, while S2, the Spirit-filled walk without losing focus on the wise walk.

### G. Eph 5:21-33

Eph 5:21-6:9 serves as relationship-specific, hortatory instructions for the household. The colon structure of 5:21-33 (P14) indicates that P14 comprises four sections with sixteen colons.

S1	c1	5:21
S2	c2	5:22-23ab
	c3	5:23c
	c4	5:24
S3	c5	5:25-27
	c6	5:28a
	c7	5:28b
	c8	5:29a
	c9	5:29b-30
	c10	5:31a
	c11	5:31b
	c12	5:31c
	c13	5:32a
	c14	5:32b
S4	c15	5:33a
	c16	5:33b

S1 exhorts both husbands and wives to submit to one another based on their reverent fear of Christ. Whereas S2 specifically exhorts wives to submit to their husbands by exemplifying the church’s submission to Christ, S3 demands husbands to love their wives by elucidating

<sup>68</sup> So O’Brien, *Ephesians*, 387; Lincoln, *Ephesians*, 345-346; Hoehner, *Ephesians*, 706; Johnson, *Ephesians*, 204; Merkle, *Ephesians*, 175-176; Larkin, *Ephesians*, 125-126; Thielman, *Ephesians*, 361-363. Pace Arnold, *Ephesians*, 351, who views them as means for being filled with the Spirit.

Christ's love for the church for the presentation of the glorious church. S4 summarizes the responsibilities of husbands and wives.

S1 (c1, 5:21) is best interpreted as a general exhortation of "ordered-relationship submission" toward the three groups (husbands-wives, children-parents, and slaves-masters) in church community. S2 (c2-c4) focuses on wives' submission to their husbands by likening the church's submission to Christ. C2 (5:22-23ab), likely inferentially related to c1, is an exhortation for wives' submission to their husbands. Their submission is likened to their submission to the Lord. The rationale for this is described at c2.3: as Christ is the head of the church, so the husband is the head of the wife. Christ's headship in the church mirrors the husband's headship over his wife. C3 (5:23c) illuminates Christ's identity as the Savior of the church. Then c4 (5:24) reinforces c2 by presenting the church's submission to Christ as the model for wives to follow.

In S3 (c5-c14) the focus of exhortation is shifted to husbands. S3 dominates P14, considering: (1) the size of CU (heightening potential importance); (2) inclusion of c5, a long proposition (accompanying natural significance); and (3) the revelation of the "great" (μέγα, c13) mystery (c10-c14), which is crucial for understanding the living, head-body relationship between Christ and the church, and between husband and wife. C5 (5:25-27) is a command directed to husbands: they must love their wives. Like c4, c5 presents Christ's sacrificial love for the church as the standard for husbands to imitate (c5.2-c5.3).<sup>69</sup> The purpose of Christ's love is introduced by the ἵνα-clause (c5.4): to make the church "holy." This is reminiscent of the purpose ("holy and blameless") of God's choice of the believers (first blessing in P2), and is linked to the main thrust of paragraph 9: individual and corporate *perfection*, respectively, Christ-like perfection and the building up of the perfect body of Christ. The means of sanctifying the church is added at c5.5 where "the word (ῥῆμα)" refers to the proclaimed (or revealed) word of God (ῥῆμα θεοῦ, 6:17) or the gospel of Christ's death (1:7; 2:13; 5:2, 25), resurrection (1:20; 2:5), and enthronement (1:20; 2:6; 4:8-10).<sup>70</sup> Thus, like c5.4, c5.5 also reflects its connection with P9 since all Christ's gifts (4:11) involve the proclamation or revelation of the word of God or the gospel.<sup>71</sup> In c5.6-c5.11 the ultimate

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<sup>69</sup> C5.2-C5.3 remind the recipients of the almost identical expressions employed in P12 (c2.2): **καθώς και ὁ Χριστὸς ἠγάπησεν ἡμᾶς και παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν**. The only difference in language is that the "us," the union of individual Christ-believers, now refers to the representational, living system of the Christ-believer community, *the church*. No semantic difference exists, however, since the church comprises believers.

<sup>70</sup> Cf. Hoehner (*Ephesians*, 757) argues for "the preached word or the Gospel message of Christ's sacrifice for the church."

<sup>71</sup> Prophetic ministry in the early church and NT times testifies to the gospel of Jesus Christ. Cf. Rev 19:10, "the testimony of Jesus is the spirit of prophecy"; 1 John 4:1-3. Sam Storms, "What Does

purpose of Christ's love is presented: to present to himself "the glorious church" (ἐνδοξὸν τὴν ἐκκλησίαν, c5.6).<sup>72</sup> The point c5 makes thus is that husbands must love their wives to be *holy* (purpose, ἵνα)<sup>73</sup> and *glorious* (ultimate purpose, ἵνα)<sup>74</sup> as Christ loved the church for creating the *holy, glorious* church. Christ's love motivates the church to be holy (presented again at c5.10-c5.11; cf. c5.7-c5.9) and thus eventually brings forth the immaculately clean, glorious church. The nature of this church is also linked to a key term of the main thrust of P9: *perfection* (τέλειος). C6 (5:28a) is a reaffirmation of the exhortation of husbands' love for their wives in the way Christ loved the church, as denoted by the adverb οὕτως referring to the preceding colon structure (c5.2-c5.11). C7 (5:28b) is an assertion, forming the basis of c6. The assertion that "he loves his wife" is identical to "he loves himself" (c7) provides a reason to the charge for husbands' love for their wives (c6). C8 (5:29a) and c9 (5:29b-5:30) form the grounds for c7, since the assertion that no one ever hated his/her flesh, but rather he/she nourishes and cherishes it (c8, c9) explains the assertion of c7. One's great concern for his/her own flesh with loving care is likened to Christ's great concern for the church with loving care at c9.1 and c9.2, respectively. C9.3 describes a striking reason for Christ's cherishing and nourishing of the church: Christ-believers such as the recipients (and Paul) are *parts/members* (μέλη) of his body, the church.<sup>75</sup> Note also that Paul's use of the verbs ἐκτρέφει and θάλπει (c9.1) not only indicates the husband's, and Christ's, loving care of his body but also connotes the intended goal of "maturity" (i.e., "full growth"), which shares a similar semantic domain with the terms, ἀυξήσωμεν (c7.2), ἀυξήσιν (c7.4), and οἰκοδομήν (c5.8, c7.5)<sup>76</sup> of P9 as well as a key term of its main thrust, τέλειον (i.e., "perfection," c5.11).

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Scripture Teach About the Office of Prophet and Gift of Prophecy?"

<https://www.thegospelcoalition.org/article/sam-storms-what-does-scripture-teach-about-office-prophet-gift-prophecy/> (accessed 13 May 2019).

<sup>72</sup> Cf. Johnson, *Ephesians*, 213; KJV; NKJV, "a glorious church"; NET, "the church as glorious"; NJB, "she would be glorious"; NASB, "the church in all her glory"; NRSV, "the church in splendor."

<sup>73</sup> Perhaps in character (e.g., goodness, righteousness) and renewed life separated from sinful, carnal life.

<sup>74</sup> Perhaps it refers to perfection/maturity in every aspect, e.g., spiritual growth, moral character, service in ministry, etc.

<sup>75</sup> Whereas the horizontal membership among church members is described in P11 (c1.3, 4:25), the vertical membership between Christ the head and church members, the constituents of his body, is presented here.

<sup>76</sup> Cf. Johnson, *Ephesians*, 160.

This is because ἐκτρέφω denotes “to nourish up to maturity”<sup>77</sup> and θάλπω, “foster with tender care.”<sup>78</sup>

Colons 10-12 (5:31) elucidate the mystery of the bodily union of husband and wife by citing and reinterpreting LXX Gen 2:24. The phrase ἀντὶ τούτου “for this reason” (c10, 5:31a) refers to c6-c9 (5:28-30)<sup>79</sup> rather than only to c8-c9 (5:29-30),<sup>80</sup> since c6-c9 (the command of husbands’ loving their wives based on one’s love for his/her flesh and Christ’s love for his body) altogether give the basis of c10-c14 (5:31-32; the profound mystery) in this inferential relationship.<sup>81</sup> C13 (5:32a) is an assertion of the profundity of the mystery, the bodily union of husband and wife. C14 (5:32b) most likely clarifies the hidden, yet more significant<sup>82</sup> referent of the mystery, *the union of Christ and the church*. In his explanation of the union of husband and wife Paul fully comprehends the nature of the union of Christ and the church. The reason why Paul is astonished, saying “this mystery is profound,”<sup>83</sup> is that the mystery reveals “the true nature of the relationship between Christ and the church.”<sup>84</sup> Thus, the point c13-c14 make is: the true nature of the union of Christ and the church is found in the union of husband and wife.<sup>85</sup> Just as husband and wife is united as one

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<sup>77</sup> *Thayer’s Greek Lexicon* (Bibleworks 9) §1717. Cf. Schnackenburg (*Ephesians*, 253) shows the verb’s usage in “spiritual nourishment with spiritual gifts which God grants to humanity,” which is referred to from H. Schlier, *Christus und die Kirche im Epheserbrief* (Beiträge zur historischen Theologie 6, 1930), 59fn2.

<sup>78</sup> *Thayer’s Greek Lexicon* §2418.

<sup>79</sup> So Lincoln, *Ephesians*, 380.

<sup>80</sup> Pace Thielman, *Ephesians*, 388.

<sup>81</sup> So Johnson, *Ephesians*, 215.

<sup>82</sup> *Idem*, 216. Johnson interprets μέγα (“great”) in the sense of “significant” or “profound.”

<sup>83</sup> Or “There is profound truth hidden here” (CJB).

<sup>84</sup> Johnson, *Ephesians*, 216. Joseph Coppens, “‘Mystery’ in the Theology of Saint Paul and Its Parallels at Qumran” In *Paul and Qumran* (ed. Jerome Murphy-O’Connor; London: Geoffrey Chapman, 1968), 147. Coppens nicely captures Paul’s train of thought: “This mystery, that is the mystery of conjugal union which unites two bodies in one, is great, that is certain; I, however, call it great in the light of the union of Christ with his Church.”

<sup>85</sup> This interpretation is more likely than the interpretation of “analogy,” in which the mystery directly refers to the union of Christ and the church, *not* the union between husband and wife. This understanding emphasizes the adversative function of δέ. Andreas Köstenberger, “The Mystery of Christ and the Church,” *TJ* 12/1 (1991), 87. Cf. It is possible to reason that Christ’s *bringing* (παρίστημι, Schnackenburg, *Ephesians*, 251, “brings”; NJB, “took”) to himself the “glorious” church (c5.6) as holy and blameless (c5.7-c5.11) as his bride recalls God’s *bringing* (ἄγω, “to present” like παρίστημι) to Adam a woman/wife (γυνή) as in LXX Gen 2:22. Thus, the interpretation of “typology” can be acceptable, in which the mystery refers to the relationship between Christ and the church as a typology of human marriage. The Christ-church relationship is the antitype of the human marriage relationship. Andrew Lincoln, “The Use of the Old Testament in Ephesians,” *JSNT* 4/14 (1982), 32-33; William MacDonald, *Ephesians, The Mystery of the Church* (Wheaton: Harold Shaw, 1968), 129.

flesh/body, so Christ and the church his body is united as one body. C6-C14 thus connote that the selfless, devoted love of husbands and Christ toward their wives and the church, respectively (c6-c9), leads to the revealed truth about the mystery of one flesh/body of husband and wife, and, more significantly, the profound mystery of one body of Christ and the church (c10-c14), respectively. It is striking that the union of Christ and the church – thus implying the church must be obedient to the headship of Christ (c2.4; c4.1) – is what Paul intends to emphasize in the context of husband and wife. This is because Paul calls the recipients’ attention by adding the particle *δέ* indicating “a change of ideas”<sup>86</sup> with the emphatic *ἐγώ*. Consequently, the point Paul is making is that the head-body relationship between Christ and the church is identical to the head-body relationship between husband and wife.

Then S4 (c15-c16) summarizes the responsibilities of husbands and wives. Husbands ought to love their own wives (c15, 5:33a), while wives ought to respect their own husbands (c16, 5:33b).

Therefore, the colon structure of P14 can be summarized as follows:

1. P14 exhorts husbands and wives to love their wives and husbands, respectively. Paul calls the union of husband and wife a *mystery*, and also presents a more significant *mystery*, the union of Christ and the church. What is profound in the latter is that its true nature is found in the former. Therefore, the head-body relationship between Christ and the church is the same in essence as the head-body relationship between husband and wife.
2. S1 is a general exhortation of “ordered-relationship submission” toward the three groups. S2 exhorts wives to submit to their husbands, while S3 commands husbands to love their wives like their bodies. S4 summarizes the responsibilities of husbands and wives.
3. C5 instructs that husbands must love their wives to be holy (purpose) and glorious (ultimate purpose) as Christ loved the church for presenting her as holy and glorious. C5 indicates P14’s link to P9: (1) “holy (and blameless)” (c5.4, c5.10-c5.11) and “glorious” (c5.6), linked to *perfection*; and (2) “the word” (c5.5), linked to *Christ’s gifts*. Besides, Paul’s use of *ἐκτρέφει* and *θάλπει* (c9) also suggests its link to the main thrust of P9.

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<sup>86</sup> Johnson, *Ephesians*, 216.

## H. Eph 6:1-4

The colon structure of 6:1-4 (P15) indicates that P15 comprises four colons forming two sections.

S1	c1	6:1
	c2	6:2-3
S2	c3	6:4a
	c4	6:4b

S1 teaches children’s responsibilities towards their parents, while S2, parents’ responsibilities towards their children. In S1, c1.1 (6:1a) is a mandate towards children to obey their parents in accordance with the will<sup>87</sup> and teaching<sup>88</sup> of the Lord, while c1.2 (6:1b) provides a rationale for c1.1. That is, it is imperative for children to have a right attitude towards their parents – ultimately to build up the perfect body of Christ.<sup>89</sup> C2.1 (6:2a) as a command provides the basis for c1.1<sup>90</sup> by quoting the fifth commandment from the Decalogue, “Honor your father and mother” (LXX Exod 20:12; Deut 5:16). C2.2 (6:2b) is Paul’s specific interpretation of c2.1, that the commandment of honoring parents is the “first” commandment that has a promise.<sup>91</sup> C2.3 (6:3a) and c2.4 (6:3b), also quoting from LXX Exod 20:12 and Deut 5:16, present consequences of children’s obedience to the command of c2.1.

In S2, antithetical ideas are juxtaposed at c3 (6:4a) and c4 (6:4b) in exhorting fathers<sup>92</sup> concerning how to educate and nourish their children by employing a negative and positive statement, respectively. Fathers ought not to provoke their children to anger (c3) but rather bring them up (ἐκτρέφετε) in the discipline and instruction of the Lord (c4). As in c9.1-c9.2 of P14, ἐκτρέφω suggests its intended goal of “maturity,” which is shared with the several terms (e.g., τέλειον, ἀυξήσωμεν, and οἰκοδομήν) and main thrust of P9 (the building up

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<sup>87</sup> Cf. 5:17.

<sup>88</sup> Cf. 4:21.

<sup>89</sup> Due to a literary association of P15 (with P14 and P16) with ὑποτασσόμενοι (5:21), which grammatically depends on πληροῦσθε at 5:18.

<sup>90</sup> So Fowl, *Ephesians*, 193.

<sup>91</sup> Witherington (*Ephesians*, 336) explains the promise at Exod 20:6, associated with the second commandment, as a “general” promise which explains a jealous God.

<sup>92</sup> The reason for mentioning “fathers” rather than “parents” is that fathers used to be more responsible than mothers for rearing their children in God’s way (e.g., by educating them with the Torah) in the traditional Jewish (and Christian) community in first-century Israel. See Scott, *Jewish Backgrounds*, 248, 256-259.

of the body of Christ toward perfection/maturity and the accomplishment of Christ-like maturity). Thus, a husband’ nurture of his wife, his body, which is reflected in Christ’s nurturing of the church his body, and fathers’ nurturing of their children have this ultimate purpose in common: to build up the body of Christ toward perfection (full growth or maturity) while growing up toward Christ’s perfection (P9). This is also confirmed by the fact that P14 and P15 are inferentially linked to P9.

Therefore, the colon structure of P15 can be summarized as follows:

1. Whereas S1 teaches about children’s responsibilities towards their parents, S2 instructs parents about their responsibilities towards their children.
2. The intended goal of ἐκτρέφω gives a hint of P15’s connection to P9, since the goal is shared with several terms and main thrust of P9.

### I. Eph 6:5-9

The colon structure of 6:5-9 (P16) indicates that P16 comprises seven colons forming two sections.

S1	c1	6:5-6
	c2	6:7
	c3	6:8
S2	c4	6:9a
	c5	6:9b
	c6	6:9c
	c7	6:9d

Whereas S1 instructs slaves concerning their responsibilities towards their masters, S2 teaches masters’ responsibilities towards their slaves. In S1, c1 (6:5-6), dominating S1 in the length of CU, enjoins slaves to be obedient to their human masters. The verb ὑπακούετε (c1.1) is qualified by a long string of elements expressing *manner* (c1.2-c1.7). The slaves’ obedience to Christ (c1.4, c1.6-c1.7) recalls the church’s obedience to Christ (5:23-24). C2 (6:7) is a specific exhortation of obedience (c1) concerning manner, i.e., by serving their human masters “with good will” (μετ’ εὐνοίας) as if they were serving the “Lord” Christ (c2.2; cf. 5:17b). Thus c2 continues the level of obedience addressed at c1. C3 (6:8) provides the rationale for exhortations of c1 and c2 by reminding<sup>93</sup> slaves of a principle that one’s good work done to others produces good returns to him/her from the Lord. This principle reminds them of a proposition, that both Jews and Gentiles are the newly created body in

<sup>93</sup> As indicated by εἰδότες.

Christ to do “good works” (2:10), which include the church ministry exercised with Christ’s gifts. Thus, c3 implies that slaves’ good service for human masters is as important as their church service for the body of Christ (4:11-16).

In S2, c4 (6:9a) and c5 (6:9b) are, respectively, a positive and negative exhortation for masters, while c6 (6:9c) and c7 (6:9d) provide the grounds for the exhortations addressed at c4 and c5. Masters are enjoined to do the same as their slaves do to them (c4), and their threatening of slaves is prohibited (c5). The reasons for such attitudes lie in that both masters and slaves share the same Master in the heavens (c6) and that the Master shows no favoritism (c7).

Therefore, the colon structure of P16 can be summarized as follows:

1. Whereas S1 teaches slaves’ responsibilities towards their masters, S2, masters’ responsibilities towards their slaves.
2. The responsibilities of slaves and masters for one another demand that slaves should conduct themselves as if they were obeying and serving the Lord, and that masters should likewise treat slaves, knowing that they serve the same heavenly Master.
3. A principle reflected in c3 – good work done to others brings good returns from the Lord – recalls a proposition in 2:10, the one unified body of Jews and Gentiles is to do good works, and thus connotes that slaves’ good service for human masters is as important as their church service for the body of Christ (P9).

## J. Eph 6:10-20

From the structural standpoint 6:10-20 (P17) is positioned as the conclusive exhortation for the recipients, who are instructed to build up the perfect body of Christ and grow maturely like Christ (4:7-16). The spiritual construction of the body of Christ – as a proper response to the calling-shaped living (4:1-6) – is expected to be fulfilled through their renewed life (4:17-24), proper use of the tongue (4:25-32), God-imitating life (5:1-14), wise life (5:15-20), and the “ordered-relationship submission” life in the household (5:21-6:9). The colon structure of P17 reveals that P17 is divided into four sections and ten colons:

S1	c1	6:10
S2	c2	6:11
	c3	6:12
	c4	6:13

S3	c5	6:14-16
	c6	6:17
S4	c7	6:18a
	c8	6:18b
	c9	6:19-20a
	c10	6:20bc

S1 formed by c1 (6:10) is a general<sup>94</sup> hortatory instruction for the believers to be equipped with power in the Lord's mighty power. S2 and S3 dominate P17, considering: (1) dominance of thematic focus on complete readiness for spiritual warfare; and (2) the size of CU (increased potential importance). S2 (c2-c4; 6:11-13) is a more specific hortatory instruction for the recipients to put on the full armor of God. C2 (6:11) and c4 (6:13) shape the main thrust of S2 since they directly reflect the exhortation and its purpose. C2.1 (6:11a) is a command for their maintaining the state of putting on (*ἐνδύσασθε*)<sup>95</sup> the full armor of God, while c2.2 (6:11b) provides c2.1 with its purpose: their firm standing against deceitful tactics of the devil. C4 is an inference of c3 (6:12) and c2.2, and a reinforcement of the command of c1. The recipients are ordered again to put on the full armor of God, yet more actively to take it up (*ἀναλάβετε*,<sup>96</sup> c4.1). The purpose of this command is provided at c4.2-c4.3: their ability to *withstand* when the evil day comes and to *stand firm* after they have prepared everything for spiritual warfare.<sup>97</sup> C3, describing the adversary in their battle, provides the basis for c2.1 and gives shape to c2.2: the battle they confront is not against human opponents (c3.1) but against evil spiritual foes (c3.2-c3.5).

A detailed version of the mandate of S2 regarding the full armor of God is described in S3 (c5-c6; 6:14-17), where the recipients are directed to stand firm, arming themselves with the full armor of God. C5 (6:14-16) dominates S3 with the length of the CU entailing the long string of elements, which qualify *στῆτε* (c5.1) by expressing means (c5.2-c5.5). C6 (6:17) charges the recipients to arm themselves with other parts of God's full armor while

<sup>94</sup> So Merkle, *Ephesians*, 208.

<sup>95</sup> The middle voice of *ἐνδύσασθε* implies that they are exhorted to clothe themselves with (e.g., NET) the full armor of God.

<sup>96</sup> The active voice of *ἀναλάβετε* connotes that they are exhorted to be active agents in taking up God's full armor.

<sup>97</sup> Some interpreters interpret *ἅπαντα κατεργασάμενοι* (c4.3) that they have already won the battle they were fighting. E.g., Mitton, *Ephesians*, 223; Muddiman, *Ephesians*, 290. However, it is best to view that their preparation is over, not their battle. This fits the context better in that they are now encouraged to prepare to win the battle before being engaged in it, and 6:14-17 has no indication of the ongoing battle. The interpreters sharing this view include Arnold, *Ephesians*, 450; Lincoln, *Ephesians*, 446; Thielman, *Ephesians*, 422-423; O'Brien, *Ephesians*, 472.

standing: helmet and sword. C5-C6 portray a spiritual warrior fully ready to fight in battlefields against the demonic forces. The specific elements of God’s full armor, portrayed like a Roman soldier’s full armor at the time of writing, are presented as spiritual defensive weapons: (1) truth (c5.2); (2) righteousness (c5.3); (3) the gospel of peace (c5.4); and (4) faith (c5.5). C6 adds two more: salvation (c6.1) and the word of God (c6.2).<sup>98</sup>

Then the significance of prayer in the Spirit, the last exhortation of the whole discourse, is described in S4 (c7-c10; 6:18-20). The recipients are enjoined to pray for one another and also for Paul – probably in the same context of spiritual warfare (c1-c6). C7 (6:18a) is an exhortation for a continual prayer with all kinds of prayer and supplication, while c8 (6:18b) is an inference of c7 based on the phrase εἰς αὐτό (c8.1). C9 (6:19-6:20a) and c10 (6:20bc) are additional exhortations directed to Paul. The focus of c9 is divine provision of the appropriate words for Paul’s bold declaration of the mystery of the gospel (c9.1), while that of c10 is his bold proclamation (c10.1). C9 suggests, albeit implicitly, the significance of Christ’s gifts in ministry (P9), since all his gifts accompany the use of the tongue and the gospel. The passive voice of δοθῆναι (c9.1) indicates that God is the provider of all fitting words in Paul’s proclamation, thus implying that the same would be applied to the church ministry proclaiming the gospel through the mouth of all church members.

Therefore, the colon structure of P17 can be summarized as follows:

1. P17, immediately following the exhortations in 4:17-6:9, serves as the conclusive exhortation for the Ephesian believers for building up the perfect body of Christ and attaining Christ-like perfection (P9).
2. S1 is a general instruction for the recipients’ empowerment, whereas S2-S3 are specific instructions for standing firm, wearing the full armor of God. S4 exhorts them to pray for one another and for Paul, thus emphasizing the significance of prayer. C9 implies the significance of Christ’s gifts in ministry as in P9.

#### **K. Eph 6:21-24**

After conveying substantial instructions and exhortations, Paul explains the reason for sending Tychicus and conveys benedictions in 6:21-24 (P18), which closes this discourse. The colon structure indicates that P18 comprises four colons and two sections.

S1	c1	6:21
	c2	6:22

<sup>98</sup> Since the word of God is pictured as the sword of the Spirit, this is the only offensive weapon.

S2	c3	6:23
	c4	6:24

Whereas S1 (6:21-22) describes Paul’s personal remarks (without personal greetings),<sup>99</sup> S2 (6:23-24) presents his benedictions. In line with his prayer request of bold proclamation of the mystery of the gospel in S4 of P17 and the need for further provision of detailed information about his circumstances, Paul expounds the reason why Tychicus is being sent in c1 (6:21) and c2 (6:22). A complete (πάντα) report is expected to be heard from a faithful servant, Tychicus, at c1. C2 strengthens c1 with another reason: to encourage the recipients. Then four important motifs (peace, love, faith, and grace),<sup>100</sup> particularly grace and peace, recur in the section of benedictions (6:23-24). Blessings of peace, love, and faith, all of which come from God the Father and the Lord Jesus Christ, are pronounced to fellow believers at c3, while blessing of grace is enunciated to those loving the Lord eternally at c4. Except “peace” appearing in P8 (c1.10) all items are present in P9, which is presumably the most crucial paragraph in this discourse due to its influential linguistic and literary links to other paragraphs. This signifies that even final benedictions are suffused with some important motifs of P9.

## 2. Discerning the Main Theme of Paragraphs

This section discerns the main theme of P8 through P18, based on (supportively) thematic prominence of each paragraph as well as (mainly) the thematic progression observed from colon analysis of each paragraph and described in thematic focus of each section. To suggest thematic prominence, the thematically prominent features of each paragraph are examined. The process of discerning the main theme then provides a basis for inferring the primary purpose of each paragraph in Section 3. P9, whose significance lies in its thematic association with the previous paragraphs (1:3-3:21) as their convergence point, most likely functions as a “bridge” to the following paragraphs (4:17-6:20).<sup>101</sup>

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<sup>99</sup> See Arnold, *Ephesians*, 476-477.

<sup>100</sup> So Thielman, *Ephesians*, 443.

<sup>101</sup> This point is discussed in detail in Section 1.A of Chapter 6.

## A. Eph 4:1-6 (P8)

The main theme of P8 is the walk worthy of the calling to which the believers have been called, particularly in oneness. The weightier prominence of S1 particularly contributes to the discernment. Thematic progression of P8 is as follows:

- S1: The proper walk of the calling to which the Ephesian believers have been called
- S2: A ground for preserving the oneness of the church

The heavier thematic prominence of S1 over S2 is as follows. By linking the noun *ἐνότητα* (c1.9) to the repeated adjectives sharing the same semantic domain with it, rendered “one” (i.e., *ἐν* (c2.1, 2x), *εἷς* (c3), *μία* (c4), *ἐν* (c5), and *εἷς* (c6.1)), P8 highlights a motif of oneness (unity) of the body (of Christ), i.e., the church. Nonetheless, the overarching theme of P8 is best viewed as *the walk worthy of the calling to which the believers have been called, particularly in oneness* rather than *the oneness of the church*. This is due to the dominating force of S1 in terms of the semantic function in P8 and syntactical relations in its colon structure. Semantically, S2 is an expansion of S1 because “oneness” in S1 (c1.9) is further explained in S2 under the seven fundamental, theological Christian truths. Syntactical relations between c1 (S1) and c2-c6 (S2) buttress this interpretation. S1 is an exhortation with a theme: to walk according to their calling. The theme is directly shaped by the qualifiers of the verbal element in the base matrix (c1.3-c1.4). In S2 a motif of oneness (c1.9), supporting as an instrument (means) the main theme of the living worthy of the calling (S1), is expanded<sup>102</sup> to the seven ecclesiastical categories. As revealed by the base matrix of each colon, the motif dominates the colon structure of S2. A series of expository assertions (or confessions) for expounding the fundamental concept of *oneness* of the seven substantial facets of the church are declared. Nonetheless, the thematic focus of S2, marked by the oneness of the church, serves as a means to walk worthily of the calling of the Christ-believers. Thus, this theological declaration of oneness provides the basis for the paraenesis of S1.

Furthermore, a chiasm of *κλήσεως* (c1.3) – *ἐκλήθητε* (c1.4) – *ἐκλήθητε* (c2.2) – *κλήσεως* (c2.3) displayed in both sections with the repetition of a cognate noun (*κλήσις*) and verb (*καλέω*) supports the internal evidence of the emphasis of P8. The chiastic pattern reveals the significance of “calling” and brings the indispensability of “hope,” which is directly associated with calling and reminiscent of the hope of God’s calling (c3.3) in P3.

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<sup>102</sup> Cf. Lincoln, *Ephesians*, 224, who explains the structure of 4:4-6 as an expansion on the theme of unity, based on harmony (4:1-3).

## B. Eph 4:7-16 (P9)

The main theme of P9 is the ultimate purpose and the goal of Christ's bestowal of grace (gifts): the construction of the body of Christ and the attainment of Christ's perfection, respectively. Whereas the ultimate purpose of the Christ-given gifts is the construction of the body of Christ (c5.8; c6-c7) corporately, the goal of the gifts is to become a fully mature/perfect person (c5.11) who attains Christ's fullness (c5.12; c7.2-c7.3) individually as well as corporately. The weightier prominence of S2 contributes to discerning the theme. Thematic progression of P9 is as follows:

- S1: Christ's bestowal of grace/gifts on each Christ-believer in the church
- S2: The ultimate purpose and the goal of Christ's gifts

Thematic prominence is revealed more dominantly in c1, c5, and c7 than in c2 or c6, i.e., S2 is more prominent than S1. A motif of giving/gift, i.e., the repetition of the same semantic domain, is highly prominent in both sections. S1 is lexically and semantically dominated by the semantic domain of "giving" or "gifts" as *ἐδόθη* (c1.1), *δωρεάς* (c1.2), *ἔδωκεν* (c2.4), and *δώρατα* (c2.4) denote well.<sup>103</sup> This dominance increases more in S2, since (1) c5, a lengthy colon, marks the prominence of a motif of giving because *ἔδωκεν* (c5.1) not only belongs to the base matrix of c5 but also the impact of *ἔδωκεν* is demonstrated by its long qualifiers (c5.6-c5.12). These qualifiers denote the purpose (c5.6-c5.8) and the expected goals (c5.9-c5.12) of the motif of giving; (2) c6 indicates a negative purpose of the motif of giving which believers should resist; and (3) c7 also marks the expected goal (c7.2-c7.3) and purpose (c7.4-c7.9) of the motif of giving.

In c7, the repetition of the language of "growth" using the subjunctive form of *αὐξάνω* (*αὐξήσωμεν*, c7.2) and its cognate noun *αὕξησις* (*αὕξησιν*, c7.4) consolidates the prominence of the main thrust of P9. This is based on: firstly, the lexical terms expressing "growth" overlap to some extent with the terms expressing "maturity" with respect to semantic domain.<sup>104</sup> Secondly, the cognate verb *αὐξήσωμεν* (c7.2) illustrates that the goal of the spiritual growth of the body of Christ at an individual (and corporate) level is Christ, the head of the body. The goal is similarly described in the part of the main theme of P9, i.e., the goal of Christ's gifts given to every believer: the attainment of Christ's fullness, or Christ-like perfection. Thirdly, the cognate noun *αὕξησιν* (c7.4) demonstrates that the purpose of the spiritual growth of the whole body at a corporate level is the building up of the body of

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<sup>103</sup> So Johnson, *Ephesians*, 160.

<sup>104</sup> So *Idem*, 32.

Christ – in love (c7.5). The purpose is identical to the other part of the main theme of P9, i.e., the ultimate purpose of Christ’s gifts given to every believer: the building up of the body. Thus, the repetition of the language of “growth” present in S2 captures well the point of P9. Consequently, this justifies the weightier prominence of S2.

In light of thematic progression, the emphasis of Eph 4:1-6 and 4:7-16 can be summarized as calling (4:1-3), oneness (4:4-6), Christ’s bestowal of gifts (4:7-10), and the ultimate purpose and the goal of Christ’s gifts (4:11-16) rather than unity (4:1-6), diversity (4:7-10), and unity (4:11-16),<sup>105</sup> thus emphasizing unity.<sup>106</sup> Thus, the main focus of P8 and P9 does not lie in maintaining the unity of the church (Lincoln)<sup>107</sup> nor walking in unity (Hoehner)<sup>108</sup> but in the ultimate purpose and the goal of Christ’s gifts given to every member of the Ephesian church (i.e., the building up of the body of Christ and the attainment of Christlike, individual and corporate maturity, respectively). God’s calling motivates the Ephesian believers to engage in this good work,<sup>109</sup> and particularly oneness lays a foundation for accomplishing this wonderful work in Christ. To summarize, the motif of Christ’s gifts which directly links to the building up of the perfect body of Christ (corporately) and the Christlike perfection (individually) dominates 4:7-16, whereas the exhortation to walk worthily of the calling, particularly in oneness (4:1-6), sets up a basis for the construction of the perfect body of Christ whose members are fully mature Christ-believers.

### C. Eph 4:17-24 (P10)

The main theme of P10 is living a Christ-shaped life rather than Gentile living. Paul instructs the recipients on how to live practically to foster the individual spiritual growth and corporate establishment of the perfect body of Christ. Christ’s teaching is inferentially related to P9 (4:7-16) since the  $\sigma\upsilon\nu$  (c1.1) connects P10 with P9. The way of life they learned from Christ presented through an exhortation (c1-c3) and assertions (c4-c8) is an acceptable

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<sup>105</sup> Barth, *Ephesians 4-6*, 452 (diversity: vv. 7-16); O’Brien, *Ephesians*, 286 (unity: vv. 4-6); Patzia, *Ephesians*, 228, 235, 243 (diversity: vv. 7-11; unity: vv. 12-16).

<sup>106</sup> Several commentators argue for the latter, e.g., Lincoln, *Ephesians*, 231; Hoehner, *Ephesians*, 501; MacDonald, *Ephesians*, 297.

<sup>107</sup> Lincoln, *Ephesians*, xliii.

<sup>108</sup> Hoehner, *Ephesians*, 66.

<sup>109</sup> Cf. Fowl (*Ephesians*, 126) understands this calling as tied to “the diverse gifts God has given the church for the proper conduct of its life and mission.”

response to the expository teaching of P9.<sup>110</sup> This new way of life also demonstrates a healthy spiritual discipline to accomplishing the goals set up in P9. The weightier prominence of S2 contributes to discerning the theme. Thematic progression of P10 is as follows:

- S1: Exhortation to live a life detached from the Gentile way of life
- S2: Assertions of Christ-shaped life: putting off “the old self,” continuing to renew the spirit of their minds, and putting on “the new self”

Thematic prominence is revealed more dominantly in c5 and c8, i.e., S2 is more prominent than S1. The repeated noun ἀλήθεια in S2 (c5.2, c8.3) is noteworthy. C5.2, whose main element is ἀλήθεια along with ἐν τῷ Ἰησοῦ, logically supports the main proposition of c5 (i.e., c5.1) as a manner/comparison (“just as”) or basis (“because”). Contrary to the futile way of the Gentiles (S1) who are akin to the wavering spiritual infants (4:14), what they have heard and have been taught in Jesus is the truth (c5-c8). It has nothing to do with human cunning or craftiness in deceitful scheming (4:14). Thus, ἀλήθεια buttresses a thematic connection of P10 with P9. Besides, ἀλήθεια serves as the source of the characteristics (i.e., righteousness and holiness) of God’s image at c8, where they were taught the truth in Jesus to put on the new self. Accordingly, to live not like Gentiles but like Christ they must cling to the truth and apply it to their lives.

The expression ἐν αὐτῷ ἐδιδάχθητε (c5.1, S2) is also prominent due to its implied repetition. It is omitted (albeit implied) in c6, c7, and c8 before an infinitive, ἀποθέσθαι, ἀνανεοῦσθαι, and ἐνδύσασθαι, respectively. While c4 and c5 serve respectively as a negative and positive assertion, c6-c8 form the actual contents of what they have learned in Christ: to put off the old self (c6), and instead to put on the new self (c8) while continuing to renew the spirit of their minds (c7). Assertions at c4 and c5 open a way of the truth for the recipients, whereas the key instructions are presented at c6-c8, thus serving as the main thrust of S2. The ὑμεῖς at c4, stressing the subject of not learning Christ thus, is also emphatic because it is redundant and is located at the front of the construction.

A double expression of the two verbs, λέγω καὶ μαρτύρομαι, in c1 (S1) is also noteworthy, since: (1) Paul never uses this type of expression elsewhere in Ephesians, and that (2) the use of only one of those verbs is enough to make the recipients understand what Paul means here. Thus, μαρτύρομαι (“testify, affirm”) is emphatic, stressing what Paul

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<sup>110</sup> Cf. Johnson, *Ephesians*, 163.

intends in c1 and, more broadly, in P10. The phrase ἐν κυρίῳ<sup>111</sup> (c1) connected with this peculiar expression also heightens the magnitude of what Paul testifies in this colon structure and the whole paragraph. The ἐν κυρίῳ reveals where the true authority (or source) of Paul's instruction lies: The Lord himself. This is significant because the Lord Jesus Christ is the head of the church (1:22-23; 4:15) and all church members are to obey his instructions in accordance with his headship. Accordingly, as the authority of the Lord directs, S1 presents why the recipients should disengage themselves from Gentile living, with the purpose of building up the perfect body of Christ and mutually encouraging spiritual growth in accordance with Christ's fullness (P9).

#### D. Eph 4:25-32 (P11)

The main theme of P11 is using the tongue rightly for mutual edification. The weightier prominence of S1 contributes to discerning the theme. Thematic progression of P11 is as follows:

- S1: Exhortation of a new lifestyle, promoting good conduct and setting aside bad habits for mutual edification, particularly concerning the appropriate use of the tongue
- S2: Exhortations concerning bad and good character traits associated with their speech

The identification of the main theme of P11 contributes to discerning its thematic association to P9 and onward, since the significance of the right use of the tongue most likely lies in the significance of the Ephesian believers' ministry exercised and fulfilled with the gifts for constructing the perfect body of Christ and attaining Christ-like maturity. Note that each church member fully qualified with at least one gift is to use his/her tongue in his/her ministry since all gifts are involved with the use of the tongue. Having educated the recipients about the ultimate purpose and the goal of Christ's gifts (4:7-16), Paul exhorts them to live a Christ-shaped life, which signifies a transformed life (4:17-24). Then immediately he calls for the proper use of the tongue (4:25-32), since not only is this practice important for the life of the new self but also crucial for their ministry for *mutually building up* (πρὸς οἰκοδομήν, 4:29b; cf. 4:12, 16) – without undermining the life of – the perfect body of Christ with the words they speak.<sup>112</sup>

<sup>111</sup> Cf. Eph 2:21; 4:1, 17; 5:8; 6:1, 10, 21.

<sup>112</sup> Cf. Regarding thematic progression from P9 forward several commentators interpret P11 somewhat generally (or indefinitely), e.g., “practical injunctions about the old and new life (4:25-5:2)”

Thematic prominence is revealed more dominantly in S1 than in S2, since though c1, c5, and c6 (S1) and c9 (S2) reveal prominence, c6 is foremost in light of the number of features. First, a reciprocal pronoun ἀλλήλων (c1.3) in S1 is emphatic,<sup>113</sup> since it is located before the plural noun μέλη.<sup>114</sup> Likewise, the phrase εἰς ἀλλήλους (c9.1) in S2 is emphatic<sup>115</sup> because it is located before the adjectives, χρηστοί and εὐσπλαγχοί, connected syntactically and semantically.

Second, the phrase πρὸς οἰκοδομήν (c6.2) in S1 is significant considering the broader context (4:7-32). The phrase εἰς οἰκοδομήν (c5.8, c7.5) plays a crucial role in supporting the main thrust of P9 (i.e., Christ gave his gifts to every believer) by providing its purpose. Likewise, πρὸς οἰκοδομήν plays an important role in P11 by pointing out that P11 is concerned with the building up of one another, a theme initiated from c1: ἐσμὲν ἀλλήλων μέλη.<sup>116</sup>

Third, the adjective ἕκαστος (c1.2) in S1 is also noticeable considering the broader context (4:7-32). As ἕκαστος, forming an *inclusio*, emphasizes the inclusiveness of gifting (4:7) and the spiritual growth of the whole body (4:16) in P9, so in P11 it stresses the inclusiveness of the subject who is to speak the truth with his neighbor. This is perhaps because failing to speak the truth eventually nullifies the nature of what the body of Christ should be as well as being a bad character trait and hampering the spiritual growth of other members.

Fourth, the repeated adjective ἀγαθός (c5.2, c6.2) in S1<sup>117</sup> is noticeable because it is used together with πρὸς οἰκοδομήν (c6.2) for an exhortation of speaking only what is “beneficial” to build up one another. The ἀγαθός is also used at c5.2 to command the stealer to stop stealing but to do “honest” work, thus helping someone destitute. Both instances

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(Lincoln, *Ephesians*, 292-315), “negative and positive precepts (4:25-32)” (Bruce, *Ephesians*, 359-365), “specific ethical directions (4:25-5:2) (Patzia, *Ephesians*, 252-255).

<sup>113</sup> Merkle, *Ephesians*, 148; Larkin, *Ephesians*, 98.

<sup>114</sup> Cf. Eph 5:30, ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, where μέλη is located before the genitive. See also Rom 8:16, ὅτι ἐσμὲν τέκνα θεοῦ, where the genitive is located after the plural noun.

<sup>115</sup> Merkle, *Ephesians*, 153.

<sup>116</sup> Hoehner (*Ephesians*, 618) comments: “[T]his word μέλος is never used of members of an organization but always of members of an organism...members of an organism demand a close-knit relationship to the other members and they are accountable to one another. The concept of a close relationship is enhanced by the use of the reciprocal pronoun ἀλλήλων, ‘one another.’”

<sup>117</sup> In the neuter (“good, honest”) in c5.2 and in the masculine (“good, beneficial”) in c6.2.

indicate a practical way to build up one another, the whole body of Christ, which is the core of the main theme of P9.

### E. Eph 5:1-14 (P12)

The main theme of P12 is becoming God-imitators. The proposition, “Be imitators of God!” (c1.1), dominates P12 since S1, S2, and S3 expounds what it means to be God-imitators, emphasizing his character traits, i.e., love, holiness, and goodness-righteousness-truth, respectively. Thematic progression of P12 is as follows:

- S1: Exhortation to be God-imitators, particularly by practicing love
- S2: Exhortation to keep themselves away from unholy things/people
- S3: Exhortation to walk as children of light: goodness, righteousness, and truth

P12 also helps to identify its thematic link to P9 and onward, since an exhortation to be God-imitators is necessary for using the tongue uprightly for mutual edification (P11); and this is necessary for living with the new self (P10), which is needed to establish a mature body of Christ whose members are all mature like Christ (P9). As God-imitators they are exhorted to love others, and to live holy, good, and righteous lives marked by truth. With these divine characteristics, they are to edify one another in their speech (P11), to live Christ-shaped lives (P10), and thus ultimately to build up the perfect body of Christ filled with mature believers (P9).

Thematic prominence is revealed slightly more dominantly in c1, c2, c10, and c15 than in c3, c6, c9, c13, or c16, i.e., S1 (c1, c2) is more prominent, with c10 and c15 (S3). First, the repetition of both the imperative *περιπατεῖτε* (c2.1, S1; c10, S3) and *ὡς τέκνα* plus a qualifying element (c1.2, S1; c10) is noticeable. Interestingly, the latter appear in close proximity to the former in both cases. Although *περιπατεῖτε* (c2.1) is not qualified by *ὡς τέκνα ἀγαπητά* (c1.2) but by *ἐν ἀγάπῃ* (c2.1), *ἀγαπητός* is a cognate adjective of *ἀγάπη*. Thus, no change in significance of this phenomenon is necessary. As their identity found in the light which the Lord shines (c9.2) produces a motivating force for their walking as children of light (c10.1), so their identity as children loved by God (c1.2) generates an inspiring foundation for their walking in love (c2.1). Thus, they ultimately fulfill the command of being God-imitators. Second, a motif of “love” is repeated in S1 in the adjective (*ἀγαπητά*, c1.2), noun (*ἀγάπη*, c2.1), and verb (*ἠγάπησεν*, c2.2) form. This elucidates what the recipients must practice foremost to be imitators of God as the terms immediately follow the command of c1.1.

Third, the imperative γίνεσθε (c1.1; c8) is repeated with οὖν in S1 and S2. The positive and negative command, respectively, to “be imitators of God” (S1) and not to “be partakers with them” (S2) express the significance of becoming God-imitators and keeping oneself holy, respectively. Fourth, the prevalence of the language of “light” in S3 is noteworthy. A motif of “light” naturally supports the importance of the exhortation to live as children of light, i.e., by practicing goodness, righteousness, and truth. The noun φῶς appears in c9, c10, c11, c15, and c16. The verb φανερώω, semantically closely related to φῶς, appears in c15 and c16. The indicative ἐπιφάσκω, also semantically closely related to φῶς, appears in c17. The noun σκοτός, an antonym of φῶς, appears in c9 and c13.

Fifth, the verb ἐλέγχω appears twice in S3 (c13 and c15). The role of ἐλέγχω in the imperative (ἐλέγχετε, c13.2) is to *actively* expose the unfruitful works of darkness (c13.1), which is contrary to the fruit of the light (c11). Its role is thus to expose all evil (contrary to goodness), unrighteousness (contrary to righteousness), and lie/falsehood (contrary to the truth). They also include all unholy things from which they must keep themselves as in S2 (c3-c7). The role of ἐλέγχω in its participial form (ἐλεγχόμενα, c15) is that everything to be revealed is *passively* exposed when light shines on it as a natural response to its spiritual illumination. Sixth, a set of nouns representing unholy things are repeated in the noun or adjective form denoting the “person” who practices unholy things. The πορνεία (“sexual immorality”), ἀκαθαρσία, (“impurity”), and πλεονεξία (“greed”) in c3 occur again in c6, πόρνος (“sexually immoral person”), ἀκάθαρτος (“impure (person)”), and πλεονέκτης (“greedy person”).

#### **F. Eph 5:15-20 (P13)**

The main theme of P13 is the wise walk. The weightier prominence of S1 contributes to discerning the theme. A Spirit-filled life, the theme of S2, is best understood as a practical way to exercise the wise walk. The main theme of P13 continues a thematic association to P9 and onward, since an exhortation to walk wisely while being filled with the Spirit serves as a requisite not only for being God-imitators (P12) but also for constructing the perfect body of Christ while mutually edifying each other in love and truth and without being deceived by false teaching (P9). Thematic progression of P13 is as follows:

- S1: Exhortation of a wise walk
- S2: Exhortation of a Spirit-filled life

Thematic prominence is revealed more dominantly in c1 than in c7 or c8, i.e., S1 is more prominent than S2. First, the adverb ἀκριβῶς in S1 (c1) is emphatic, since even if it were omitted the Greek sentence would still function as a proposition. Thus the purpose of the insertion of ἀκριβῶς is to “reinforce” the importance and urgency of the imperative βλέπετε, thus the wise walk.<sup>118</sup> Second, an adjective ἄσοφοι (c1.2) is repeated with its antonym, σοφοί (c1.3), thus manifesting the significance of the “wise” walk. Third, redundancy occurs in two participles, ἄδοντες and ψάλλοντες (c8), since both terms likely refer to “singing.”<sup>119</sup> Their nominal forms are respectively reflected at c7: ᾠδὴ (“song”) and ψαλμός (“psalm”).<sup>120</sup>

### G. Eph 5:21-33 (P14)

The main theme of P14 is discerned by a dominant exhortation for husbands’ love for their wives as holy and glorious which reflects Christ’s love for the church as holy and glorious. The heavier dominance of S3 contributes to discerning the theme. In a continual exhortation of how to build up the perfect body of Christ and to become Christ-like mature believers (P9), Paul extends his substantial hortatory instructions to three essential household groups among the church community: husbands and wives (P14), children and parents (P15), and slaves and masters (P16). In P14 Paul’s command is specifically directed to *husbands*, though he expects husbands and wives to be beneficial to building up the perfect body of Christ by loving their wives and submitting to their husbands, respectively. Thematic progression of P14 is as follows:

- S1: Exhortation of ordered-relationship submission towards husbands and wives – and children and parents, and slaves and masters – based on their reverent fear of Christ
- S2: Exhortation for wives to submit to their husbands by exemplifying the church’s submission to Christ
- S3: Exhortation for husbands to love their wives by exhibiting Christ’s love for the church for making her holy, thus ultimately for presenting the glorious church

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<sup>118</sup> So Lincoln, *Ephesians*, 341; Larkin, *Ephesians*, 122. But they understand that ἀκριβῶς and βλέπετε together reinforce the importance and urgency of the wise walk. However, this is not necessary because without βλέπετε c1 is hard to work as a proposition.

<sup>119</sup> Johnson, *Ephesians*, 206.

<sup>120</sup> Lincoln, *Ephesians*, 346.

- S4: A summarized exhortation of the responsibilities of husbands and wives

Thematic prominence is highly discernible in c5, i.e., S3. Redundant pronouns appear. First, the intensive *αὐτός* in c5.6 (S3) is emphatic because it emphasizes the subject of the subjunctive *παραστήσει*, i.e., Christ (c5.2). Christ presents to himself the glorious church. Second, *ἐγώ* in S3 (c14) is also emphatic due to the verb, *λέγω*. Paul, fathoming profundity of the mystery, emphasizes the authority<sup>121</sup> of the speaker of *λέγω*, i.e., himself. The union of Christ and the church, which has never been perceived as the union of husband and wife in one body, is now made known to Paul.

Redundant words also appear. First, the noun *ἐκκλησία* occurs six times in S2 (c2.4, c4.1) and S3 (c5.2, c5.6, c9.2, c14); and its occurrence increases even more if the pronouns referring to it are included (e.g., *αὐτῆς*, c5.3). Second, the noun *Χριστός* also occurs six times in S1 (c1), S2 (c2.4, c4.1), and S3 (c5.2, c9.2, c14); and its occurrence increases if the pronouns referring to it (e.g., *αὐτός*, c5.6) are added. Both terms, *ἐκκλησία* and *Χριστός*, generally accompany one another in this colon structure<sup>122</sup> – except in c1, where only *Χριστός* appears. This signifies that if one term is discerned as significant, it is very probable that another term is also significant. Third, the verb *ἀγαπάω* occurs six times in S3 (c5.1, c5.2, c6.1, c7 (2x)) and S4 (c15). In all cases the main agent of loving is the husband, except at c5.2, where it is Christ. Fourth, the noun *σῶμα* occurs three times in S2 (c3) and S3 (c6.2, c9.3). More dominantly, “the body of Christ” is portrayed in c3 and c9.3 as in 4:12, while *σῶμα* is depicted as husbands’ bodies in c6.2. The noun *σάρξ* sharing a similar semantic domain with *σῶμα* in this context occurs in c8 and c12. The noun *κεφαλή*, a counterpart of *σῶμα* (the “body”), occurs in c2.3 and c2.4.

An emphatic combination of adjectives is also noticeable. The phrase *ὑμεῖς οἱ καθ’ ἓνα ἕκαστος* “you, each one (of you)” (c15, S4) is emphatic.<sup>123</sup> The adjective *ἓνα* emphasizes the individualization of the husband, along with *ἕκαστος*, which serves as the subject of *ἀγαπάτω*. The *ἓνα ἕκαστος* recalls *ἐνὶ ἑκάστῳ* in 4:7 (c1.1, P9) and *ἐνὸς ἑκάστου* in 4:16 (c7.9, P9). Both expressions in P9 form an *inclusio*, emphasizing the individuality of the beneficiaries of Christ’s gifts. Accordingly, as the contribution of each church member in establishing the body of Christ as mature is emphasized in P9, so the need for every

<sup>121</sup> Larkin (*Ephesians*, 141) notes that *ἐγώ* stresses “Paul’s own authoritative teaching in appropriating and applying OT Scripture.”

<sup>122</sup> At c5.6, *Χριστός* functions as the subject of the subjunctive *παραστήσει*.

<sup>123</sup> So Thielman, *Ephesians*, 390; Lincoln, *Ephesians*, 384; Merkle, *Ephesians*, 191; Larkin, *Ephesians*, 142.

husband's Christ-like sacrificial love for his wife is stressed in P14. Thus, the *ὕμεις οἱ καθ' ἕνα ἕκαστος* strongly suggests P14's thematic connection with P9. The substance of the mystery (c14) offers further support: Christ and the church, both of which are protagonists in P9. Christ serves as the subject of giving gifts to the church members, while the church serves as the object being built up with his gifts.

#### H. Eph 6:1-4 (P15)

The main theme of P15 (6:1-4) is the obedience-nourishment relationship in the Lord between children and parents. After mostly urging the husbands to love their wives just as Christ loved the church, Paul furthers his exhortation to children and parents concerning the way to build up the mature body of Christ whose members are fully mature. Thematic progression of P15 is as follows:

- S1: Children's exhorted responsibilities towards their parents
- S2: Parents' exhorted responsibilities towards their children

Thematic prominence appears in the repeated expression *ἐν* plus *κύριος* in S1 (c1.1) and S2 (c4) which is emphatic. By being located in the first and last colon, respectively, they form an *inclusio*. The expression sets the boundary of children's obedience to their parents as "in the Lord" and parents' nurturing their children as "in (the training and instruction of) the Lord," respectively.

#### I. Eph 6:5-9 (P16)

The main theme of P16 is the obedience-respect relationship between slaves and masters. The hortatory instructions regarding how to build up the mature body of Christ and Christ-like believers continue, and are applied in P16 (6:5-9) to slaves and masters. Thematic progression of P16 is as follows:

- S1: Slaves' exhorted responsibilities towards their masters
- S2: Masters' exhorted responsibilities towards their slaves

A thematically prominent feature appears in S1 (c3.1). The pronoun *τοῦτο* is emphatic, since it is located before the verb *κομίσεται*, and it has antecedent, *ἀγαθόν*.<sup>124</sup>

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<sup>124</sup> So Larkin, *Ephesians*, 152; Merkle, *Ephesians*, 204.

## J. Eph 6:10-20 (P17)

The main theme of P17 is standing firm, wearing the full armor of God, in readiness for spiritual warfare.<sup>125</sup> The weightier prominence of S2 and S3 contributes to discerning the theme. Paul finally exhorts the Ephesian church to build up the perfect body of Christ by being fully ready for spiritual warfare. Their readiness is possible through what they have been given by God and who he is: (1) power (c1; 1:19, 3:16, 20); (2) wisdom (c2; 1:8, 17; 3:10); (3) (the) truth (c5; 1:13; 4:21, 24, 25; 5:9); (4) righteousness (c5; 4:24; 5:9); (5) gospel of peace (c5; 1:13; 2:17; 3:6-7); (6) faith (c5; 2:8; 3:17; 4:5, 13); (7) salvation (c6; 2:5, 8); and (8) the word of God (c6; 1:13; 5:26). Thematic progression of P17 is as follows:

- S1: Exhortation to be strengthened in the Lord's mighty power
- S2: Exhortation to put on/take up God's full armor
- S3: Exhortation to stand firm by arming themselves with the specific elements of God's full armor
- S4: Exhortation to pray in the Spirit for one another and for Paul

With the heavenly blessings (P2), knowing God and his wisdom, and Christ and his mystery (P3, P6), remembering their ontological status change and new identity (P4-P5), attaining Christ's indwelling and love, and spiritual perfection (P7), every member of the church, as a right response to the exhortation of living according to their calling (P8), is to be completely qualified to exercise and fulfill the spiritual system (i.e., the ecclesiastical duties) for the construction of the perfect body of Christ (P9). In order for them to build up the body of Christ fully maturely while attaining spiritual perfection they are to live a renewed life (P10) in speech (P11), love, holiness, goodness, righteousness, truth (P12), and wisdom (P13), and to maintain the ordered-relationship submission among the household (P14-P16). To God's holy people Paul, in conclusion, exhorts to stand steadfast by putting on the full armor of God in readiness for spiritual warfare. Their full readiness for the battle in their daily living confirms the victory of Christ, already finalized on the cross and assured by God through Christ's enthronement (1:20-22a; 2:13-16; 4:8-10).

Thematic prominence stands out in S2 and S3, particularly in c2, c4, and c5, and yet c1 (S1) is also prominent. First, the verb *ἵστανμι* is repeated in c2.2 c4.3, and c5.1 and respectively expresses the purpose of putting on God's full armor, the purpose of taking up God's full armor (parallel with *ἀντιστῆναι*, c4.2), and the command "to stand." This implies

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<sup>125</sup> This paragraph is unique since except 1 Thessalonians 4:8 this is the only explicit passage among the Pauline epistles where Paul treats the issue of spiritual warfare.

that the Ephesian believers' firm standing is significant. Second, *δύναμαι* is repeated in c2.2, c4.2, and c5.6. Its significance lies in the essential need of power in battle against the spiritual enemy. The first two cases express purpose, while the latter, plausibility. The infinitive *δύνασθαι* in c2.2 used with the infinitive *στῆναι* expresses the power to stand against deceptive ploys of the devil. The subjunctive *δυνηθήτε* in c4.2 used with the infinitive *ἀντιστῆναι* describes the power to withstand the enemy in time of evil. The future *δυνήσεσθε* in c5.6 portrays the power to defend effectively against spiritual attacks of the enemy.

Third, the phrase *τὴν πανοπλίαν τοῦ θεοῦ* is repeated at c2.1 and c4.1. Its significance is twofold: (1) God is the origin<sup>126</sup> or supplier of the armor; and (2) they are urged to put on not just some parts but the whole of the armor, since *πανοπλία* is interpreted as “full (or whole) armor.” The significance indicates the graveness of spiritual warfare. Without the spiritual help from God in the holistic sense (i.e., wearing the full armor of God), they cannot withstand the spiritual enemy and their deceptive tactics. Fourth, the “power” motif in c1 (S1), which is expressed using the imperative (*ἐνδυναμοῦσθε*) and the two nouns sharing similar semantic fields (*κράτει* and *ἰσχύος*), is strong. It is the Lord who provides the recipients with the power to resist, and stand firm against, the devil.

#### **K. Eph 6:21-24 (P18)**

The main theme of P18 is the reason for sending Tychicus. The weightier prominence of S1 contributes to discerning the theme. P18 is also thematically linked to P9, since the reason for sending Tychicus is to let the recipients to know the (spiritual) surroundings around Paul and the situation of his ministry (c1), and to encourage them (c2). The spiritual awareness and encouragement are likely what the recipients need in building up the mature body of Christ (P9), since the body needs growing in spiritual waking (c6) and truth (c7), and in love (c7), respectively. Thematic progression of P18 is as follows:

- S1: Personal remarks regarding sending Tychicus
- S2: Benedictions

Thematic prominence is revealed dominantly in S1. The *ὕμεις* (c1.1) is emphatic because its presence is not necessary because of *εἰδῆτε*, and emphasizes the need for the recipients to know Paul's circumstances. Second, the *αὐτός* (“(the) very”) in the phrase *εἰς αὐτὸ τοῦτο* (c2.1) is emphatic. It refers to *ἵνα*-clause (indicating purpose), i.e., to know Paul's

<sup>126</sup> Larkin, *Ephesians*, 157; Lincoln, *Ephesians*, 442.

circumstances and receive Tychicus' encouragement. This is Paul's stylistic expression to emphasize the point he is making.<sup>127</sup>

### 3. Drawing out the Primary Purpose of Paragraphs

The primary purpose of each paragraph is inferred mainly drawing on the major theme of each paragraph discerned in the previous section. To support the inference, literary features that help to identify peaks are examined.

#### A. Eph 4:1-6 (P8)

The main purpose of P8, inferred from its main theme (i.e., the walk worthy of the calling, particularly in oneness), is to exhort the recipients to live their life fit for the calling, particularly in the oneness of the church. Whereas God's calling of his holy people is the core content of Paul's exhortation, they must pay attention to the oneness of the church in order to live according to God's calling.

Literary features to identify peak(s) include repetition, parallelism, paraphrase, and change of pace. Repetition occurs in, first, a cognate noun and verb, *κλήσις* and *καλέω*, in c1 and c2: *τῆς κλήσεως...ἐκλήθητε...ἐκλήθητε...τῆς κλήσεως ὑμῶν*. This chiasmic arrangement stresses that in God's calling the recipients have been called. A second instance occurs in *εἷς*, *μία*, and *ἐν* (c2-c6), where oneness is emphasized. Parallelism appears in c3-c5, exhibiting the same grammatical pattern, i.e, adjective-noun (*εἷς κύριος*, *μία πίστις*, and *ἐν βάπτισμα*). Each colon emphasizes oneness. Parallelism also occurs in c6.2, c6.3, and c6.4, respectively: *ἐπὶ πάντων*, *διὰ πάντων*, and *ἐν πᾶσιν*.<sup>128</sup> Paraphrase (apposition) appears in c1: *ἐγώ* and *ὁ δέσμιος ἐν κυρίῳ*. A shift in size of CU between the last colon of Eph 3:14-21 and the first colon of Eph 4:1-6 indicates a change of pace in c1.

Since c1 is dominant in terms of the diversity of features, c1 is projected as the peak of P8. The peak squares very well with the main theme: the walk worthy of the calling, particularly in oneness. Consequently, the main theme is proposed as the main purpose of P8 with a very strong support of the peak.

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<sup>127</sup> Cf. Rom 9:17; 13:6; 2 Cor 5:5; Col 4:8. Paul is the only author who uses this unique expression in the NT.

<sup>128</sup> Refer to endnote 104 (Appendix).

## B. Eph 4:7-16 (P9)

The main purpose of P9, inferred from its main theme (i.e., the ultimate purpose and the goal of Christ's bestowal of gifts), is to teach the recipients the ultimate purpose and the goal of the Christ's gifts, which are the construction of the body of Christ and the attainment of Christ's perfection, respectively. By applying Christ's gifts individually, they ultimately are to become fully mature Christ-believers while reaching Christ's fullness. Corporately, they are to exercise Christ's gifts to build up the body of Christ which is mature enough to believe and know him in singlemindedness and to represent Christlikeness.

Literary features to identify peak(s) include parallelism, repetition, tautology, synonym, and change of pace. Instances of parallelism are: (1) the same concepts ("each one") of adjectival phrases, ἐν ἑκάστῳ in c1 and ἐνὸς ἑκάστου in c7, are joined together to emphasize the inclusiveness of believers; (2) the same concepts ("to give") of main verbs, ἐδόθη at c1 and ἔδωκεν at c5, are in parallel while shifting their voice from the passive to the active. In c1 grace was given while in c5 Christ gave grace, e.g., apostles, prophets, evangelists, and pastors and teachers;<sup>129</sup> (3) both indicatives, ἀνέβη and κατέβη, at c3 and two substantives, ὁ καταβάς and ὁ ἀναβάς, at c4 are in parallel, forming a chiasm (A – B – B' – A', respectively), to juxtapose contrasting ideas of Christ's ascent and descent; (4) each element in the list of grace (c5) introduced by a definite article is in parallel: τοὺς ἀποστόλους, τοὺς προφήτας, τοὺς εὐαγγελιστάς, and τοὺς ποιμένας καὶ διδασκάλους; (5) the consecutive arrangement of prepositions sharing a similar semantic domain ("to, for") in c5, πρὸς – εἰς – εἰς, is in parallel. Semantically, each successive clause following its corresponding preposition increases in scope from the previous clause;<sup>130</sup> (6) the consecutive arrangement of the same preposition εἰς having the same meaning ("(in)to") in c5.10-c5.12, εἰς – εἰς – εἰς, is in parallel. The three goals that all believers are exhorted to reach are presented with distinct, yet closely associated, viewpoints, i.e., oneness of faith and knowledge of Christ, a perfect being, and Christ's fullness; (7) the clause at c6.1, ὧμεν

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<sup>129</sup> This list at 4:11 is probably interpreted as presented according to their significance in the church (cf. 1 Cor 12:28). Nonetheless, it is not necessary to take a hard line on significance of the duty/role of "evangelists" and that of "pastors and teachers" since this is not explicitly expressed in other Pauline epistles as well as in Ephesians.

<sup>130</sup> Cf. Hoehner, *Ephesians*, 547-549, who views the progression of these prepositions likewise.

νήπιοι,<sup>131</sup> and a subjunctive at c7.2, *αὐξήσωμεν*, are paralleled, thus showing contrasting ideas; and (8) the repeated phrase *εἰς οἰκοδομήν* at c5 and c7 is in parallel with one another.

The instances of repetition overlapped with parallelism aforementioned are instances (1), (2), (6), and (8). In a second instance *ἔδωκεν* is also repeated in c2. Other instances are also identified. Two forms of *ἀναβαίνω* in c2 and c4 (a participle *ἀναβάς*), and c3 (an aorist *ἀνέβη*) are repeated. Similarly, two forms of *καταβαίνω* are repeated in c3 (an aorist *κατέβη*) and c4 (a participle *καταβάς*). The emphatic *αὐτός* is repeated in c4 and c5. The noun *μέτρον* (“measure”) is repeated in c1, c5, and c7, and its direct object is, respectively, Christ’s gift, stature of Christ’s fullness, and each church member. The *ἐν ἀγάπῃ* is repeated in c7. As stated earlier, the idea of “growth” is repeated using a subjunctive form of *αὐξάνω*, *αὐξήσωμεν* (c7.2), and its cognate noun *αὔξησις* (c7.4). Similarly, the idea of “captivity” using an aorist form of *αἰχμαλωτεύω*, *ἡχμαλώτευσεν*, and its cognate noun *αἰχμαλωσία* is repeated in c2. The *τὸ σῶμα*, referring to *τὸ σῶμα τοῦ Χριστοῦ* (c5.8), is repeated in c5 (1x) and c7 (2x).

The instances of tautology discerned are: (1) adjectival phrases, *ἐνὶ ἐκάστῳ* in c1 and *ἐνὸς ἐκάστου* in c7;<sup>132</sup> and (2) an adjective *πάντες* at c5.9. An instance of synonym is *δωρεά* (c1) and *δῶμα* (c2). Both denote “gift” and have the same source (Christ). A second instance appears in c6: *κυβεία* and *πανουργία*. Both have similar meaning, “trickery” or “craftiness.”<sup>133</sup> These terms portray false teaching that might lead Christ-believers astray from the truth. A third instance appears in c7: *συναρμολογούμενον* and *συμβιβαζόμενον*. Both means “to fit, join, or knit together.”

Change of pace occurs in c5, since the length of the CU is changed substantially from that of c4 – or any of the preceding colons. Another device to measure change of pace is a change in the number of conjunctions. Considering changes among other colons, a change of c5 from c4 is dominant in light of the number of conjunctions (3) and frequency (7): one particle *μέν* and six occurrences of *καί* and *δέ*. This phenomenon implies that Paul uses more language in c5 to articulate his ideas. Thus he demonstrates the consequence of the proposition (c5). Longacre notes, “[W]e may find at the peak of a story a shift to short, fragmentary, crisp sentences, which emphasize the change of pace. Quite as likely, however,

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<sup>131</sup> With the emphatic *μηκέτι*.

<sup>132</sup> Cf. 1 Cor 12:7, *ἐκάστῳ* (“to each person”; without *εἷς*).

<sup>133</sup> Larkin, *Ephesians*, 82.

is the opposite development, i.e., a shift to a long run-on open type of sentence structure.”<sup>134</sup> As he observes in narrative material, variation in the amount of connecting materials is likely to function as an indicator of marking a peak in a non-narrative discourse.

Therefore, as observed based on rhetorical underlining and change of pace, c5 (c7, the second in rank) is projected as the peak in P9. The correspondence of the peak suggested is then assessed with the main theme: the ultimate purpose and the goal of Christ’s gifts (i.e., the construction of the body of Christ and the attainment of Christ-like perfection with Christ’s gifts, respectively). Since c5 (and also c7) corresponds perfectly to, and soundly represents, the main theme, the correspondence check is passed. Consequently, the main theme is proposed as the main purpose of P9 with a very strong support of the peak.

### C. Eph 4:17-24 (P10)

The main purpose of P10, inferred from its main theme (living a Christ-shaped life rather than Gentile living), is to exhort the recipients to turn from Gentile living to a Christ-shaped life. The core of the exhortation is to live with the new self and the continual renewal of the spirits of their minds. This life is contrary to the life with the old self, from which they must detach themselves. This renewed life is a practical way to accomplish the purpose of Eph 4:7-16, i.e., the enhancement of individual maturity up to Christ’s perfection and the corporate development, the construction of the perfect body of Christ.

Literary features for peak(s) in P10 include: parallelism and repetition. The instances of parallelism are: (1) a similar idea of “learning”/“teaching” is expressed in parallel in c4 and c5: they did “not learn” (οὐχ ἐμάθετε, c4) but they “were taught”/“learned” (ἐδιδάχθητε, c5.1);<sup>135</sup> and (2) a contrary concept of “putting off” and “putting on,” and “your old self” and “the new self”: ἀποθέσθαι ὑμᾶς τὸν παλαιὸν ἄνθρωπον (c6.1) and ἐνδύσασθαι τὸν καινὸν ἄνθρωπον (c8.1). Repetition of the noun νοῦς occurs in c1 and c7. A contrast is manifest between the former, denoting the futile minds of Gentiles, and the latter, describing the minds of believers, who are exhorted to renew their minds. Since there is no particular change of pace noticed in P10, the peak relies on rhetorical underlining.

Since no particular colon is more dominant but c1, c4, c5, c6, c7, and c8 appear once, all these colons are projected as substantial evidence for indicating the main purpose.

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<sup>134</sup> Longacre, *Discourse* (1996), 43.

<sup>135</sup> Education/teaching expressed by these two verbs was very important in the early church in the sense that it has served as the primary role in forming harmony of the mind (νοῦς, c1) of the church members.

Since the analysis of the peak perfectly corresponds to the main theme (i.e., living a Christ-oriented life rather than a Gentile lifestyle), a correspondence check is passed. Therefore, the main theme is proposed as the main purpose of P10 with a very strong support of peaks.

#### D. Eph 4:25-32 (P11)

The main purpose of P11, inferred from its main theme (i.e., using the tongue properly), is to urge the recipients to use their tongue uprightly. Mutual building up in the church mostly stresses how to properly use and restrain their tongue while practicing good conduct and treating others respectfully. The right use of the tongue is also a practical way to achieve the purpose of Eph 4:7-16. The misuse of the tongue will cause Christ's gifts (4:11) to be of no value, since their distorted speech will never be beneficial to those who hear. Consequently, the construction of the mature body of Christ and individual Christ-filled maturity will never be attained. In interpreting P11, many commentators focus more on positive and negative admonition (vice-virtue list).<sup>136</sup> They then lose sight of the semantic relationship of P11 to P9 and P10, particularly regarding Christ's gifts, except that P11 presents specific injunctions. Though this analysis does not deny that P11 lists "specific" exhortations like a vice-virtue list, an answer to why Paul lists many items related to the use of the tongue can be a key to unlock how the instructive paragraph (4:7-16) flows to the following, hortative paragraphs (4:17-6:20).

Literary features for peak(s) include repetition and parallelism. Repetition of ἀλλήλων appears in c1.3 and c9.1. Located at the first and last colon, ἀλλήλων and εἰς ἀλλήλους form an *inclusio*. Both instances of ἀλλήλων support a motif of the building up of one another. Repetition also occurs in δίδωμι, repeated in c4 (δίδοτε) and c6.3 (δῶ). The imperative (δίδοτε) is used in the negative context as an exhortation of *not giving* the devil a foothold or an opportunity, while the subjunctive (δῶ) exhorts to *give* grace to those hearing one's beneficial words in the positive context. The ἀγαθός is repeated in c5.2 and c6.2. The instances of parallelism are: (1) the ἀγαθός appearing in c5.2 and c6.2 is in parallel with the words indicating bad character traits, i.e., κλεπτέτω ("to steal") in c5.1 and σαπρός ("unwholesome") in c6.1, respectively; and (2) the words portraying opposite characters are presented in parallel in c8 and c9. All evil character traits in c8, πικρία, θυμός, ὀργή, κραυγή,

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<sup>136</sup> E.g., Bruce, *Ephesians*, 359-365; Thileman, *Ephesians*, 309; Arnold, *Ephesians*, 298-299.

and βλασφημία, are in parallel with the good character traits in c9, χρηστοί, εὐσπλαγχοί, and χαριζόμενοι.

Since c6 is more dominant in diversity and frequency of the features than c5 or c9, it is suggested as the peak. The suggested peak substantially corresponds to the main theme: using the tongue properly. Therefore, the main theme is proposed as the main purpose of P11 with a strong support of the peak.

#### **E. Eph 5:1-14 (P12)**

The main purpose of P12, inferred from its main theme (i.e., becoming God-imitators), is to encourage the recipients to become Christ-believers bearing God's characteristics. These divine attributes are exhibited in love, holiness, goodness, righteousness, and truth. Like P10 and P11, P12 is also best understood as a practical way to achieve the purpose of Eph 4:7-16 due to its inferential connection to the previous paragraphs (4:17-4:32). For the development of the mature body of Christ with individual Christlikeness, those attributes are inevitable.

Literary features for peak(s) include repetition and parallelism. The instances of repetition are: (1) γίνομαι in the imperative (c1, c8) and participle (c14); (2) the language of "love": ἀγαπητά (c1), ἀγάπη (c2), and ἠγάπησεν (c2); (3) περιπατεῖτε in c2 and c10; (4) ὡς τέκνα plus a qualifying element in c1 and c10; (5) σκότος, the antonym of φῶς, in c9 and c13; (6) the language of "light," φῶς and φανερώ, presented in c9, c10, c11, c15 (2x), and c16 (2x); and (7) ἐλέγχω in c13 and c15. The instances of parallelism are found in c3 and c6: (1) πορνεία and πόρνος, (2) ἀκαθαρσία and ἀκάθαρτος, and (3) πλεονεξία and πλεονέκτης. The words in c3 are in parallel with the words in c6 in the form of noun-person.

Since c1, c2, c3, c6, c10, and c15 are slightly more dominant than c9, c13, or c16 in terms of frequency (3x) of the features occurring with one feature each, they are suggested as the peak. The suggested peak perfectly squares with the main theme (i.e., becoming God-imitators), since it contains c1, the controlling proposition. Therefore, the main theme is proposed as the main purpose of P12 with a very strong support of the peak while leaving c9, c13, and c16 as good candidates. This signifies the significance of S1 because all colons comprising S1 (i.e., c1 and c2) are suggested as the peak.

#### **F. Eph 5:15-20 (P13)**

The main purpose of P13, inferred from its main theme (i.e., the wise walk), is to exhort the recipients to live wisely. Exhortations of redeeming the time (c2), comprehending the Lord's

will (c4), and being filled with the Spirit (c6) are specific ways to lead a wise life. Due to P13's inferential relationship to the previous paragraphs (4:7-5:14), all these exhortations are also a practical way to accomplish the purpose of Eph 4:7-16 as well as to imitate God (5:1-14). To reach the stature of Christ's fullness (4:13), the recipients need to be equipped with God's characteristics, i.e., love, holiness, goodness, righteousness, and truth (5:1-14). For the equipping, they must be filled with the Spirit and understand the Lord's will. That is, a Spirit-filled, wise living leads them to be God-imitators and Christlike members of the church.

Literary features for peak(s) include parallelism. Parallelism appears in a combination of the particle-conjunction *μή...ἀλλά*, thus expressing negative-positive exhortations: (1) *μή ὡς ἄσοφοι* and *ἀλλ' ὡς σοφοί* in c1: wise and unwise people are in stark contrast; (2) *μή γίνεσθε ἄφρονες* (c3) and *ἀλλά συνίετε τί τὸ θέλημα τοῦ κυρίου* (c4): the imagery of an unwise and wise living is portrayed, respectively; and (3) *μή μεθύσκεσθε οἴνῳ* (c5.1) and *ἀλλὰ πληροῦσθε ἐν πνεύματι* (c6): the imagery of an unwise and wise living is portrayed, respectively.

For peak(s) of P13, c1 is more dominant than a pair of c3-c4 or of c5-c6, since its parallelism is expressed in two positions: particle-conjunction and adjective-adjective. Thus, c1 is projected as the peak. Since the peak squares well with the main theme (i.e., the wise walk), the main theme is proposed as the main purpose of P13 with a very strong support of the peak.

### **G. Eph 5:21-33 (P14)**

The main purpose of P14 is inferred from its dominant theme (i.e., husbands' love for their wives as holy and glorious which reflects Christ's love for the church as holy and glorious). The purpose is to urge husbands to love their wives just as Christ loved the church for presenting to himself the glorious church, holy and blameless, as his bride,<sup>137</sup> and to let them know that their love for their wives is the same in essence as Christ's love for the church (as indicated in the "great" mystery). An auxiliary purpose is an exhortation for the wives to submit to their husbands as the church submits to Christ. Likewise, wives should know that their submission is essentially the same as the church's submission to Christ her head.

Literary features for peak(s) are change of pace, repetition, and parallelism. Change of pace is clearly observed in c5 because its CU are lengthier than that of c4 (or any

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<sup>137</sup> Cf. Rev 19:7.

preceding colons). The transition of pace from the shorter c1-c4 to the longer c5 (then shifted back to the smaller ones in the rest of the colon structure) is explained by the exhortation for husbands to love their wives (c5.1): (1) the *comparison* of husbands' love for their wives to Christ's love for the church (c5.2-c5.3); (2) the *purpose* of Christ's love for the church (c5.4); (3) the *means* for loving the church (c5.5); and (4) the *goal* of Christ's love for the church (c5.6-c5.11).<sup>138</sup> A big positive shift in pace in c5 highlights the significance of the husbands' love for their wives. Strikingly, however, the importance of the exhortation of c5 is demonstrated in c14, where the basis of the husbands' love is presented: *Christ's love for the church*. This basis stems from a proposition that the church is one unified body of Christ between Jews and Gentiles. The basis explains likewise the union of the "one body" between husbands and their wives as the great mystery.

Besides other instances aforementioned (Section 2), repetition appears in c5.2 and c9.2: *καθώς και ὁ Χριστὸς τὴν ἐκκλησίαν*. The expression in c5.2 (rendered "as Christ also loved (*ἠγάπησεν*) the church") reinforces the central role of Christ as the model of love that the Ephesian believers are to follow, as presented in c2.2 of P12, with the only exception being a different object (*ἡμᾶς*). The expression in c9.2 ("as Christ also (nourishes and cherishes) the church")<sup>139</sup> emphasizes the significance of Christ as the model of a good teacher and a caring father. This reminds the recipients of "pastors-teachers" in c5.5 of P9 due to their common characteristics of "rearing up in love."

Parallelism is identified in c2.1 and c2.2, where wives' submission to their husbands (c2.1) is likened (*ὡς*) to wives' submission to Christ (c2.2). The grammatical construction of c2.1 and c2.2 is basically the same, comprising the subject (*αἱ γυναῖκες*) and the indirect object (*τοῖς ἰδίοις ἀνδράσιν*, c2.1; *τῷ κυρίῳ*, c2.2). A second instance appears in c4.1 and c4.2, introduced by *ὡς* and *οὕτως*, respectively, and share the same grammatical construction (subject – verb – indirect object). The church's natural submission to Christ, her head, is likened to wives' exhorted submission to their husbands. A third instance occurs in c5.1 and c5.2, sharing the same construction (subject – verb – object). A comparison is performed through *καθώς*: whereas Christ's love for the church is presented as a good example in c5.2, husbands' love for their wives is commanded in c5.1. A fourth instance appears in c9.1 and

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<sup>138</sup> *Love* is the intention of the act of presenting (or bringing) the church or wife, while *holiness* is the goal of that act. As Fowl (*Ephesians*, 190) argues, the idea of c5.6 reminds the recipients that "Christ...establishes and ensures the church's holiness."

<sup>139</sup> The verbs omitted are *ἐκτρέφει και θάλπει* as in c9.1.

c9.2: a comparison (through *καθώς*) of two assertions. The husband's natural nurturing of his own flesh (c9.1) is likened to Christ's nurturing of the church (c9.2).

Therefore, since c5 is more dominant in terms of the diversity of features (three) than c9 (two), c5 is projected as the peak (and c9 as a good candidate). The suggested peak squares very well with, thus corresponds soundly to, the main theme: husbands' love for their wives as holy and glorious. The significance of S3 is thus identified by the peak suggested (c5) and a good candidate, c9. Consequently, the main theme is proposed as the main purpose of P14 with a very strong support of the peak.

#### **H. Eph 6:1-4 (P15)**

The main purpose of P15, inferred from its dominant theme (i.e., the obedience-nourishment relationship between children and parents), is to exhort children to obey their parents in the Lord, and to exhort parents to nourish their children in the Lord. The headship of Christ their Lord in the church is naturally projected to his headship in the home.

Literary features for peak(s) include repetition and change of pace. Repetition appears in c1.1 and c4, *ἐν* plus *κύριος*. Due to a big positive shift from c1 change of pace occurs in c2, where the exhortation of honoring their parents is further explained concerning God's commandment and promise (c2.2), including the purpose of the exhortation (c2.3-c2.4). Thus, c1, c2, and c4 are projected as the peak. The suggested peak fits perfectly the main theme (i.e., the obedience-nourishment relationship between children and parents). Therefore, the main theme is proposed as the main purpose with a very strong support of the peak.

#### **I. Eph 6:5-9 (P16)**

The main purpose of P16, inferred from its dominant theme (i.e., the obedience-respect relationship between slaves and masters), is to exhort slaves to obey their masters, and to exhort masters to treat their slaves with respect. Slaves, modelled after their obedience to Christ, are to obey their masters, while masters are to respect their slaves as they know the will<sup>140</sup> of their common, heavenly Master.

Literary features for peak(s) include repetition and change of pace. Repetition appears in c1.4 (*ὡς τῷ Χριστῷ*) and c2.2 (*ὡς τῷ κυρίῳ*) in that Christ refers to the Lord as

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<sup>140</sup> Cf. 5:17b.

Eph 1:3 (*κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*) indicates. Change of pace occurs in c1 due to a big positive shift from the last colon of 6:1-4 and the shifted, shorter size of CU of c2-c7. The hortatory instruction of how to obey their human masters is described in detail for the benefit of slaves regarding manner (c1.2), means (c1.3), and comparison (c1.4-c1.7). Thus, since c1 is more dominant c1 is suggested as the peak. The suggested peak explains well part of the main theme (i.e., the obedience-respect relationship between slaves and masters). Therefore, the main theme is proposed as the main purpose with a good support of the peak.

#### **J. Eph 6:10-20 (P17)**

The main purpose of P17, inferred from its dominant theme (i.e., standing firm, wearing the full armor of God, in readiness for spiritual warfare), is to exhort the recipients to stand firm wearing the full armor of God so that they would be victorious in spiritual warfare. To the recipients who are to live a Christ-shaped life (4:17-24), with the right use of the tongue (4:25-32), with God's characteristics (5:1-14), with wisdom (5:15-5:20), and with mutual ordered-relationship submission (5:21-6:9) a conclusive exhortation emphasizes believers' complete readiness to stand firm, equipped with God's full armor, which will withstand the evil powers. This final conclusion is so crucial because without spiritual victory against the devil the establishment of the perfect body of Christ with perfect Christ-believers will never come to a reality. Conversely speaking, the perfection of the body of Christ and each believer is attested by victory in spiritual warfare (just as Christ is victorious).

Literary features for peak(s) include change of pace, repetition, parallelism, and synonyms. Change of pace occurs in c5, since the length of its CU is changed substantially from that of c4 (or any of preceding colons). This phenomenon implies the relative importance of c5, i.e., the exhortation of standing firm (*στῆτε*) and the specific means with which they should stand firm (i.e., truth, righteousness, gospel of peace, and faith). The instances of repetition (aforementioned) are: (1) the *ἵστημι* occurring in the infinitive (*στῆναι*) in c2.2 and c4.3 and in the imperative (*στῆτε*) in c5.1; (2) the *δύναμαι* occurring in the infinitive (*δύνασθαι*) in c2.2, the subjunctive (*δυνηθῆτε*) in c4.2, and the indicative (*δυνήσεσθε*) in c5.6; and (3) the phrase *τὴν πανοπλίαν τοῦ θεοῦ* occurring in c2.1 and c4.1. Parallelism appears in c3, where five noun phrases are introduced by the expression, *οὐκ... πρὸς... ἀλλὰ πρὸς*. Synonyms appears in c1, *ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ* ("in his mighty power"): *κράτει* ("power") and *ἰσχύος* ("might").

Thus, since c5 is dominant in terms of the diversity of features (two), it is suggested as the peak; and c2 and c4 as good candidates for the peak because they exhibit multiple occurrences in repetition. The suggested peak fits well with, thus corresponds soundly to, the main theme: standing firm, wearing the full armor of God, in readiness for spiritual warfare. Therefore, the main theme is proposed as the main purpose of P17 with a strong support of peak. If c2 and c4 could also be chosen for the peak, the peak (c2, c4, and c5) very strongly supports their correspondence to the main theme. Note that all these colons contain the verb, “to stand (firm)” (ἵστημι), which is the key term of P17.

#### K. Eph 6:21-24 (P18)

The main purpose of P18, inferred from its dominant theme (i.e., the reason for sending Tychicus), is to inform the recipients of the reason for sending Tychicus. A literary feature for peak(s) discerned is repetition, which appears in the terms sharing similar semantic fields (“to know”): εἰδῆτε (c1.1), γνωρίσει (c1.2), and γνῶτε (c2.2). Repetition also appears in a cognate noun ἀγάπη (c3.1) and verb ἀγαπάω (c4.1). Since c1 has more occurrences of repetition, it is slightly more dominant. Thus, c1 is suggested as the peak. Soundly explaining the main theme, the suggested peak corresponds to the main theme (i.e., the reason for sending Tychicus). Therefore, the main theme is proposed as the main purpose with a strong support of the peak.

#### 4. Summary

1. The summarized points #1 and #2 of the previous chapter are applied here as well, except for the range of the passages, 4:1-6:24.
2. A summary of a micro-level colon analysis of Eph 4:1-6:24 is as follows:<sup>141</sup>

P	Colon structure				Main theme	Main purpose	Peak <sup>142</sup>	Support of peak
	S1	S2	S3	S4				
8	<b>c1</b>	<b>c2</b>			Walking worthily of the calling, particularly in oneness (c1)	To exhort the recipients to live their life fit for the calling,	c1	Very strong
		<b>c3</b>						
		<b>c4</b>						
		<b>c5</b>						
		<b>c6</b>						

<sup>141</sup> See fn162 (Chapter 4).

<sup>142</sup> See fn163 (Chapter 4).

						particularly in oneness		
9	<b>c1</b>	<b>c5</b>			Constructing the perfect body of Christ and the attainment of Christ's perfection (c5, c7) with Christ's gifts (c1)	To teach the recipients the ultimate purpose and the goal of Christ's gifts	c5; plus c7	Very strong; Very strong
	<b>c2</b>	<b>c6</b>						
	<b>c3</b>	<b>c7</b>						
	<b>c4</b>							
10	<b>c1</b>	<b>c4</b>			Living a Christ-shaped life rather than a Gentile lifestyle (c4-c8, especially c6-c8)	To exhort the recipients to turn from Gentile living to a Christ-shaped life	c1, c4, c5, c6, c7, c8	Very strong
	<b>c2</b>	<b>c5</b>						
	<b>c3</b>	<b>c6</b>						
		<b>c7</b>						
		<b>c8</b>						
11	<b>c1</b>	<b>c8</b>			Using the tongue rightly for mutual edification (c1-c7, especially c1, c6)	To urge the recipients to use their tongue uprightly for mutual building up in the church	c6	Strong
	<b>c2</b>	<b>c9</b>						
	<b>c3</b>							
	<b>c4</b>							
	<b>c5</b>							
	<b>c6</b>							
	<b>c7</b>							
12	<b>c1</b>	<b>c3</b>	<b>c9</b>		Being imitators of God (particularly c1)	To encourage the recipients to have God's characteristics (i.e., love, holiness, goodness, righteousness, and truth)	c1, c2, c3, c6, c10, c15	Very strong
	<b>c2</b>	<b>c4</b>	<b>c10</b>					
		<b>c5</b>	<b>c11</b>					
		<b>c6</b>	<b>c12</b>					
		<b>c7</b>	<b>c13</b>					
		<b>c8</b>	<b>c14</b>					
			<b>c15</b>					
			<b>c16</b>					
		<b>c17</b>						
13	<b>c1</b>	<b>c5</b>			A wise walk (particularly c1)	To exhort the recipients to live wisely	c1	Very strong
	<b>c2</b>	<b>c6</b>						
	<b>c3</b>	<b>c7</b>						
	<b>c4</b>	<b>c8</b>						
		<b>c9</b>						
14	<b>c1</b>	<b>c2</b>	<b>c5</b>	<b>c15</b>	Husbands' love for their wives as holy and glorious (c5-c14, particularly c5)	To urge the husbands to love their wives as Christ loved the church for presenting the glorious church, holy and blameless, and to know that their love for their wives is	c5; plus c9	Very strong; Very strong
		<b>c3</b>	<b>c6</b>	<b>c16</b>				
		<b>c4</b>	<b>c7</b>					
			<b>c8</b>					
			<b>c9</b>					
			<b>c10</b>					
			<b>c11</b>					
			<b>c12</b>					
			<b>c13</b>					
			<b>c14</b>					

						identical to Christ's love for the church		
15	<b>c1</b>	c3			Obedience-nourishment relationship in the Lord between children and parents (c1, c4)	To exhort children to obey their parents in the Lord, and to exhort parents to nourish their children in the Lord	c1, c2, c4	Very strong
	c2	<b>c4</b>						
16	<b>c1</b>	<b>c4</b>			Obedience-respect relationship between slaves and masters (c1, c4)	To exhort slaves to obey their masters, and to exhort masters to treat their slaves with respect	c1	Good
	c2	c5						
	<b>c3</b>	c6						
		c7						
17	<b>c1</b>	<b>c2</b>	<b>c5</b>	c7	Standing firm wearing the full armor of God in readiness for spiritual warfare (c2, c4, c5-c6)	To exhort the recipients to stand firm wearing the full armor of God so that they may be victorious in spiritual warfare	c5; plus c2, c4	Strong; Very strong
		c3	<b>c6</b>	c8				
		<b>c4</b>		c9				
				c10				
18	<b>c1</b>	c3			Reason for sending Tychicus (c1-c2)	To inform the recipients of the reason for sending Tychicus	c1	Strong
	<b>c2</b>	c4						

3. All paragraphs (P8 and P10-P18) are thematically linked to P9. It is attested by thematically prominent features as well as by the main theme of each paragraph. Consequently, P9 whose significance lies in its thematic association with the previous paragraphs (1:3-3:21) as their convergence point functions as a “bridge” to the following paragraphs (4:17-6:20). Literary features suggesting peak(s) of each paragraph as well as its main theme enable the primary purpose of each paragraph to be identified. The primary purpose of most paragraphs is supported excellently (i.e., “strong” or “very strong”) by the colons more dominantly suggesting peak-indicating features.

## **Chapter 6: Overall Interpretation of Colon Analysis of Ephesians (Macro-level)**

Chapters 4 and 5 discussed a microanalysis of Ephesians using colon analysis and discourse features. Colon analysis was performed through the investigation of the internal structure of each paragraph. Its purpose was to propose the main purpose of each paragraph. The analysis focused on literary relationship among colons and sections. By tracing Paul's flow of thoughts and assessing the thematically prominent features of each paragraph, the analysis identified the main theme of each paragraph. Based on the main theme identified, the main purpose of each paragraph was inferred. The inference included the investigation of focal prominence, or peak, of each paragraph. The correspondence of the suggested peak to the main theme of each paragraph was then assessed. As the main theme identified was proposed as the main purpose of each paragraph, the results of the assessment of the correspondence determined the level of contribution of the peak with which the main theme is proposed as the high point of Paul's writing in each paragraph.

In this chapter a macroanalysis of Ephesians is performed. By exploring the internal structure of the whole of the discourse from a wider perspective, the analysis pays close attention to paragraph-to-paragraph examination to understand the discourse at the highest level (the discourse level). As mentioned earlier, for a more comprehensive investigation into the discourse, this study analyzes the discourse in a cyclic way, i.e., beginning from a macroanalysis, narrowing down to a microanalysis, then coming back to a macroanalysis. The difference between the macroanalysis of Chapter 3 and that of this chapter is that in Chapter 3 the main theme and purpose of the entire discourse was not proposed, while in this chapter it is proposed. Whereas Chapter 3 emphasizes the structural division of Ephesians and thus understands the discourse from a wider perspective, this chapter focuses on grasping the big picture of the discourse more comprehensively based on both a macroanalysis (Chapter 3) and a microanalysis (Chapters 4-5).

To briefly summarize the process of a macroanalysis, this study examines the overall thematic progression (Section 1.A) and suggests the main theme of the discourse (Section 1.B). This study then explores the thematically prominent features of the discourse (Section 1.C). It proposes the main theme of the best qualified paragraph elucidating its contribution to the overall thematic progression and its congruence to thematic prominence (Section 1.D). As the next step, to identify the primary purpose of Ephesians this study examines focally prominent features of the discourse and suggests the best candidate (paragraph) as the peak of the discourse (Section 2.A). The literary relationship of the suggested peak (paragraph)

with the proposed main theme and the overall thematic progression is examined (Section 2.B). Based on the results of the peak of the discourse and its literary relationship, this study then proposes the major purpose of the discourse (Section 2.C). To accomplish these processes, this study analyzes the interrelationship among paragraphs in the discourse.

## 1. Identifying the Main Theme of the Discourse of Ephesians

Identification of the main theme of the discourse necessitates several steps. Completion of each step leads to the final step: a proposal of the main theme of the discourse.

### A. Examination of the Overall Thematic Progression

#### i. P1 through P8

The investigation of the overall thematic progression of the discourse is primarily based on a macroanalysis (Chapter 3) and microanalysis (Chapters 4-5) of Ephesians. The theme of P1 (Eph 1:1-2) is Paul's salutation with a blessing of grace and peace upon the Ephesian believers, forming the Ephesian church. A unified theme of P2 (Eph 1:3-14) is the divine spiritual blessings lavished upon the recipients. P2 comprises five sub-themes, all sharing the theme: (1) praise of God (S1; 1:3); (2) blessings of God's choice for holiness and his pre-determination for sonship (S2; 1:4-6); (3) blessings provided through God's goodness (or favor), i.e., forgiveness of their sins, all wisdom and insight, and the mystery of his will (S3; 1:7-10); (4) blessing through God's pre-determination, i.e., they have become his heirs (S4; 1:11-12); and (5) blessing in accordance with their believing the gospel of salvation, i.e., the imprint on them with the Holy Spirit of promise (S5; 1:13-14). All four sub-themes representing God's blessings (2-5) offer the reasons why God is to be praised (the theme of S1). A poetic writing style of the discourse as in the phrase *εἰς<sup>1</sup> ἔπαινον (τῆς) δόξης αὐτοῦ*, emphatically repeated in c3.5, c7.4, and c8.7, displays a signal for the structural and thematic significance of "God's glory." Although a unified theme in P2 is God's blessings for the

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<sup>1</sup> The preposition *εἰς* in the phrase *εἰς ἔπαινον δόξης αὐτοῦ* is usually interpreted as the purpose ("for," "to") or result ("so that we can/may"). However, another possible rendering is "in(to)," denoting sphere. With this rendering, it may be that the Ephesian believers become the object of praise in God's glory. They enter into (*εἰς*) the realm of the praise of God's glory. They are the beneficiaries of the praise of God's glory. God praises his holy people with his glory. Another explanation is that the genitive *δόξης* is interpreted as a subjective genitive rather than an objective genitive. God's glory praises his people, which is a poetic expression. Thus, these interpretations reflect a poetic manifestation of God or his glory for his people.

recipients, a motif of *God's glory* plays an important role in developing the overall thematic progression of the discourse due to the obvious poetic emphasis of the phrase identified.

The main theme of P2, divine blessings, help the recipients to know God better and realize the identity of Christ, which is the dominant theme of P3 (1:15-23). The two facets of the theme fill P3 after a short discourse of thanksgiving (S1). Knowing God better is conspicuous in S2, while S3 is characterized by Christ's headship. "Knowing God" denotes understanding his calling, the rich glory of his inheritance among his people, and his immeasurable power. Based on the context (particularly c5-c7) "God's calling" refers to his calling of his own people to the church and ministry (4:11-13) as well as to Christ. Since the Ephesian believers themselves are determined beforehand as God's inheritance or possession (as in P2, c7-c8), "God's inheritance among his people" is best viewed as the things God has provided to his own people, i.e., divine blessings (P2) and the assembly of God's people, i.e., the church (P3, c6-c7). "God's immeasurable power" refers to his power greatly revealed through the church and his people. The power of the full armor of God is revealed in the victories of the spiritual warfare that the church as a whole as well as each individual Christ-believer wages against the evil powers (P17). This is based on the context that God's full armor is given to the church and his people as the necessary protection on the evil day. Christ's headship (another facet of the theme) refers to (1) his headship over all creatures exhibited through his supremacy over them all and as the victor enthroned, and (2) his headship of the church with sovereign reign. In association with this dominant theme, a motif of "the church" is introduced as "the body of Christ" and as the realm in which Christ's fullness resides. In the church God's calling, inheritance, and power (S2) and Christ's headship (S3) converge.

The themes of the blessing of grace and peace for God's holy people constituting the church in Ephesus (P1), God's blessings poured upon his people in the church (P2), and the knowledge of God and the identity of Christ (particularly regarding the church; P3) enable *the church* to emerge as a significant motif. The motif continues in P4 (2:1-10) and P5 (2:11-22) by emphasizing the status and identity of the Ephesian believers, a main constituent of the Ephesian church. Both paragraphs describe the magnificent facets that the surpassing riches of God's grace working in Christ bring about with reference to God's holy people and the church. Whereas a unified theme of P4 is the ontological status change of the recipients (i.e., transformed being), P5 is controlled by a theme of a new identity of the recipients being built as the church (a holy temple) and God's dwelling. In P5 one unified body created in Christ comprises God's saved, holy people (Gentile and Jewish believers). The body, the church, is created in Christ, their cornerstone, and is built on the foundation of

the apostles and prophets. In the Spirit each member of the body is accessible to the Father. Due to the literary association between one body (ἐν ἐνὶ σώματι, c3.8), which refers to one new man (ἕνα καινὸν ἄνθρωπον, c3.6), in S2 and the church, “the whole building”<sup>2</sup> (πᾶσα οἰκοδομή, c9.1), in S3 based on the new identity conferred on God’s people (S1 and S2), the newly created body of Christ out of Gentiles and Jews illustrates the unified theme of P5: a new identity of the recipients being built as a holy temple (the church) and God’s dwelling. Thus, it is most logical that the thematic emphasis of P5 points to the Ephesian believers and the church as a whole rather than simply the identity and work of Jesus Christ, which is mainly stressed in S2 alone. This is because: (1) though a motif of “the work of Christ” or “one new man” is dominant in S2 (2:14-18), S1 (2:11-13) and S3 (2:19-22) emphasize the changed status of the Gentiles; (2) S2 supports and consolidates a conclusion of the changed status of the Gentiles (and their relationship with the church, Christ, God, and the Spirit) portrayed in S3; and (3) though S2 or S3 may be referred to as exposition, S3 is more prominent due to the dominance of its thematic focus: the new identity of God’s people constructed as the church, one body of Christ.

The theme of blessings for the Ephesian believers in the church (in P1 and P2) and the theme of the knowledge of God and the identity of Christ, particularly regarding the church (in P3), lead the thought flow into the theme of the ontological status change of the recipients in P4, followed by the theme of P5, which professes a new identity of the recipients being built as the church. Then through God’s grace given to Paul in P6 (3:1-13) a unified theme of the substantial role of the church along with that of the gospel stands out again. God’s grace is manifested through two facets of the theme: (1) the revelation<sup>3</sup> of the mystery of Christ *through the gospel*,<sup>4</sup> i.e., the recipients’ status change (S2; 3:2-7) made effective through the gospel in Christ (a theme especially manifested in P4 and P5); and (2) the manifestation of God’s wisdom *through the church* (S3; 3:8-13). The gospel has, as its contents, salvation (1:13), a crucial function of the church effected by God in Christ for his people (P4), and peace (e.g., 2:14-15, 17), a heavenly blessing for God’s people in the

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<sup>2</sup> This metaphorical phrase refers to the church, since the immediate context (2:19-22) connotes that the whole building comprises God, Christ’s apostles and prophets, Christ, and the Spirit as well as God’s people.

<sup>3</sup> Or proclamation (3:8). While the term ἀποκάλυψις in 3:3 functions as the means by which the mystery of Christ is revealed to Paul, the same term appearing in P3 (1:17) serves along with wisdom (σοφία) as the key means to know God intimately and ultimately the church. The ἀποκάλυψις, hence, is a substantial element in Ephesians to understand God, Christ, and the church.

<sup>4</sup> In the sense that the mystery of the gospel (6:19) – presumably the same notion as “the mystery of Christ” (3:4) – is proclaimed through the holy apostles, prophets, and God’s people in *the church* (6:19; cf. 3:5).

church (1:2). The gospel is the word of (the) truth (1:13), the good news of God proclaimed through the church (6:19). In the same vein in S2 of P6 (3:2-7) the gospel, manifest through the ministry of the church (4:11), functions as the key “means” (c4.3) to disclosing the mystery of Christ. The mystery denotes the transformed being of the Gentiles as co-heirs with Jewish believers, co-members of the church, and co-participants of God’s promise (c4). This content delivers the same concepts as instructed in S3 of P5 (2:19-22), except the last item. The repeated items signal, respectively, the importance of oneness of Gentile believers with fellow Jewish believers as God’s inheritance/possession and their sharing of the same body of Christ. Christ, whose mystery is revealed to God’s holy apostles and prophets, serves in P6 as the key “realm” (c4.2) in which his mystery has an effect. The role of the church is expressed in S3 in light of God’s wisdom.<sup>5</sup> To reveal God’s manifold wisdom to the heavenly beings is the purpose of proclaiming, and enlightening everyone with, the mystery of Christ and the riches of Christ. Thus, as the main agent of revelation the church is key to proclaiming God’s wise insights to the angelic beings. The church, the body of Christ (as in P3), is the dwelling of God’s wisdom. Accordingly, the themes of the ontological status change of the recipients (P4) and their transformed identity constructed as the church (P5) filter into the theme of God’s grace revealed through the role of the church and the gospel (P6).

The theme of P6, God’s grace exhibited through the role of the gospel and the church, is followed by the theme of spiritual attainment of the recipients in terms of Christ’s indwelling and love, and spiritual perfection, in P7 (3:14-21), Paul’s intercessory prayer. What Paul yearns for them in S1 (3:14-19) is threefold: (1) that their hearts would be Christ’s dwelling (c2.6-c2.8); (2) they would comprehend Christ’s indescribable love (c3.2-c3.4); and (3) they would be filled with God’s fullness (c4; cf. 1:23). A startling point is captured in S2 (doxology), where the church is emphasized. The unusual word order of the two nouns (ἐκκλησία καὶ...Χριστῷ, c6.2-c6.3) followed by the preposition of sphere (ἐν) indicates that the Father’s glory be effused in the church and in Christ Jesus, the head of the church (4:15). Although the theme of P7 is not directly inferred from S2, the basis for the recipients’ spiritual attainment, i.e., glory (δόξα) and power (δύναμις),<sup>6</sup> dominates the content of S2. The motif of glory and

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<sup>5</sup> The beneficiaries of σοφία here and P3 (1:17) are, respectively, the heavenly beings (as well as believers in the church) and believers in the church. The purpose of the endowment of God’s wisdom in both contexts makes better sense of the characteristics of God and the nature of the church.

<sup>6</sup> As in c2.2 (“according to the riches of his glory”), c2.3 (“to be strengthened with power”), and c3.2 (“that you may have power to comprehend”).

of power links Paul's prayer of S1 (c2-c4) to that of S2 (c5-c6) in a way that the terms are introduced patterned after A (c2.2) – B (c2.3) – B' (c5.4) – A' (c6.1).

The themes of P6 (i.e., God's grace revealed through the role of the gospel and the church) and P7 (i.e., the spiritual attainment of the Ephesian believers) move forward to the theme of the walk worthy of the calling, particularly in oneness in P8 (4:1-6). Whereas a motif of "the walk worthy of the calling" dominates S1 (4:1-3), a motif of "the oneness of the church"<sup>7</sup> controls S2 (4:4-6), written in a succinct, poetic style. "The unity of the Spirit" (c1.9) in S1 is expanded to the oneness of the church in S2, in order to expound that all church members must maintain the oneness of the church as they preserve the oneness the Spirit effects. As the recipients are exhorted *to be eager to preserve* the oneness of the Spirit (*means*), so they are exhorted to walk worthily of their calling while preserving the oneness of the church. Thus, S2 is best viewed as an expository statement concerning oneness, and as a supporting section for S1 to further clarify the oneness that the recipients ought to preserve.

## ii. P9 and its relationship to all previous paragraphs

The theme of the walk worthy of the calling (particularly in oneness) in P8 is then progressed to the theme of the construction of the Christ-filled (or perfect) body of Christ (the church) and the attainment of Christ's fullness (or perfection) through the use of Christ's gifts in P9. This is based on the theme of S1 (4:7-10), Christ's gifts bestowed on each believer in the church, and that of S2 (4:11-16), the ultimate purpose and the goal of the gifts. Note that P9 is *climactic*. It serves as the *culmination* of all previous paragraphs, since in P9 all dominant themes of previous paragraphs are thematically interwoven, thus semantically enabling the key point of P9 to be comprehensible. Therefore, based on the significance of P9 due to its thematic association with those paragraphs, a crucial insight this study claims and provides logical bases for is that from a thematic development standpoint P9 functions as the *convergence point* of all previous paragraphs. They all function as a prerequisite of P9 whether as knowledge (P1, P2, P3, and P6), a basis (P4, P5, and P8), or motivation (P7).

Some important points in the literary relationship between P9 and P2-P8 are as follows:

- a. From the standpoint of divine provision, S1 of P9 (4:7-10), particularly c1, "By God's grace Christ's gift was given proportionately in its measure to each believer," and S2 (4:11-16), especially Christ's distribution of the duties/roles to

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<sup>7</sup> In the sense that the church includes all six other items as her constituents.

them necessary for building up the perfect church (c5.1-c5.12), recall the dominant theme of P2 (the heavenly blessings given to God’s people in the church) and P3 (Christ’s identity in the church). What is needed for the church, particularly for her members, is already *given* in P2 (every spiritual blessing, c1-c8) and P3 (a spirit of wisdom and revelation, c2; Christ, c6-c7). The purpose of the blessing of God’s choice of the believers (c2) in P2 (i.e., *holiness*) upholds P2’s thematic link to the main theme of P9, since it corresponds to the ultimate purpose and the goal of Christ’s gifts, i.e., attaining individual *perfection* and building up the *perfect* church (c5).<sup>8</sup> Moreover, the reason for using “us,” the church members (c1.2), in P2 rather than “the church” (1:22b) in describing God-lavished blessings probably accords with the significance of the role of each church member (“each one of us,” c1.1) in P9, i.e., inclusiveness, in describing Christ’s gifts while not putting aside the corporate aspect of the church.

- b. What the believers have received in P3 as well as in P2 is generally conducive to vitalizing their life in church community, since the purpose of giving a spirit of wisdom and revelation in P3 leads them to know God better, specifically his calling, his inheritance, and his power (c3), and God’s giving of Christ to the church enables the recipients to realize his identity regarding the church (i.e., the head) and all things (i.e., the exalted Lord of all). What they have received in P9, on the other hand, is conducive to making the church and her members complete along with what are already given to them. Those gifts are applied in fully qualifying each church member to serve one another through church ministry for constructing the body of Christ to be whole and unblemished while they are growing as a unified whole in faith and knowledge and ultimately becoming Christ-like mature believers.
- c. The unified themes of P4 (the ontological status change of the recipients) and of P5 (a new identity of the recipients being built as a holy temple (the church) and God’s dwelling) form the basis of S2 of P9 due to the thematically associated contents: (1) the complete qualifying of God’s holy people for the work of ministry which seeks building up the perfect body of Christ (c5.6-c5.12); (2) the maintenance of the exodus from a stage of spiritual infants (c6); and (3) the

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<sup>8</sup> Both *holiness* (*ἅγιος* and *ἄμωμος*) and *perfection* (*τέλειος*) have similar semantic domains since the former denotes “holy in the sense of superior moral qualities” (*ἅγιος*) and “morally blameless” or “faultless” (*ἄμωμος*), while the latter, “perfect in the sense of not lacking any moral quality” or “without defect,” respectively. Louw and Nida, *Greek-English Lexicon* §88.24, 88.34, 88.36; Liddell-Scott, *Greek Lexicon* (Abridged; Bibleworks 9) §42280.

construction of the perfect body of Christ (c5.8, c5.11-c5.12) and the recipients' spiritual growth in light of maturity (c5.10-c5.12, c7).

- d. The theme of S2 of P9 recalls P4, particularly S3 (2:8-10). What the recipients ought to do to build up the mature body of Christ is to do the *good works*, i.e., edifying fellow church members and building up the body of Christ as a whole and to keep *walking* in doing them. In P4, to do “the good works” (ἔργοις ἀγαθοῖς) and “walk in those good works” (ἐν αὐτοῖς περιπατήσωμεν) is the purpose of the recipients' being saved by God's grace.
- e. The thematic association of the main theme of P5 (a transformed identity of the Gentile believers being built as a holy temple and God's dwelling) with the main theme of P9 (the ultimate purpose and the goal of Christ's gifts) lies specifically in the construction of the body of Christ toward perfection/maturity along with individual believers' growth toward perfection/maturity (c5-c7). This mirrors a main proposition (c9) of P5, that the whole building (the church) is in the process of growth into a holy temple (the church). Furthermore, the significant role of apostles and prophets as well as Christ in P5 (c8) is reflected in P9: Christ is the sole provider of the gifts for the construction of the perfect body of Christ (c1, c5), whereas apostles and prophets are perhaps the two most important<sup>9</sup> gifts of duties/roles given to each believer in the church (c5.2-c5.3).<sup>10</sup>
- f. The main theme of P6 (the mystery of Christ and the wisdom of God) is linked to that of P9, since the mystery of Christ revealed through the gospel to God's holy apostles and prophets (c3-c4, P6) is what the church is to proclaim and teach through the ministry of apostles, prophets, evangelists, and pastors and teachers (c5, P9). Besides, it is likely that the manifold wisdom of God,<sup>11</sup> whose revelation to the heavenly beings through the church is the purpose of the proclamation of the mystery of Christ (c7, P6), is expected not only to keep every church member from being deceived (c6, P9) but also to promote growth within the body of Christ toward perfection (c5, c7, P9) by enabling the body to know the Son of God more deeply (c5.10, P9).
- g. The dominant theme of P7 (the spiritual attainment of the recipients in light of Christ's indwelling and love, and spiritual perfection) provides P9 with a strong

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<sup>9</sup> Based on the word order in the object (c5.2-c5.5) of ἔδωκεν (c5.1).

<sup>10</sup> Fowl (*Ephesians*, 141) notes, “In 2:20 and 3:5 Paul has already introduced apostles and prophets as central figures in the building of the church.”

<sup>11</sup> Along with a spirit of wisdom (P3).

motivation to accomplish the recipients' spiritual growth toward perfection or Christ's fullness (c5.6-c5.12), their transformed life leaving their spiritual childhood (c6), and their spiritual maturity in love (c7).

- h. The unified theme of P8, the walk<sup>12</sup> worthy of the calling, particularly in oneness,<sup>13</sup> is essential for the construction of the perfect body of Christ (P9). To accomplish individual-level and corporate-level perfection, the recipients need to live according to one hope of their own calling (c5, c7) and in oneness (c5.9-c5.10, c7). Rather than continuing the emphasis of the oneness of the church (or the oneness of the Spirit in the church) in P9, the exhortation to walk conforming to their calling in P8 demonstrates what "the hope of his calling" (c3.3, P3) refers to in P9.<sup>14</sup> Thus, the exhortation of P8 gives shape to "the hope of his calling," Paul's first prayer request for a deeper knowledge of God (one part of the main theme). Using a chiasm of κλήσεως – ἐκλήθητε – ἐκλήθητε – κλήσεως (c1-c2) and the noun ἐλπὶς (c2), P8 passes on to P9 its clear focus of the call and a reminder of the hope, which is the natural consequence of God's calling (c3, P3) and from which the recipients' former identity is formed (i.e., "hopeless" strangers, c1, P5). P9 then demonstrates what the exhorted walk of life is all about in light of the calling (and the recall of the hope). This life is not simply a privileged life of salvation which the children of wrath enjoy now as children of God, but it is also a promised, Spirit-sealed life for the holy people of God to build up the perfect body of Christ through exercising his gifts and supporting each other in love and

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<sup>12</sup> Understanding Ephesians as simply a combination of theological (Chapters 1-3) and ethical (Chapters 4-6) passages, and thus focusing on the term περιπατέω occurring in 4:1, 17; 5:2, 8, 15 for elucidating major thematic development (e.g., Hoehner, *Ephesians*, 500), exposes the limitation(s) in explaining why 6:10-20 lacks the term as well as the interpretation, particularly of 4:7-16 and 4:25-32, which are distinct paragraphs. For the lack of the term in 6:10-20 Hoehner answers that this is the only exception. Eph 4:25-32 presents not just living a new lifestyle of the new person (614) under the theme of "walk in holiness" (581). If this is true, why is 5:3-6(7) interpreted under the theme of "walk in love" (643) rather than "walk in holiness," though its content bears a similar nature with 4:25-32? Hoehner thinks "Ephesians contains more specific practical applications for daily life than any other NT book" (500). But his structure and thematic progression of the latter part of Ephesians fails because he is preoccupied with the simple division of Ephesians and περιπατέω.

<sup>13</sup> Several commentators (e.g., Hoehner, *Ephesians*, 501-579; Lincoln, *Ephesians*, 222-234) argue for the emphasis of "unity" rather than "the living worthy of their calling" and think that the motif is still dominant in 4:7-16. However, though it is true in S2 (4:4-6), it is not so overall because the motif of unity/oneness is an *expansion* (So Lincoln, *Ephesians*, 224-225) of part of the means with which Paul's exhortation of the walk should be complete, and oneness is poetically verbalized in S2. Yet Lincoln argues that unity is expanded also to 4:7-16, where "diversity is seen to contribute to unity." Though unity is present in 4:7-16, the motif does not play a controlling or dominant role in 4:7-16.

<sup>14</sup> Cf. Lincoln (*Ephesians*, 231) understands Chapters 1-3 as a whole as "a reminder of the significance and privileges of their calling as part of the Church."

truth as mature believers themselves. This point is also supported by the relationship between P2 and P9. The first “already given” blessing of choosing to be *holy* and *blameless* (c2, P2) is congruent with this life of, and the goal of, *perfection/maturity* in P9, not only individually but also corporately, because the terms share a similar semantic range.<sup>15</sup> The purpose of God’s blessing of choice thus confirms that this blessing is not restricted only to their salvation in light of change in status but goes beyond the changed status and directs toward perfection in spiritual growth. However, this perfection is not what the believers should strive to attain by their own efforts but what the Holy Spirit enables them to achieve by guaranteeing their eternal inheritance (c8, P2), leading them to the Father (c5, P5), helping them to be God’s dwelling (c10, P5), empowering their inner beings (c2, P7), and helping to preserve the oneness of the church (P8). Therefore, it is best to conclude that the focus of oneness in S2 of P8 (4:4-6) represents a basic need for the construction of the perfect body of Christ, and as a necessary solidarity with fellow believers for reaching spiritual perfection.

### iii. P9 and its relationship to all succeeding paragraphs

It is best to conclude that P9, as the culmination and the convergence point of all the preceding paragraphs, functions as a “bridge” discourse unit to the following paragraphs (4:17-6:20), which are filled with practical, moral exhortations.<sup>16</sup> This is because: (1) Paul’s exhortation at 4:1 (P8) does not pervade P9 due to the loss of its thematic unity with that of P8; (2) P9 is viewed as expository rather than hortatory (like P8) due to the dominant use of indicative verbs, though it is not completely void of the latter due to the presence of a few verbs in the subjunctive at 4:14 (ᾧμεν) and 4:15 (αὐξήσωμεν), possibly connoting an exhortative voice; and (3) the hortatory statement initiated at 4:1 is not resumed to a full extent until reaching P10 (4:17-24) and the following. Therefore, this study, providing another insight into the overall thematic progression, contends that P9 functions as the *objective* to which the inferential, thematic development of all succeeding paragraphs points. The practical life introduced in those paragraphs reflects a concomitant presentation of the life of God’s holy people in the perfect body of Christ. P10 (4:17-24) through P17 (6:10-20) concern the practical life the believers are exhorted to live for establishing the church as fully mature and directing each believer to grow spiritually toward Christ-like perfection. This

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<sup>15</sup> See fn8.

<sup>16</sup> So Arnold, *Ephesians*, 241.

study also argues that as a conclusive matter for establishing the perfect (thus glorious) church, P17, in particular, portrays the spiritual warfare for which they are strongly encouraged to be fully ready, to stand firm (to be victorious). The existence of the perfect church and fully mature Christ-believers demands their continual holy walk of life, namely, a Christ-filled (4:13), God-filled (3:19), and Spirit-filled (5:18) living, with the accomplishments of all the exhortations asked for in those paragraphs. Victory in the battle as a final aspect of such a holy and glorious life as indicated in Paul's last exhortation for the recipients is best viewed as an absolute necessity for securely building up the church as perfect (and glorious) and enabling church members to grow maturely up to the measure of Christ's fullness. This is because defeat in any spiritual battle would result in the deterioration of the spiritual health (well-being) of the church and her members. They may even fall back into a trap of being spiritual infants, made to waver by all kinds of evil and deception of the evil one (4:14), thus impeding their growth for perfection.

Some substantial points in the literary relationship between P9 and P10-P17 are as follows:

- a. P10 (4:17-24) whose main theme is living a Christ-shaped life rather than a Gentile lifestyle is inferentially linked to the main theme of P9 (the establishment of the perfect body of Christ). This linkage is accomplished by promoting the life the recipients should follow and diverting them from their former Gentile living. The Ephesian believers are exhorted to live apart from the way of Gentiles (the thematic focus of S1 of P10). They learned from Christ to live as new beings in God's image (the thematic focus of S2 of P10). Both aspects combined inferentially (*οὐν*) support the theme of P9. Since they are to establish the mature body of Christ they should no longer live like spiritual infants (S2; particularly c6, P9) or in a similar sense Gentiles (S1, P10). But just as a mature person speaks the truth and grows in every respect to the measure of Christ's fullness (S2; especially c5 and c7, P9), so they should live like mature people who put on the new self, adorned with the truth in Jesus (S2, P10).
- b. P11 (4:25-32) whose main theme is the proper use of the tongue for mutual edification is inferentially linked to the main theme of P9 due to its close links to the church duties/roles (c5.2-c5.5) and an exhortation of speaking the truth (c7.1). The theme of P10 is further developed in P11 in that the new lifestyle expected from the recipients is presented in detail in the latter. Instructions regarding the proper use of one's tongue are widespread throughout P11. This specific exhortation on Christ-shaped life recalls the contents of P9 because all the duties

with which each church member would be involved in their ministry use the tongue.<sup>17</sup> Whether he/she proclaims Christ's mystery (or the gospel) as an apostle does (c5.2), reveals God's will<sup>18</sup> as a prophet (c5.3) does, spreads the gospel as an evangelist (c5.4) does, or preaches the word of God or fosters<sup>19</sup> fellow believers as a pastor/teacher (c5.5) does, his/her messages or teachings are delivered using his/her own tongue. One's speech of the truth (c1, P11) is also included. As an opposite way of speaking the truth (c7.1, P9) the negative aspects of the use of the tongue (e.g., falsehood, sinning in anger, unwholesome speech, wrath, anger, clamor, and slander) are prevalent in P11, suggesting that they ought to be stopped.<sup>20</sup> Since the purpose of Christ's gifts for church members is ultimately to build each other up toward the perfect body of Christ (P9), the life encouraged in P11 functions as a prerequisite for that building-up. This is because by using their tongue uprightly in their speech they can lead a life of edifying others (c6; cf. c5 and c7, P9) in love (c9; cf. c7, P9) as well as in truth.

c. P12 (5:1-14) whose main theme is becoming God-imitators is inferentially associated with the theme of P9 in that both paragraphs present Christ as the model the recipients are exhorted to follow. The syntactical relationship of P12 to P11 is inferential (same as that of P11 to P10) as well as the semantic relationship due to the presence of a discourse marker (*οὕτως*). Following this inferential relationship upward up to P9 (i.e., P9 through P12), it is observed that P12 is also thematically linked to P9. The goal of the Christ-given gifts, i.e., each believer's (and the church's) reaching up to the measure of Christ's fullness (c5.12, P9), corresponds to the main theme of P12: living in love (S1), holiness (S2), and goodness, righteousness, and truth (S3), which are God's attributes. The inferential relationship shows that these divine characteristics which God-imitating believers are to cultivate (P12) are a prerequisite for their becoming Christ-filled, fully mature believers (P9). P12 thus encourages the recipients to imitate God by practicing love, holiness, goodness, righteousness, and truth for attaining Christ's fullness while constructing the perfect body of Christ.

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<sup>17</sup> Hamann ("Church," 126) explains: "all involving speaking the Word."

<sup>18</sup> Cf. c3, c6, and c7 of P2.

<sup>19</sup> Cf. c9, P14 (*ἐκτρέφω*, "nourish" and *θάλπω*, "cherish").

<sup>20</sup> Positive aspects are also presented: "Speak the truth" (c1).

- d. The main theme of P13 (5:15-20), the wise walk, is inferentially associated to the theme of P9 in that the exhortation of living as wise people (P13) squares well with the exhortation of ceasing to live as spiritual infants (P9). The literary relationship of P9 and its following paragraphs (up to P13) are overtly inferential based on discourse markers (i.e., *διό* and *οὖν*), and through a syntactical and semantic (thematic) relationship. P13 is thematically linked to P9 in light of a wise lifestyle, a common exhortation emerging from both paragraphs. Just as spiritual vacillation<sup>21</sup> (or even stagnation) as “infants” keeps the recipients from spiritually growing up to Christ’s full stature, so an “unwise” or a “foolish” living is detrimental to their God-imitating life. The exhortation of walking wisely is then a good guideline to one’s spiritual growth towards Christ-like perfection, far from the spiritual infants indulging in a Gentile lifestyle (P9).
- e. P14 (5:21-33) whose main theme is husbands’ love for their wives as *holy* (c5.4)<sup>22</sup> and *glorious* (c5.6)<sup>23</sup> is thematically associated to P9 in that both paragraphs characterize the role of Christ and the church. P14 as a practical exhortation for the marital relationship describes how to maintain the ordered-relationship submission among the household along with P15 and P16 so that the whole body of Christ may grow maturely and be securely established (P9). The impacts of the role of Christ and the church to forming the main theme of both paragraphs are significant. The ultimate purpose and the goal of the gifts conferred by *Christ to the body of Christ, the church*, is the main theme of P9. The body of Christ and Christ are presented again in P14 where husbands’ love is emphasized more due to the astonishing, “great” mystery. What stands out is *Christ’s* love for *the church* for presenting the holy, glorious church, whose true nature is understood in husbands’ love for their wives for making them holy and glorious. Both paragraphs confirm Christ’s headship in the church (c2, P14; c7, P9) and that the church is his body (c2-c3, P14; c5, P9).<sup>24</sup> In essence Christ’s love for the church, his body, is identical to husbands’ love for their wives (S3,

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<sup>21</sup> This interpretation is based on an integrated interpretation of two participles (*κλυδωνιζόμενοι* and *περιφερόμενοι*) and their qualifying elements describing the state of *νήπιοι* (c6). Semantically, in Ephesians, this is best viewed as an expression contrary to *στῆναι* “to stand (firm)” in c4 and to *στῆτε* (“Stand!”) in c5 of P17.

<sup>22</sup> Purpose.

<sup>23</sup> Ultimate purpose.

<sup>24</sup> Christ is further introduced in P14 as “the Savior of the body” (c2).

P14). This revealed truth is grounded in the fact that Christ loves his own body, the church. Based on the truth, Paul encourages husbands to love their wives like their own bodies. Christ's love for the church (and husbands' love for their wives) inspires the church (and their wives) to be "glorious," holy and blameless (i.e., *perfection*), as in P14 (c5). In the same vein, in P9 Christ's gifts bestowed upon the church ultimately aim for the *perfection* of the church members until their transformed being is filled with Christ's *fullness* (c5).

- f. P15 (6:1-4) whose main theme is the obedience-nourishment relationship between children and parents is linked to P9 in that the instructions in P15 on how parents and their children should treat one another lays a foundation for building up one another in the body of Christ toward Christ-filled perfection (P9). P15 is thematically linked to P9 as a practical exhortation in a family relationship for the mature construction of the body of Christ. The literary association between the two is also buttressed by the observation that P15 is best viewed as linked to P14 semantically and structurally due to the shared exhortation of ordered-relationship submission at 5:21. The lack of conjunction between P14 and P15 and beginning their group-specific exhortations with a vocative noun at c2.1 (*αἱ γυναῖκες*) and c1.1 (*τὰ τέκνα*), respectively, implies that P15 is in parallel to P14. Group-specific exhortations of love and submission, respectively, for Christ/husbands and the church/wives are in parallel to group-specific exhortations of obedience and nourishment in P15, respectively, for children and their parents. The phrase "in the Lord" in both sections of P15 is stressed. The responsibilities between children and parents are interpreted not by their biological relationship but at the spiritual level, i.e., based on the training and instruction taught by the head of the church, the Lord Christ.
- g. P16 (6:5-9) whose main theme is the obedience-respect relationship between slaves and masters is linked to P9 in that the instructions in P16 on mutual relationship between slaves and their masters set a basis for building up one another in the body of Christ toward perfection (P9). P16, beginning also with a vocative noun (*οἱ δούλοι*), is best viewed as linked to P14 and P15 because P16 also shares the exhortation of ordered-relationship submission among the household. P16 continues the group-specific exhortations for slaves and masters. Thus, like P14 and P15, P16 is thematically associated with P9. Similar to the aim of the spiritual growth demanded of the recipients and the church as a whole

in P9 being Christ (c5), the standard of mutual treatment required to slaves and masters in P16 is Christ as S1 (6:5-8) and S2 (6:9) indicate.

- h. P17 (6:10-20), whose dominant theme is standing firm wearing the full armor of God in readiness for spiritual warfare, is thematically associated to P9 as the last exhortation for building up the perfect body of Christ. P17 serves as the final,<sup>25</sup> practical exhortation to fulfill the establishment of the perfect body of Christ because τοῦ λοιποῦ (“lastly,” “finally”) in S1 implies its position as the conclusive<sup>26</sup> instruction of all preceding hortative instructions (P8 and P10-P16). Besides, the “building up” (οἰκοδομή) of the body of Christ is considerably likened to “standing firm” (ἵστημι), wearing the full armor of God, in that both terms function as the ultimate purpose of divine provision, i.e., Christ’s gifts and God’s full armor in P9 and P17, respectively. Furthermore, both aims can be achieved by turning the recipients from *deceptions*, i.e., “craftiness of deceitful scheming” and “deceitful tactics,” respectively, in P9 (c6) and P17 (c2). As the aim of the spiritual growth required of the recipients in P9 is Christ (c5), so the source of the spiritual power required for the equipping of the recipients for spiritual warfare in P17 is Christ, the Lord (c1).
- i. P18 (6:21-24) whose dominant theme is the reason for sending Tychicus is thematically associated to P9 since both paragraphs emphasize spiritual vigilance and growth in love and truth. The thematic association between the two is based on the reason for sending Tychicus, namely, for their spiritual awareness (c1) and encouragement (c2), as S1 describes. P18 is thematically linked to P9 because spiritual awareness and encouragement are necessary so that the Ephesian believers may be spiritually vigilant and grow together in love and truth as in c6-c7 of P9.

## **B. Suggestion of the Main Theme of Ephesians**

Therefore, based on the discussion on the discourse of Ephesians at a macro-level, it is logical to conclude that P9 plays the most decisive role in developing the overall thematic progression. Consequently, the analysis suggests that the construction of the perfect body of

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<sup>25</sup> So Thomas Neufeld, *Put on the Armour of God* (Sheffield: SAP, 1997), 110.

<sup>26</sup> So Robert Wild, “The Warrior and the Prisoner: Some Reflections on Ephesians 6:10-20,” *CBQ* 46/2 (1984), 284.

Christ and the attainment of Christ's perfection through the use of Christ's gifts is the main theme of the discourse.

### C. Exploration of the Global, Thematically Prominent Features

The examination of thematic prominence in this study supports the projection of the main theme of the discourse. The focus of this examination lies in the discovery of *thematically prominent features* whose impacts are global/wide rather than local/narrow, called *global thematic prominence*. Thematically prominent features which globally influence the development of the overall thematic progression, based on a macroanalysis of the entire discourse, are not necessarily always dependent on the high frequency of words, phrases, or clauses. Those features are also observed in factors such as unnatural word order in clause structure and emphatic terms (e.g., redundancy or a grammatical position, usually located at the front of a colon construction). In the discourse of Ephesians, global thematic prominence mostly manifests itself in the repetition of cognates, including:<sup>27</sup> (1) δίδωμι and its cognate nouns, δωρεά and δῶρον (and δόμα); (2) οἰκοδομή and its cognate verbs, συνιοκοδομέω and ἐποικοδομέω;<sup>28</sup> (3) πλοῦτος and its cognate adjective πλούσιος; and (4) πληρόω and its cognate noun πλήρωμα.

The occurrences of δίδωμι and its cognate nouns δωρεά and δῶρον (and δόμα, “gift”) spread throughout the discourse (P3, P4, P6, P7, P9, P11, and P17), play an important role in developing the overall thematic progression of the discourse. Its subject or (implied) provider is in most cases God (P3, P4, P6, and P7) or Christ (P9). In P3, δίδωμι designates Christ's headship of the church, his body and the dwelling of his fullness, and of all creatures (c6, S3). This is vital for understanding P3 and its relationship to other paragraphs. The δίδωμι contributes to developing the theme of P3 that God, the origin of calling, inheritance, and power, is described as the sole provider of headship of Christ to the church (c6-c7, S3). The context (c5-c7) also implies the authority of the church, Christ's body: as a body is over the things that are under feet, so is the church over all things. With the role of God and the implied context, δίδωμι helps to link the theme of S2 (knowing God: his calling, inheritance, and power) and that of S3 (Christ's headship of the church and all things). The δίδωμι in c2

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<sup>27</sup> The prominent features showing prominence by repetition or emphasis only to specific paragraphs (i.e., local thematic prominence) are excluded here.

<sup>28</sup> The investigation on repetition focuses more on verbs and their cognates, as verbs – including participles – play a key role in forming propositional statements in colon structure, though other parts of speech are considered as well.

(S2) provides the basis for comprehending God, the theme of S2, by indicating that God is the provider of a spirit of wisdom and revelation while the recipients are its beneficiaries. In P4 the noun δῶρον (c10, S3) illuminates the main theme of P4 (i.e., the ontological status change of the recipients) by explaining a means through which the Christ-believers are saved, i.e., through faith as a gift from God. By confirming that it is God's grace that they are saved through faith, δῶρον helps to develop the thematic progression of P4. It thus sheds light on God, the grace giver to his people and the church; and this continues from P1.

All three instances of δίδωμι in P6 contribute to developing sub-themes of P6, thus helping to establish its main theme (i.e., God's grace revealed through the role of the gospel and the church). Its first two instances help to form the theme of S2 (the revelation of the mystery of Christ through the gospel), since God's grace conferred by the use of δίδωμι denotes, respectively, the revelation of the mystery (c2, S2) and the basis for becoming a servant of the gospel (with the presence of δωρεά; c5, S2). Its last instance helps in developing the theme of S3. God's grace expressed by δίδωμι announces its purpose, i.e., for proclaiming the mystery of Christ (c6, S3). The proclaimed mystery of Christ also presents its purpose: the revelation of God's wisdom through the church, the theme of S3. In P7 the occurrence of δίδωμι (c2, S1) partially contributes to establishing its main theme, i.e., the spiritual attainment of the recipients in terms of Christ's indwelling and love, and spiritual perfection. God's power desired to be given (δῶ) to the inner being of the recipients enables Christ's indwelling in their hearts.

All occurrences of δίδωμι in P9 greatly contribute to forming its main theme (i.e., the construction of the perfect body of Christ). Its appearances in c1 (with the occurrence of δωρεά; S1) and c5 (S2) describe the conferral of Christ's gifts on each believer in the church (Christ's gifts given in c5 is a concrete version of his grace in c1). The occurrences of δίδωμι in P9 thus furnish the discourse with a basis for fulfilling *the ultimate purpose and the goal of Christ's gifts given to them* (main theme). Its occurrence in c2 (S1) backs up the usage of δίδωμι in c1, main thrust of S1, by using δόμα (c2) sharing the same semantic domain as δωρεά. Accordingly, the occurrences of δίδωμι with δωρεά and δόμα directly contribute to establishing the theme of each section<sup>29</sup> and that of the paragraph.

The imperatival use of δίδωμι with a negative particle μηδέ in P11 (c4, S1) plays a supporting role for developing the theme of S1, i.e., practicing good conduct and setting

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<sup>29</sup> The theme of S1 is Christ's bestowal of gifts on each church member, and that of S2 is the ultimate purpose and the goal of Christ-given gifts.

aside bad habits, particularly concerning the appropriate use of the tongue. The *δίδωμι* (c4) forms a basis of a directive (c2), that they should not sin by using the tongue uprightly. Then c2 directly contributes to developing the theme of S1 and the main theme of the paragraph (i.e., the right use of the tongue). The use of *δίδωμι* in c6 (S1) helps to develop the theme of S1 and P11 by presenting a purpose for the exhortation of speaking only edifying words: to give grace to the listeners. The occurrence of *δίδωμι* in P17 (c9, S4) helps to form the theme of S4 (prayer) in that it furnishes the prayer of the recipients for Paul with a request, Paul's bold proclamation of the mystery of the gospel.

The noun *οικοδομή* and its cognate verbs, *συνοικοδομέω* and *ἐποικοδομέω*, also play an important role in developing the overall thematic progression. These terms emphasize the importance of the construction of the perfect body of Christ not only through their local import in the main theme of each paragraph but also through their wider influence on the overall thematic progression. A phrase *εἰς οἰκοδομήν* ("for building up") repeated in P9, in c5.8 (S2) and c7.5 (S2), directly contributes to forming the main theme of the paragraph, the ultimate purpose and the goal of Christ's conferment of gifts, i.e., the construction of the body of Christ and the attainment of Christ-like perfection, respectively. The repeated *εἰς οἰκοδομήν* declares the main theme in c5.8 and confirms the declaration in c7.5. Its two instances share the same goal of construction (*τοῦ σώματος τοῦ Χριστοῦ*) since the *ἑαυτοῦ* (c7.5) refers to "the body" (*τοῦ σώματος*), pointing to *τοῦ σώματος τοῦ Χριστοῦ*. A similar phrase *πρὸς οἰκοδομήν* ("for building up") in P11 (c6, S1) contributes to developing the main theme of P11 because it presents a purpose of properly using one's tongue. The meaning of *πρὸς οἰκοδομήν* is not altered because its omitted object indicates church members (thus rendering "one another" or "others"). The *πρὸς οἰκοδομήν* is best understood in the same vein as *εἰς οἰκοδομήν* in P9 in that an indefinite majority of people ("one another") most likely points to the whole congregation, which is a major component of the body of Christ.

In P5 *οικοδομή*, *συνοικοδομέω*, and *ἐποικοδομέω* all contribute to the main theme, a new identity of the recipients being built as a holy temple and God's dwelling. These terms are used to depict the process of constructing the whole building into a holy temple and God's dwelling in light of the recipients' relation to Christ, God, the Spirit, and Christ's apostles and prophets. The *οικοδομή* ("building/structure," c9.1, S3) metaphorically refers to the church<sup>30</sup> comprising the Christ-believing recipients who are growing into a holy temple in the Lord (i.e., the church clothed in holiness and ruled by Christ). A phrase *πᾶσα οἰκοδομή*

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<sup>30</sup> Cf. Lincoln, *Ephesians*, 156.

(“the whole building,” c9, S3) is a metaphorical expression for the whole of the church, yet specifically refers to the church members who are being built into God’s dwelling in the Spirit as ὑμεῖς implies in a parallel expression at c10. The church members are a core component of God’s household (c7, S3) and are in need of growing and building up one another to make the church holy (“a holy temple in the Lord”) so that God would dwell among them in the Spirit. The verb συνοικοδομέω (c10, S3) describes the process of spiritual formation of the church members, i.e., they are “being built together” (συνοικοδομεῖσθε), by transforming the realm of the unholy into God’s holy, dwelling realm. The verb ἐποικοδομέω (c8, S3) indicates the necessity of Christ’s apostles and prophets as well as Christ in the development of the recipients into Christ’s holy temple and God’s dwelling. For their spiritual growth the holy apostles and prophets lay the foundation, Christ playing a paramount role as the cornerstone.

The noun πλοῦτος and its cognate adjective πλούσιος (with περισσεύω, “to abound, to be rich”) also contribute to developing the overall thematic progression. In P2, πλοῦτος (c4, S3) explains an “overflowing” grace of God that enables the recipients to enjoy God’s blessing by redeeming them from their sins. This blessing forms the basis for praising God and functions as part of the main theme of P2 (heavenly blessings lavished upon the recipients). The verb περισσεύω (c5, S3) likewise expresses God’s abundant grace “lavished” with all wisdom and insight. The blessing of wisdom and insight also provides the basis for praising God and serves as part of the main theme of P2. In P3, πλοῦτος (c3, S2) reveals the “richness” of the glory that God’s inheritance gives his people (i.e., the bountiful majesty God bestows through the heavenly blessings granted to his people as a heritage). This is an element constituting part of the main theme of P2, the knowledge of God (his calling, inheritance, and power). The πλοῦτος and its cognate adjective πλούσιος in P4 express, respectively, the “richness” of God’s grace (c8, S2) and mercy (c4, S2). His grace and mercy form the basis for the recipients’ ontological status change (i.e., the lofty salvation conferred on them), the main theme of P4. In P6, πλοῦτος (c6, S3) makes clear the wonderful splendour of the theme of S2 (the revelation of the mystery of Christ through the gospel). The πλοῦτος describes how magnificent Christ is, or more specifically the mystery of Christ, unfolded in its proclamation to the Gentiles who had been separated from him. The purpose of the proclamation dominates S3 as its theme, i.e., the manifestation of God’s wisdom through the church. In P7, πλοῦτος (c2, S1) contributes to presenting a basis for part of the main theme of P7 (Christ’s indwelling): glory. The πλοῦτος elucidates the “richness” of

God's glory, which functions as a well-grounded prayer request longing for Christ's indwelling in the recipients.

The verb *πληρώω* and its cognate noun *πλήρωμα* share a similar semantic domain as *πλοῦτος*, *πλούσιος*, and *περισσεύω*, in that their linguistic meanings and literary interpretation within the discourse of Ephesians are not very distinct from each other. Altogether, they greatly impact the thematic development of the discourse. The thematic contribution of *πληρώω* and *πλήρωμα* are as follows. In P2 whose main theme is heavenly blessings for the recipients, *πλήρωμα* (c6, S3) explains one of the blessings (i.e., knowing the mystery of God's will) in light of God's right timing (*καιρός*): when the times have reached their "fulfilment," or when God's time was "ripe," God revealed the mystery to his people. In P3 whose main theme is the knowledge of God and Christ's identity, *πλήρωμα* and *πληρώω* (c7, S3) contribute to forming part of the main theme by expressing the nature of the church in her relation to Christ. In the church, Christ's body, dwells the "fullness" of Christ who "fills" all things (4:11) in every way.<sup>31</sup> Christ's headship reigns over the church and all things with his perfection (fullness) and in a complete way (fullness). In P7 whose main theme is the spiritual accomplishment of the recipients, *πλήρωμα* and *πληρώω* (c4, S1) contribute to developing part of the theme, i.e., their spiritual fullness with all God's fullness. Whereas the terms in P3 articulate the church as the realm where Christ's fullness dwells based on his headship in the church, in P7 God's fullness can overflow to his people based on his sovereignty.

The *πληρώω* (c4, S1) in P9 also helps to develop its main theme: the construction of the perfect body of Christ while attaining Christ-like/Christ-filled perfection (i.e. the corporate and individual objective for Christ's conferral of gifts). The *πληρώω* asserts Christ's role as the filler or provider of all things. This role provides a basis for *his bestowal of gifts on every church member*, which serves as the core of the main theme of P9 as well as the theme of each section. The *πλήρωμα* (c5, S2) expressing Christ's fullness or perfection enunciates the goal that each believer and the church are to reach in building up the body of Christ with the exercise and fulfillment of the duties/roles (gifts). Thus, *πλήρωμα* helps to develop a significant part of the main theme of P9. In P13, whose main theme is the wise walk, *πληρώω* (c6, S2) directly contributes to developing the theme of S2 (i.e., Be filled with the Spirit). It functions as an accompanying exhortation to support the main theme.

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<sup>31</sup> The rendering of "fullness" and "fills" is understood in the sense of completeness and perfection.

#### D. Proposal of the Principal Theme of Ephesians

Relying on the investigation of global thematic prominence as well as the overall thematic progression, this study proposes the main theme of P9, i.e., the construction of the perfect body of Christ and the attainment of Christ's perfection, as the principal theme of the entire discourse. The identification of the theme of the discourse is based on: (1) the examination of the overall thematic progression, which concerns mostly a macroscopic view of each paragraph (and its sections and colons) and its literary relationship with the preceding and succeeding paragraphs; and (2) the investigation of global thematic prominence, which focuses on thematic prominence whose influence is wide (i.e., its occurrence is fairly pervasive throughout the discourse). Global thematic prominence contributes to some extent to the development of the comprehensive thematic progression of the discourse as well as, at least partially, to the thematic progression of each paragraph (and each section). The investigation of the overall thematic progression enables the main theme of P9 to be proposed as the main theme of the discourse, while the examination of global thematic prominence corroborates this suggestion. As seen in the Table 3, based on the instances and frequency of the features indicating global thematic prominence, and their contribution to the thematic progression, P9 has more various (three) features with higher frequency (9x) than any other paragraph,<sup>32</sup> and all features in it have primary/influential<sup>33</sup> contribution. Thus, the exploration of global thematic prominence helps to consolidate the proposal.

	Main theme	Instances of global thematic prominence	Freq.	Contribution to thematic progression
P1	Paul's blessing of grace and peace upon the Ephesian believers			
P2	God's blessings poured upon the Ephesian believers	πλοῦτος/πλούσιος/περισσεύω πληρώω/πλήρωμα	2x 1x	prim./infl. <sup>34</sup> prim./infl.
P3	The knowledge of God and the identity of Christ, particularly concerning the church	δίδωμι/δωρεά/δῶρον/δόμα πλοῦτος/πλούσιος/περισσεύω πληρώω/πλήρωμα	2x 1x 2x	prim./infl. prim./infl. prim./infl.
P4	The ontological status change of the believers	δίδωμι/δωρεά/δῶρον/δόμα πλοῦτος/πλούσιος/περισσεύω	1x 2x	prim./infl. prim./infl.

<sup>32</sup> P3 is placed second (three features, 5x, respectively), followed by P7 (three features, 4x, respectively).

<sup>33</sup> For its detailed assessment, refer to Section 1.C (above).

<sup>34</sup> Primary/Influential.

P5	A new identity of the believers being built as the church (a holy temple) and God's dwelling	οικοδομή/συνοικοδομέω/ ἐποικοδομέω	3x	prim./infl.
P6	God's grace manifested through the role of the gospel and the church (i.e., the mystery of Christ and the wisdom of God)	δίδωμι/δωρεά/δῶρον/δόμα πλοῦτος/πλούσιος/περισσεύω	4x 1x	prim./infl. prim./infl.
P7	The spiritual attainment of the believers in view of Christ's indwelling and love, and spiritual perfection	δίδωμι/δωρεά/δῶρον/δόμα πλοῦτος/πλούσιος/περισσεύω πληρόω/πλήρωμα	1x 1x 2x	prim./infl. prim./infl. prim./infl.
P8	The walk which is worthy of the calling, particularly in oneness			
P9	The ultimate purpose and the goal of Christ's bestowal of gifts, i.e., the construction of the body of Christ and the attainment of Christ's perfection, respectively	δίδωμι/δωρεά/δῶρον/δόμα πληρόω/πλήρωμα οικοδομή/συνοικοδομέω/ ἐποικοδομέω	5x 2x 2x	prim./infl. prim./infl. prim./infl.
P10	Living a Christ-shaped life rather than a Gentile lifestyle			
P11	The appropriate use of the tongue for mutual edification	δίδωμι/δωρεά/δῶρον/δόμα  οικοδομή/συνοικοδομέω/ ἐποικοδομέω	2x  1x	secd./supp. <sup>35</sup> (c4); prim./infl. (c6) prim./infl.
P12	Becoming God-imitators			
P13	The wise walk	πληρόω/πλήρωμα	1x	prim./infl.
P14	Husbands' love for their wives as holy and glorious (just as Christ's love for the church to bring the holy, glorious church)			
P15	The obedience-nourishment relationship between children and parents			
P16	The obedience-respect relationship between slaves and masters			

<sup>35</sup> Secondary/Supportive.

P17	Standing firm wearing the full armor of God in readiness for spiritual warfare	δίδωμι/δωρεά/δώρον/δόμα	1x	secd./supp.
P18	The reason for sending Tychicus			

Table 3. The instances, frequency, and contribution of global thematic prominence

## 2. Identifying the Primary Purpose of the Discourse of Ephesians

Based primarily on the proposed main theme of Ephesians, this study seeks to identify the primary purpose of the discourse. First, this study analyzes focal prominence and suggests the best candidate (paragraph) as the peak of the discourse. Second, this study examines literary relationship of the suggested peak with the proposed main theme and the overall thematic progression. This study then proposes the primary purpose of the discourse.

### A. Examination of Focally Prominent Features

The examination of focal prominence, or peak(s), is necessary in this study to infer the primary purpose of the discourse. This inference is based on discerning the focally prominent features in each paragraph.<sup>36</sup> This is because by analyzing which paragraph contains the greatest weight of features (in terms of diversity and frequency for literary/rhetorical underlining), this paragraph can be qualified as the peak of the discourse. For discerning peak(s) this study uses literary devices such as literary/rhetorical underlining (e.g., parallelism, repetition) and change of pace (e.g., shift in the length of CU). Accordingly, literary features hinting peak(s) are indicated in each paragraph. The paragraph which outnumbers other paragraphs in terms of diversity and frequency of the literary features identified is most likely suggested as the most prominent climactic point of the discourse, namely, where the most influential focal prominence of the entire discourse lies.

#### i. Rhetorical Underlining

The features to probe for inferring peak(s) of the discourse of Ephesians are repetition, parallelism, paraphrase (including apposition), tautologies, hendiadys, and synonyms.

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<sup>36</sup> A paragraph is probably the most reasonable block of discourse for correctly understanding the thought flow of the author and its thematic progression throughout the discourse.

Focally prominent features discerned in their corresponding paragraphs in terms of *repetition* are shown in Table 4:

P	Features	Freq.	Classification
2	εἰς ἔπαινον (τῆς) δόξης αὐτοῦ (c3, c7, c8)	3x	repetition
3	the consonant sound (π): τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου (c7)	4x	alliteration
4; 2, 3, 6, 7	a cognate noun and adjective: πλοῦτος (c8) and πλούσιος (c4); individually, πλοῦτος (c4, P2; c3, P3; c6, P6; c2, P7)	2x (P4); 6x (all)	repetition
4	the consonant sounds (κ and σ): καὶ συνήγειρεν καὶ συνεκάθισεν (c6, c7)	2x	alliteration
4	(τῆ) χάριτί ἐστε σεσωσμένοι (c5, c9)	2x	repetition
4	οὐκ ἔξ (plus ὑμῶν in c10; ἔργων in c11)	2x	repetition
4	the vowel sounds or diphthong (οι): ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν (c12)	4x	assonance
5	ἐν σαρκί (c1)	2x	repetition
5	μακράν (c2, c4) and ἐγγύς (c2, c4)	2x	repetition
5	the vowel sound (ε): ἔλθῶν εὐηγγελίστατο εἰρήνην (c4)	3x	assonance
5; 9, 11	a cognate noun and verb: οἰκοδομή (c9) and συνοικοδομέω (c10) and ἐποικοδομέω (c8); and individually: οἰκοδομή (c5 and c7, P9; c6, P11)	3x (as cognates); 6x (all)	repetition
6	the consonant sound (σ): συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα (c4)	3x	alliteration & parallelism
6	the consonant sound (π): τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει (c7)	3x	alliteration
7; 12, 18	a cognate verb and noun, γινώσκω and γνώσις (c3): γινῶναί...τῆς γνώσεως...Χριστοῦ; and individually, γινώσκω (c6, P12; c2, P18)	2x (as cognates); 4x (all)	repetition
8; 5, 9, 14	εἷς, μία, and ἓν (c2-c6); and in other contexts: c3 (3x) and c5, P5; c1, P9; c12, P14	7x (P8); 13x (all)	repetition
8; 3	a cognate noun and verb, κλησῖς (c1, c2) and καλέω (c1, c2): τῆς κλήσεως...ἐκλήθητε...ἐκλήθητε...τῆς κλήσεως ὑμῶν; and individually, κλησῖς (c3, P3)	4x (as cognates); 5x (all)	repetition & chiasm
9	a cognate verb and noun, αἰχμαλωτεύω (c2) and αἰχμαλωσία (c2)	2x	repetition
9; 3, 4, 6, 7, 11, 17	a cognate verb and nouns: δίδωμι (c1, c2, c5), and δωρεά (c1) and δόμα (c2); individually, δίδωμι (c2 and c6, P3; c2, c5, and c6, P6; c2, P7; c4 and c6, P11; c9, P17), δωρεά (c5, P6), and δῶρον (c10, P4)	5x (as cognates); 16x (all)	repetition

9	a cognate verb and noun: πλήρώω (c4) and πλήρωμα (c5); individually, πλήρώω (c7, P3; c4, P7; c6, P13) and πλήρωμα (c6, P2; c7, P3; c4, P7)	2x (as cognates); 8x (all)	repetition
9	πρός (“for,” c5) and εἰς (“for, to,” c5) <sup>37</sup>	6x	repetition
9; 5	a cognate verb and noun, αὐξάνω (c7) and αὐξήσις (c7); and individually, αὐξάνω (c9, P5)	2x (as cognates); 3x (all)	repetition
9	the vowel sound (ε): κατ’ ἐνέργειαν ἐν μέτρῳ ἐνὸς ἑκάστου μέρους (c7)	6x	assonance
9; 11	a phrase “for building up” in different contexts: (1) εἰς οἰκοδομήν (2x): “for building up” the body of Christ (c5, c7, P9); (2) πρὸς οἰκοδομήν: “for building up” one another (c6, P11)	2x (P9); 3x (all)	repetition
12; 10	three abstract nouns, πορνεία, ἀκαθαρσία, and πλεονεξία (c3, P12); repeated and personified with a form having the same lexical meaning, respectively: πόρνος, ἀκάθαρτος, and πλεονέκτης (c6, P12); and individually, ἀκαθαρσία (c2, P10) and πλεονεξία (c2, P10)	2x; ἀκαθαρσία (2x); πλεονεξία (2x)	repetition & parallelism
12	ἐλέγχω (c13, c15)	2x	repetition
12	the vowel sound (ω): ὁ καθεύδων...ἐκ τῶν νεκρῶν (c17) <sup>38</sup>	3x	assonance
13	the consonant sound (π): πῶς περιπατεῖτε (c1) <sup>39</sup>	2x	alliteration
13	the vowel sound (ω): ἀκριβῶς πῶς...ὡς...ὡς (c1) <sup>40</sup>	4x	assonance
13	the consonant sounds (σ and φ): ἄσοφοι...σοφοί (c1)	2x	alliteration
13	the vowel sounds (ο and οι): ἄσοφοι...σοφοί (c1) <sup>41</sup>	2x	assonance
17	τὴν πανοπλίαν τοῦ θεοῦ (c2, c4)	2x	repetition
17	the language of “prayer”: προσευχή (c7), δέησις (c7, c8), and προσεύχομαι (c7)	4x	repetition

Table 4. Repetition identified in the discourse of Ephesians

This style of writing (i.e., repetition) is manifest not only in specific lexical terms, phrases, or clauses, but also in the repetition of the same consonant or vowel sound exposed among specific letters in succeeding words. Repetition is noticed in several paragraphs, particularly in P4, P5, P9, and P13. P4 features three instances of repetition along with an

<sup>37</sup> The repetition here is best viewed as using an effect of gradation both in c5.6–c5.8 (4:12) and in c5.10–c5.12 (4:13), based on the meaning of the object of each preposition. That is, c5.8 and c5.12 are most likely the climactic point of c5.6–c5.8 and c5.10–c5.12, respectively.

<sup>38</sup> Martin, “Approaches,” 238.

<sup>39</sup> Cf. Heil, *Ephesians*, 231.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

instance of alliteration and assonance, whereas P5, three instances of repetition along with an instance of assonance. P13 provides two instances of alliteration and two instances of assonance. P9 has seven instances of repetition, thus demonstrating that it is the most prolific paragraph of all concerning repetition: six instances of repetition along with an instance of assonance. Therefore, the focal prominence that P9 displays through repetition furnishes this study with a partial, yet crucial, proof for the centrality of P9 in deducing the primary purpose of the discourse.

Focally prominent features recognized in their corresponding paragraphs in terms of *parallelism* are shown in Table 5:

P	Features	Class. <sup>42</sup>
3	three clauses introduced by τίς/τί (c3): τίς...αὐτου, τίς...αὐτοῦ, and τί...αὐτοῦ	parallelism
3	a cognate noun and verb, respectively (A-A'), and adjectives rendering "all" (B-B'): πλήρωμα...πάντα...πᾶσιν πληρουμένου (c7)	chiasm
4	three indicatives: συνεζωποίησεν (c4) καὶ συνήγειρεν (c6) καὶ συνεκάθισεν (c7)	parallelism
5	two clauses: ἦτε τῷ καιρῷ ἐκείνῳ...(c1.6-c1.11) and νυνὶ δὲ...ὁμείς...(c2)	antithesis
5	two verb complements introduced by εὐηγγελίσαστο (c4): εἰρήνην <sup>43</sup> ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς	parallelism
5	two clauses: οὐκέτι ἐστὲ... (c6) ἀλλὰ ἐστὲ... (c7)	antithesis
5	the clause, ἐν ᾧ...εἰς...ἐν, in c9 and c10	parallelism
7	the nouns for measuring Christ's love (c3): πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος	parallelism
8	three phrases (c6): ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν	parallelism
9	two verbs ἀναβαίνω and καταβαίνω (c3-c4, A-B-B'-A'): ἀνέβη (c3)...κατέβη (c3)...ὁ καταβάς (c4)...ὁ ἀναβάς (c4)	chiasm

<sup>42</sup> Classification.

<sup>43</sup> The term εἰρήνη is repeated.

9	four lists with τοὺς plus μέν/δέ plus a plural masculine noun (c5): τοὺς μὲν ἀποστόλους τοὺς δὲ προφήτας τοὺς δὲ εὐαγγελιστάς τοὺς δὲ ποιμένας καὶ διδασκάλους	parallelism
12	two clauses (c9): ἦτε ποτε σκότος νῦν δὲ φῶς ἐν κυρίῳ	antithesis
13	two phrases (c1): μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί	antithesis
13	a pair of nouns followed by their cognate verbal forms (A-B-B'-A'). <sup>44</sup> ψαλμοῖς (c7)...ὠδαῖς (c7)...ᾄδοντες καὶ ψάλλοντες (c8)	chiasm
14	two clauses (c4): ὡς... τῷ Χριστῷ and οὕτως... τοῖς ἀνδράσιν	comparison
14	two clauses (c6): οὕτως... τὰς ἑαυτῶν γυναῖκας and ὡς τὰ ἑαυτῶν σώματα	comparison
16	two phrases (c1): μὴ...ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ	antithesis
17	five clauses containing πρὸς (“against”) in c3: οὐκ...πρὸς αἶμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχάς πρὸς τὰς ἐξουσίας πρὸς τοὺς κοσμοκράτορας...τούτου πρὸς τὰ πνευματικὰ τῆς πονηρίας...ἐπουρανίους	antithesis

Table 5. Parallelism identified in the discourse of Ephesians

Parallelism is discerned in several paragraphs, particularly in P3, P5, P9, P13, and P14. P5 features the most prolific instances of parallelism. While P3, P9, P13, and P14 boast two instances of parallelism, respectively, P5 has four instances of parallelism. Both P3 and P9 present an instance of chiasm and parallelism, while P13 and P14, respectively, have an instance of chiasm and antithesis, and two instances of comparison. P5 has two instances of antithesis and two instances of parallelism. Based on the literary data observed, therefore, P5 is the most prolific paragraph regarding parallelism, followed by P3, P9, P13, and P14.

<sup>44</sup> So O'Brien, *Ephesians*, 394.

To infer peak(s) of the discourse, *paraphrase* is also explored, and *apposition*<sup>45</sup> is assumed to belong to this category. Focally prominent features observed in their corresponding paragraphs in terms of paraphrase are displayed in Table 6:

P	Features	Classification
2	τοῦ κυρίου ἡμῶν and Ἰησοῦ Χριστοῦ (c1)	apposition
2	τὴν ἀπολύτρωσιν...αὐτοῦ and τὴν ἄφεσιν τῶν παραπτωμάτων (c4)	apposition
2	τὰ πάντα and τὰ ἐπὶ...γῆς (c6)	apposition
2	τὸν λόγον τῆς ἀληθείας and τὸ εὐαγγέλιον...ὑμῶν (c8)	apposition
3	ὁ θεὸς...Ἰησοῦ Χριστοῦ and ὁ πατὴρ τῆς δόξης (c2)	apposition
3	τὸ σῶμα αὐτοῦ and τὸ πλήρωμα τοῦ (c7)	apposition
4	τὸν ἄρχοντα...ἀέρος and τοῦ πνεύματος...ἀπειθείας (c1)	apposition
5	ὑμεῖς and τὰ ἔθνη ἐν σαρκί, and οἱ λεγόμενοι...περιτομῆς (c1)	apposition
5	ὑμεῖς and οἱ ποτε ὄντες μακράν (c2)	apposition
5	αὐτός and ὁ ποιήσας...καὶ...λύσας τὴν ἔχθραν (c3)	apposition
5	τὸ μεσότοιχον τοῦ φραγμοῦ and τὴν ἔχθραν (c3)	apposition
5	τῷ θεμελίῳ and τῶν ἀποστόλων καὶ προφητῶν <sup>46</sup> (c8)	apposition
6	ἐγὼ and Παῦλος, and ὁ δέσμιος... [Ἰησοῦ] (c1)	apposition
6	ὑμῶν and τῶν ἐθνῶν (c1)	apposition
6	τὴν οἰκονομίαν...θεοῦ and [ὅτι] κατὰ...μυστήριον (c2)	apposition
6	κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ (c5)	apposition
6	ἐμοί and τῷ ἐλαχιστοτέρῳ πάντων ἀγίων (c6)	apposition
6	τῷ Χριστῷ Ἰησοῦ and τῷ κυρίῳ ἡμῶν (c7)	apposition
8	ἐγὼ and ὁ δέσμιος ἐν κυρίῳ (c1)	apposition
9	εἰς ἔργον διακονίας (c5)	apposition
9	ἡ κεφαλὴ and Χριστός (c7) <sup>47</sup>	apposition
12	τοῦτο and ὅτι πᾶς...θεοῦ (c6)	apposition
13	τοῦ κυρίου ἡμῶν and Ἰησοῦ Χριστοῦ (c9)	apposition
17	τὸν θώρακα τῆς δικαιοσύνης (c5)	apposition
17	τὸν θυρεὸν τῆς πίστεως (c5)	apposition
17	τὴν περικεφαλαίαν τοῦ σωτηρίου (c6)	apposition
17	A clause ὁ ἐστὶν ῥῆμα θεοῦ restates the phrase τὴν μάχαιραν τοῦ πνεύματος (c6)	paraphrase
18	Τύχικος and ὁ ἀγαπητός... κυρίῳ (c1)	apposition
18	θεοῦ and πατρός (c3)	apposition
18	κυρίου and Ἰησοῦ Χριστοῦ (c3)	apposition
18	τὸν κύριον ἡμῶν and Ἰησοῦν Χριστόν (c4)	apposition

Table 6. Paraphrase identified in the discourse of Ephesians

<sup>45</sup> Rodrigo Verano (“Linguistic paraphrase in Platonic dialogue: a first approach” In *Ancient Greek Linguistics*; eds. Felicia Logozzo and Paolo Poccetti; Walter de Gruyter GmbH: Berlin, 2017, 477) observes, “[A]pposition is by far the commonest formal way to paraphrase in Ancient Greek.”

<sup>46</sup> Both nouns are a genitive of apposition/exegetical.

<sup>47</sup> This affirms c6 of P3 (αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ), that Christ is the head of the church. C2 of P14 confirms it again (ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας).

Paraphrase (mostly apposition) is recognized in many paragraphs, and is particularly dominant in P2, P5, P6, P17, and P18. P6, more dominant than others, presents six instances of apposition, while P2, P5, P17, and P18 four, five, four, and four instances, respectively. Some instances of apposition simply give an identification concerning the recipients (second case in P6), Christ Jesus (first case in P2; sixth case in P6; third and fourth case in P18), and God the Father (second case in P18). However, instances of this type are not very significant since they can be simply assumed even if not mentioned. Then P5 (five instances) is marginally the most prolific paragraph regarding paraphrase, followed by P17 and P6 (four instances), P2 (three instances), and P9 and P3 (two instances). So far, therefore, P5 and P9 are the two most prolific paragraphs suggesting peak(s) of Ephesians. P9 has the greatest repetition while P5 is more dominant in parallelism and paraphrase.

However, an exploration of *tautologies* affirms its dominance in P9 compared to P5. Tautologies are most prevalent in P9 (Table 7). While P5 displays no instance of tautologies, P9 has three instances: the first and third instance emphasize, respectively, the inclusiveness of every church member in receiving Christ’s gifts and in building up the body of Christ with those gifts, while the second, the inclusiveness of all church members (i.e., every member and the whole church) in attaining Christ-filled perfection.

P	Features
7	<b>δυναμει</b> κραταιωθήναι (“to be strengthened <b>with power</b> ,” c2)
9	<b>ἐν</b> ἑκάστῳ (“to each <b>one</b> ,” c1)
9	καταντήσωμεν οἱ <b>πάντες</b> (“we <b>all</b> ,” c5)
9	<b>ἐν</b> ἑκάστου (“of each <b>individual</b> ,” c7)
14	οἱ καθ’ <b>ἕνα</b> ἕκαστος (“each <b>one</b> of you,” c15)
18	εἰς <b>αὐτὸ</b> τοῦτο (“for this <b>very</b> purpose,” c2)

Table 7. Tautologies identified in the discourse of Ephesians

Focally prominent features observed in their corresponding paragraphs in terms of *hendiadys* are shown in Table 8. The two nouns in the phrase *μετὰ φόβου καὶ τρόμου* (“with fear and trembling,” c1) in P16 is a possibility, since they portray a single idea of slaves’ deep respect for their masters.<sup>48</sup> The two nouns in the phrase *προσευχῆς καὶ δεήσεως* (“prayer and supplication,” c7, P17) the two terms most likely form a generic-specific doublet to emphasize (i.e., “intensification”) both parts in the context,<sup>49</sup> rather than hendiadys.<sup>50</sup> Since few instances are recognized, it is difficult to argue that a certain paragraph has a more

<sup>48</sup> So Johnson, *Ephesians*, 223.

<sup>49</sup> So Larkin, *Ephesians*, 163; Lincoln, *Ephesians*, 452.

<sup>50</sup> Pace Best, *Ephesians*, 605.

significant position concerning focal prominence. Note that, however, P9 features hendiadys as well. All three (or five)<sup>51</sup> examples of hendiadys presented may be also considered as synonymous in that the relationship between the two nouns may form a synonym.

P	Features
6	τὴν παρρησίαν καὶ προσαγωγὴν (“bold access,” c7.6)
9	τοὺς...ποιμένας καὶ διδασκάλους (“pastors-teachers,” c5.5)
12	προσφορὰν καὶ θυσίαν (“sacrificial offering,” c2) <sup>52</sup>

Table 8. Hendiadys identified in the discourse of Ephesians

In addition to these examples of hendiadys, *synonyms* are observed (Table 9). P9 is the most prolific paragraph since it presents three instances of synonyms, whereas P3, P5, P6, P11, and P17, only one.

P	Features
3	δύναμις (“power”), ἐνέργεια (“operative power”), κράτος (“power”), and ἰσχύς (“might”) in c3
5	ξένος (“stranger”) and πάροικος (“alien”) in c6
6	ἐνέργεια (“(powerful) working”) and δύναμις (“power”) in c5
9; 4, 6	δωρεά (“gift,” c1) and δόμα (“gift,” c2); and individually, δωρεά (c5, P6); δῶρον (“gift,” c10, P4)
9	κυβεία and πανουργία (both referring to “trickery, craftiness”) <sup>53</sup> in c6
9; 5	συναρμολογέω (“join/fit together”) and συμβιβάζω (“hold/knit together”) in c7; <sup>54</sup> and individually, συναρμολογέω (συναρμολογουμένη, “being fitted together,” c9, P5)
11; 4, 12	θυμός and ὀργή (both referring to “wrath, anger”) in c8; <sup>55</sup> and individually, ὀργή (c3, P4; c7, P12)
17	κράτος (“power”) and ἰσχύς (“might”) in c1

Table 9. Synonyms identified in the discourse of Ephesians

To sum up, the results of examining rhetorical underlining to discern focal prominence (i.e., peak) of the discourse (for inferring its primary purpose) indicate that P9 is

<sup>51</sup> Including two cases mentioned above.

<sup>52</sup> These two nouns most likely form a hendiadys, i.e., a single idea of sacrifice or offering, which represents Christ’s voluntary, sacrificial death on the cross for his people. So Arnold, *Ephesians*, 311; O’Brien, *Ephesians*, 355; Lincoln, *Ephesians*, 312; Best, *Ephesians*, 470. Pace Larkin (*Ephesians*, 107) who thinks this is a generic-specific relationship with θυσία being a specific type of offering (i.e., a bloody sacrifice).

<sup>53</sup> Cf. Larkin (*Ephesians*, 82) views ἐν πανουργία is in apposition to ἐν τῇ κυβεία τῶν ἀνθρώπων.

<sup>54</sup> Lincoln (*Ephesians*, 262) also reasons that the two participles, metaphorically portraying architectural imagery of (the life of) the church as a whole, are “virtually synonymous.”

<sup>55</sup> Many commentators think these terms are synonymous. E.g., Hoehner, *Ephesians*, 634-635; Thielman, *Ephesians*, 319; Lincoln, *Ephesians*, 308.

the most probable (or qualified) paragraph from which the primary purpose of the discourse is most likely revealed (P5 is second only to P9). Overall, P9 has more various (six) features, and more usage (18x) of rhetorical underlining, i.e., in the use of repetition, tautologies, and synonyms (and hendiadys) than any other paragraph, while still effective in the use of parallelism and paraphrase. On the other hand, P5, with diverse (four features) and frequent (14x) usage of rhetorical underlining, is noticeable only in the use of parallelism and paraphrase while effective in the use of repetition and slightly effective in the use of synonyms.

## ii. Change of Pace

To deduce the primary purpose of the discourse this study also examines data generated by another literary device, called *change of pace*. Two specific criteria with which change of pace is applied to the discourse are: (1) *shift in the length of CU*<sup>56</sup> and (2) *shift in the number of conjunctions*. For more comprehensive results, shift in the length of CU is examined at different levels: paragraphs, sections, and colons.<sup>57</sup> The length of CU of each paragraph and section is respectively measured as the sum of the length of CU of all constituting sections within each paragraph and colons within each section. This examination focuses on where a big, positive shift occurs. Three tables of data are provided for: paragraphs (Table 10), sections (Table 11), and colons (Table 12).

Since this investigation seeks an unusual positive shift (i.e., sudden increase in length), it is assumed that the bigger the gap in CU, the closer the corresponding paragraph is to the peak of the discourse. Shift in the length of CU of **paragraphs** is shown in Table 10 (a relatively high number is in bold). This table lists, in its second through last column (note especially the third and last column), respectively, the length of CU of each paragraph (TP), difference in the length of CU of each paragraph compared to the immediately preceding paragraph (TP<sub>current</sub> minus TP<sub>preceding</sub>), the number of colons of each paragraph (TC), the ratio of the length of CU of each paragraph to the number of colons of each paragraph (TP/TC), i.e., average size of CU per colon in each paragraph, and difference in the average size of CU per colon between two adjacent paragraphs (TP/TC<sub>current</sub> minus TP/TC<sub>preceding</sub>).

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<sup>56</sup> Construction units, i.e., lexical terms in this study.

<sup>57</sup> Longacre (*Discourse* (1996), 45) suggests, "Peak may be marked not simply by a sentence or sentences of unusual length, but by paragraphs of unusual length as well."

P	TP	TP <sub>current</sub> minus TP <sub>preceding</sub>	TC	TP/TC	TP/TC <sub>current</sub> minus TP/TC <sub>preceding</sub>
1	30	n/a	2	15	n/a
2	191	<b>161</b>	8	23.87	<u>8.87</u>
3	169	-22	7	24.14	0.27
4	165	-4	12	13.75	-10.39
5	196	31	10	19.6	5.85
6	202	6	8	25.25	5.65
7	123	-79	6	20.5	-4.75
8	70	-53	6	11.66	-8.84
9	180	<b>110</b>	7	25.71	<b>14.05</b>
10	122	-58	8	15.25	-10.46
11	120	-2	9	13.33	-1.92
12	186	66	17	10.94	-2.39
13	75	-111	9	8.33	-2.61
14	198	<b>123</b>	16	12.37	<u>4.04</u>
15	51	-147	4	12.75	0.38
16	87	36	7	12.42	-0.33
17	190	<b>103</b>	10	19	<u>6.58</u>
18	66	-124	4	16.5	-2.5

Table 10. Shift in the length of CU of paragraphs in Ephesians

The data displayed in this table helps in uncovering a peak of the discourse due to the change in the pace of the discourse as Longacre suggests. Paragraphs marked in bold (P2, P9, P14, and P17) in the third column indicate a sudden increase in the length of CU of each paragraph compared to the immediately preceding paragraph (TP<sub>current</sub> minus TP<sub>preceding</sub>). The data in the last column illustrate the difference in the average size of CU per colon between two adjacent paragraphs (TP/TC<sub>current</sub> minus TP/TC<sub>preceding</sub>). Based on the data, P9 is foremost because it marks the highest (14.05) in TP/TC<sub>current</sub> minus TP/TC<sub>preceding</sub> while TP<sub>current</sub> minus TP<sub>preceding</sub> (110) is at the highest level.<sup>58</sup> This is based on that the average size of CU per colon in P8 and P9 are 11.66 and 25.71, respectively. By 14.05 the average size of CU per colon is increased. This increase is much bigger than 8.87 (the difference between P1 and P2) or 6.58 (the difference between P16 and P17). Considering P1 is a short (consisting of only two simple colons) introductory part of the discourse, 8.87 may not be a very significant shift. Then 6.58 may be considered as the second biggest shift in the average size of CU per colon. The number 14.05 is more than double 6.58. P14, though producing a slightly higher score (123) than P9 (110) in shift in the

<sup>58</sup> It is close to 123, the difference between P13 and P14. The number 161 is not very significant considering the immediately preceding paragraph of P2 is a brief introduction of the discourse.

length of CU of each paragraph, gives a very low score (4.04) in comparison with P9 (14.05) in shift in the average size of CU per colon. Therefore, though P2, P9, P14, and P17 are all potential candidates for the relatively bigger, positive shift in the length of CU, P9 is observed as the best candidate. The difference (14.05) between the average length of lexical terms used per colon in P9 (25.71) and in P8 (11.66) is greater than that of any two adjacent paragraphs. Thus, this implies that Paul in P9 expresses each of his smallest proposition (colon) with more thorough explanations using literary features than he does in P8, compared with any two adjacent paragraphs. That is, P9 functions as the pivotal point of the entire discourse.

Shift in the length of CU of each **section** within its corresponding paragraph is shown in Table 11:<sup>59</sup>

P	No. of CU in P	No. of CU of S1	No. of CU of S2	No. of CU of S3	No. of CU of S4	No. of CU of S5
1	30	18	12 (-6)			
2	191	21 (9)	44 (23)	56 (12)	30 (-26)	40 (10)
3	169	25 (-15)	75 (50)	69 (-6)		
4	165	67 (-2)	57 (-10)	41 (-16)		
5	196	62 (21)	84 (22)	50 (-34)		
6	202	13 (-37)	93 (80)	96 (3)		
7	123	86 (-10)	37 (-49)			
8	70	36 (-1)	34 (-2)			
9	180	56 (22)	<b>124 (68)</b>			
10	122	54 (-70)	68 (14)			
11	120	88 (20)	32 (-56)			
12	186	30 (-2)	73 (43)	83 (10)		
13	75	31 (-52)	44 (13)			
14	198	5 (-39)	40 (35)	<b>132 (92)</b>	21 (-111)	
15	51	35 (14)	16 (-19)			
16	87	59 (43)	28 (-31)			
17	190	12 (-16)	65 (53)	57 (-8)	56 (-1)	
18	66	39 (-17)	27 (-12)			

Table 11. Shift in the length of CU of sections in Ephesians

Particularly noticeable are S2 of P9 and S3 of P14, since both sections exhibit greater positive change. S2 of P9 (Eph 4:11-16), which presents the ultimate purpose and the goal of Christ's bestowal of gifts upon every church member, boasts 124 lexical terms which is second only to S3 of P14 (132). An unusual, positive change (68) is indicated in the length

<sup>59</sup> A relatively high number is in bold. The difference in the length of CU of a section from that of its immediately preceding section is recorded in parentheses.

of CU between S1 (56) and S2 (124) in P9. The positive increase of 68 is greater than any other change except between S2 (40) and S3 (132) of P14 (92), and between S1 (13) and S2 (93) of P6 (80). S3 of P14 (5:25-32), in which the reason why the husbands must love their wives is expounded by Christ's love for the church, posts the greatest positive change in CU from S2 (5:22-24). However, a sudden, large increase from S1 to S2 of P6 is not so significant, since S1 contains only the beginning of Paul's intercession, which is resumed at 3:14 (P7), and the main content of P6 comprises S2 and S3. The length of CU of 13 in S1 is among the lowest along with S2 of P1 (12), Paul's brief salutation, and S1 of P14 (5), a proposition of mutual submission. Furthermore, if S1 of P6 were omitted, change in the length of CU from the last section of P5 to S2 of P6 would have been 43. This is still not very substantial when compared to other data with relatively high numbers. Therefore, regarding the shift in the length of CU of sections, S2 of P9 is the second highest, with S3 of P14 being foremost.

Besides shift in the length of CU of paragraphs and sections, shift in the length of CU per **colon** within its corresponding paragraph is displayed in Table 12 (only the colons revealing a relatively greater increase from its immediately preceding ones are recorded due to the size of the table).<sup>60</sup>

c	P	No. of CU in c	c	P	No. of CU in c	Difference in CU
c12	4	19	c1	5	45	26
<b>c2</b>	<b>5</b>	<b>17</b>	<b>c3</b>	<b>5</b>	<b>59</b>	<b>42</b>
<b>c4</b>	<b>9</b>	<b>15</b>	<b>c5</b>	<b>9</b>	<b>57</b>	<b>42</b>
c4	14	15	c5	14	49	34
c4	17	19	c5	17	42	23

Table 12. Shift in the length of CU of colons in Ephesians

Among all colons the greatest positive increase in the size of CU of colons is marked in: from c2 (S1) to c3 (S2) in P5 and from c4 (S1) to c5 (S2) in P9, with the same size (42). In c2 of P5 Paul asserts the transformed being of Gentile believers. In c3 he elaborates that Christ has made Jews and Gentiles into a unified group, one new man. C3 includes a rather long *ἵνα*-clause connected with *καί*, and two instances of apposition. In c4 of P9 Christ is the one who both descended into the lower parts of the earth and ascended to be the filler of all things. The ultimate purpose and the goal of his bestowal of gifts are expounded at c5 by using a series of phrases (*πρός – εἰς – εἰς*) connected by a rather long clause, introduced by *μέχρι* followed by another series of phrases (*εἰς – εἰς – εἰς*).

<sup>60</sup> Especially notable shifts are in bold.

Another criterion to which change of pace is applied is shift in the number of conjunctions (Table 13), e.g., coordinating (e.g., *καί, δέ, οὐν*) and subordinating (e.g., *καθώς, μέχρι, ἵνα*) conjunctions.<sup>61</sup> Similar to the focus of the exploration of shift in the length of CU in paragraphs, sections, and colons, the investigation of shift in the number of conjunctions also concerns a relatively sizable increase among paragraphs and sections.<sup>62</sup>

P	No. of cj. <sup>63</sup> in S1	No. of cj. in S2	No. of cj. in S3	No. of cj. in S4	No. of cj. in S5	No. of cj. in P
1	1	2 (1)				3 (n/a) [1]
2	1 (-1)	2 (1)	2 (0)	0 (-2)	0 (0)	5 (2) [-2]
3	1 (1)	3 (2)	8 (5)			12 (7) [ <b>8</b> ]
4	5 (-3)	4 (-1)	6 (2)			15 (3) [-2]
5	7 (1)	9 (2)	6 (-3)			22 (7) [0]
6	0 (-6)	8 (8)	6 (-2)			14 (-8) [0]
7	9 (3)	3 (-6)				12 (-2) [-3]
8	2 (-1)	5 (3)				7 (-5) [2]
9	7 (2)	12 (5)				19 ( <b>12</b> ) [ <b>7</b> ]
10	3 (-9)	8 (5)				11 (-8) [-4]
11	14 (6)	6 (-8)				20 (9) [-2]
12	6 (0)	17 (11)	15 (-2)			38 ( <b>18</b> ) [ <b>9</b> ]
13	8 (-7)	7 (-1)				15 (-23) [-8]
14	0 (-7)	5 (-5)	21 (16)	3 (-18)		29 ( <b>14</b> ) [-14]
15	4 (1)	4 (0)				8 (-21) [1]
16	11 (7)	5 (-6)				16 (8) [1]
17	1 (-4)	5 (4)	5 (0)	7 (2)		18 (2) [2]
18	5 (-2)	2 (-3)				7 (-11) [-5]

Table 13. Shift in the number of conjunctions in Ephesians

The difference between the number of conjunctions of a paragraph and that of its immediately preceding one demonstrates that P9 (12), P12 (18), and P14 (14) have greater shifts in the number of conjunctions. On the other hand, the difference in variation of all sections in each paragraph (marked in brackets) informs that P3 (8), P9 (7), and P12 (9) have greater shifts in the number of conjunctions. P3, P9, P12, and P14 with relatively higher numbers may be projected as the most noticeable paragraphs regarding shift in the number of conjunctions. However, an exception is P3, whose change from P2 is not very high (7),

<sup>61</sup> Particles that are not specifically categorized as conjunctions are also included, e.g., *μή* and *μέν*.

<sup>62</sup> The shifts worth noticing are in bold. The difference between the number of conjunctions of a section and paragraph and that of its immediately preceding section and paragraph, respectively, is recorded in parentheses. The sum of the variation of all sections is recorded in brackets in the final column.

<sup>63</sup> Conjunctions.

compared to P9 (12), P12 (18), and P14 (14), and is even lower than P11 (9) or P16 (8). Since the investigation of conjunctions focuses slightly more on the data acquired from each paragraph than on the data from each section,<sup>64</sup> only P9, P12, and P14 have a more crucial effect on the shift in the number of conjunctions.

In conclusion, P9 gives more qualified data than any other paragraph in terms of shift in the length of CU, and a comparable data to P12 and P14 in shift in the number of conjunctions. P9 is prominent in four features: (1) the highest score in shift in the average size of CU per colon within each paragraph (14.05),<sup>65</sup> (2) the highest score (with P5) in shift in the length of CU of colons (42); (3) the second highest score (68) in shift in the length of CU of sections (second only to P14, 92); and (4) ranked among the top-tier paragraphs (with P12 (18) and P14 (14)) in shift in the number of conjunctions (12).

P5, which scores the highest (with P9) in shift in the length of CU of colons, achieves relatively low scores in all three other criteria. P12 also gives relatively lower scores in all three other criteria except in shift in the number of conjunctions. Although P14 gives a higher score (92) than that of P9 (68) in shift in the length of CU of sections, it produces a lower score (34) than P9 (42) in shift in the length of CU of colons. Thus, P14 is second only to P9 in shift in the length of CU because the latter excels the former in two out of three criteria. In shift in the number of conjunctions, P14 gives a narrowly higher score (14) than P9 (12). Yet, since a very low score of P14 in shift in the average size of CU per colon (4.04 in comparison to P9, 14.05) is a decisive indicator, from the results of change of pace, P9 is the most probable paragraph from which the primary purpose of the discourse is most likely revealed (P14 is second only to P9).

### **iii. Summary**

To summarize, the overall examination of focally prominent features (or features of peak) of the discourse of Ephesians for deducing its primary purpose claims that it is most likely that the author's primary purpose is contained in P9. Two literary features (i.e., rhetorical underlining and change of pace) were used based on the suggestion of this study that they are pertinent to the discourse of Ephesians. For tangible results, rhetorical underlining such as

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<sup>64</sup> This is because it is likely that the data acquired from the paragraph-to-paragraph comparison of conjunctions would produce more decisive results than the data from the section-to-section comparison of conjunctions. This is based on a plausible assumption, that numerous conjunctions may be confined to a specific section. A good example is S3 of P14, which has the highest number (21) in terms of the number of conjunctions. But due to the low numbers of all other sections (all, negative) the sum of the variation of all sections of P14 is -14. Nonetheless, the shift in the number of conjunctions from P13 is 14, second only to P12, 18.

<sup>65</sup> P9 marks the second highest score in shift in the length of CU of each paragraph (110).

repetition (e.g., alliteration), parallelism (e.g., antithesis), paraphrase (mostly apposition), tautologies, hendiadys, and synonyms were employed. For tangible results in terms of change of pace, shift in the length of CU and shift in the number of conjunctions were used. According to the results of the investigation using both features, P9 produced the highest score overall. In P9 rhetorical underlining is used more diversely and frequently than any other paragraph. Overall, P9 also has the greatest, positive shift in the length of CU because it surpasses all other paragraphs in two criteria: (1) shift in the average size of CU per colon; and (2) shift in the length of CU of colons; and, it is ranked second in shift in the length of CU of sections. P9 also has comparable data to P12 and P14 in the shift in the number of conjunctions. Therefore, it is suggested that focal prominence, or peak, of the entire discourse is most likely located in P9 from which the primary purpose of Ephesians is inferred.

### **B. Exploration of the Literary Relationship of Focal Prominence**

Based on the suggestion of focal prominence of the discourse, this study explores its literary relationship with the proposed main theme of the discourse and the overall thematic progression. Since it is claimed that focal prominence is most likely displayed in P9 (i.e., P9 is the suggested peak of the discourse) the literary relationship of P9 with the proposed main theme is clear. The intended purpose of writing P9 is best considered to be closely associated to the unified theme of P9, which is the proposed main theme: the construction of the body of Christ and the attainment of Christ's perfection, that is, the ultimate purpose and the goal of Christ's bestowal of gifts on each member of the church. As presented in shift in the length of CU of sections and colons, S2 of P9 plays a more significant role than S1 in light of focal prominence. The most probable intention of writing S2 by Paul then serves as the most plausible primary purpose of the entire discourse. As mostly captured by the focally prominent features of P9, Paul's intention is to inform the recipients why Christ had to bestow his gifts of the duties on each church member (thus probably forming a spiritual system of the church). It is because Paul intends to let the recipients know that by exercising Christ's gifts they must spiritually grow up to the level of Christ's fullness or maturity (from an individual and corporate aspect) and that the body of Christ as a whole must be built up by the proper, mutual cooperation of every church member during the process of attaining maturity (from a corporate aspect). This intention of S2 (and thus P9) is closely linked to the proposed main theme and overall thematic progression because it exactly accords with the ultimate purpose and the goal of Christ's conferment of gifts on each believer in the church.

Accordingly, focal prominence of the discourse (P9, particularly S2) accords with the proposed main theme. Furthermore, according to the contribution of the main theme of P9 to the overall thematic progression, focal prominence of the discourse also corresponds to the overall thematic progression.

### C. Proposal of the Primary Purpose of Ephesians

Based on the exploration of focal prominence and its literary relationship with the proposed main theme and overall thematic progression, this study proposes the primary purpose of the discourse. The primary purpose is claimed “*to inform the recipients of the construction of the perfect body of Christ (in a corporate sense) and the attainment of spiritual maturity of Christ (in an individual sense), both of which will be complete through the proper exercise and fulfillment of the duties of apostles, prophets, evangelists, and pastors-teachers that Christ conferred on each church member for the body of Christ.*” This purpose is the concrete answer to the ultimate purpose and the goal of Christ’s bestowal of gifts on each believer, which is the purpose of writing P9, particularly S2 (4:11-16). Therefore, Paul’s foremost intention of sending the epistle of Ephesians to the recipients (and its accompanying expectation from them) is to instruct them to seek the ever-growing, spiritual maturity/perfection of each individual member and the whole body of Christ and the building up of the body of Christ toward Christ’s perfection or fullness. Note also that, as in c5 of P14, the *perfect* body of Christ to be built up is most likely identified as the *holy, glorious* church.<sup>66</sup>

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<sup>66</sup> This is partially assisted by P5 and P14, both of which are second only to P9 in light of rhetorical underlining and change of pace, respectively. In S3 of P5 (2:19-22) what God seeks to build with his people is a “holy” temple where he can dwell. In S3 of P14 (5:25-32) what Christ desires to bring through his love is the “glorious” church while making the church holy.

## Chapter 7: Summary and Conclusion

### 1. Summary of the Thesis

Motivated by the insufficient study on the relationship between the structure of Ephesians and the author's major intention of writing it, this thesis has attempted to provide a sound answer to the primary purpose of Paul writing Ephesians and to the paragraph playing the most decisive role in identifying the purpose. Historically, there has been a strong consensus that the overall structure of the epistle is theological (Chapters 1-3) then ethical (Chapters 4-6), hence little need to identify its main intention or primary purposes.<sup>1</sup> Nonetheless, such a reading is oversimplified. To understand the epistle more deeply, the author's main intention should be fully investigated. To meet this need, an adapted version of Louw's colon analysis (as the methodological discipline) and literary features (and some exegetical help) were used.

Colon analysis was chosen (Chapter 2) because it is beneficial to interpreting long, complicated Greek passages. By dividing a passage into a series of propositions which are commensurate to the smallest statements bearing the author's distinct idea, it was easier to examine how the author's thought flow was developed from one proposition to another. Second, colon analysis helped an interpreter of Ephesians not only to capture how the author's ideas (propositions) were connected to each other at a micro-level but also, more importantly, it helped to comprehend the overall thought flow of the author among the paragraphs (at a macro-level). Third, colon analysis facilitated the comprehension of the progression of the main theme of a paragraph to that of the succeeding paragraphs.

Whether it is the main theme of each paragraph or that of the entire discourse, each main theme was identified based on, first, the dominance of a theme in thematic progression and, then, thematically prominent features (*thematic prominence*). These features were observed mainly in the repetition of cognates by a macro-level analysis (Chapter 6), and in literary signaling devices (e.g., redundant pronouns, unusual word order in clause structure) by a micro-level analysis (Chapters 4-5). For the decision on the magnitude of a theme it was essential to identify the key point(s) that each section or paragraph makes for its paragraph or the discourse, respectively. In order to do this, a careful structuring of the text was essential. In each paragraph, a series of propositions (colons) of the author formed a section sharing a thematic focus under a unified or prevailing theme of the paragraph. Each proposition was set apart from each other grounded on the author's smallest thought unit, i.e., a proposition.

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<sup>1</sup> Besides, establishing a concrete historical setting of the epistle turned out to be difficult.

The main theme of the discourse suggested by the analysis (based on the overall thematic progression and global thematic prominence)<sup>2</sup> was primarily used to infer the primary purpose of the discourse. *Focal prominence*, or *peak*, supported the inference by suggesting the most probable paragraph from which the primary purpose of Ephesians is most likely revealed. The suggestion was based on an observation of the diversity and frequency<sup>3</sup> of the features that indicate focal prominence. The features were observed in: (1) literary/rhetorical underlining such as parallelism (e.g., antithesis, chiasm), repetition (e.g., alliteration, assonance), paraphrase (mainly apposition), tautologies, hendiadys, and synonyms, and (2) change of pace such as shift in the length of CU and shift in the number of conjunctions.

Using a top-down, cyclic approach, colon analysis examined the discourse of Ephesians, first, at a macro-level (Chapter 3), next, at a micro-level (Chapters 4 and 5), and then, at a macro-level again (Chapter 6). Chapter 3 discussed the structural division of the discourse as a macro-level analysis. The boundary of each paragraph was marked based on a shift in thematic unity and discourse boundary markers (e.g., conjunctions, *inclusio*, and change in a specific genre). It was noticeable that P9 (4:7-16) was separated from P8 (4:1-6). The division was made due to: (1) a boundary marker at 4:7 functioning as a shift in thematic unity; (2) *inclusio* at 4:7, 16; (3) shift in grammatical person at 4:7; and (4) more emphasis to the church at an individual level (4:7-16) than at a corporate level (4:1-6).

Chapters 4 and 5 presented a micro-level analysis of Ephesians. The analysis identified colons and sections in each paragraph, discerned its main theme, and drew out its main purpose. A constructed colon structure of Ephesians offered the basis from which this study discerned each paragraph's main theme. The theme was discerned by scrutinizing the thought flow of each paragraph, and supported by evaluating thematically prominent features of each paragraph. The key point(s) of each section in paragraphs provided the basis for the scrutiny of the thought flow of each paragraph. Literary signaling devices flagged thematic prominence of each paragraph. The major purpose of each paragraph was drawn out from the suggested main theme. Focal prominence (peak) determined the degree to which the main theme was suggested.

Chapter 6 described how the primary purpose of Ephesians was inferred. Investigation of the focally prominent features of the discourse concluded that the author's

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<sup>2</sup> The investigation of the instances and frequency of the features indicating global thematic prominence, along with their contribution to the thematic progression, revealed that P9 is most prominent.

<sup>3</sup> For literary/rhetorical underlining.

primary purpose of writing lay in P9. Literary features (rhetorical underlining and change of pace) led to this conclusion. For *rhetorical underlining*, repetition, parallelism, paraphrase, tautologies, hendiadys, and synonyms were employed. For *change of pace*, shift in the length of CU and shift in the number of conjunctions were used. The analysis proposed the main theme of P9 as the main theme of the discourse, and P9 as the most probable paragraph from which the main purpose of the discourse is most likely identified. The analysis then clarified the literary relationship of P9 (focal prominence) with the proposed main theme and overall thematic progression. Consequently, P9 was proposed as the most probable paragraph in which Paul's intention to send the epistle to the Ephesians is manifest. Therefore, the primary purpose of Ephesians is: *to lead the Ephesian believers to construct the perfect/mature<sup>4</sup> body of Christ and to encourage each believer of the Ephesian church and the body of Christ as a whole to grow spiritually toward Christ's perfection or fullness by exercising and fulfilling his/her own roles/duties with Christ's gift(s).*

## 2. Conclusion

The thesis had begun with an intellectual research question seeking the chief, original intention of Paul – neither plainly explicit in the epistle nor sufficiently demonstrated by scholars – for sending it to the community of Christ-believers at Ephesus. By bringing forth pertinent scholarly insights from the field of linguistics and discourse analysis (e.g. peak), the thesis has thus completed its goal by answering the research question, “What is the primary purpose of writing Ephesians?” and its associated question, “Which paragraph plays the most decisive role in identifying the primary purpose of writing Ephesians?” The answers drawn from the analysis of the discourse were used to justify the thesis of this study, that (1) the primary purpose of writing Ephesians is to encourage the Ephesian believers to build up the fully mature body of Christ through exercise and fulfillment of the various duties/roles of apostles, prophets, evangelists, and teachers-pastors (i.e., a spiritual system equipped with Christ's gifts) and to attain to Christ's perfection, and that (2) Ephesians 4:7-16 (P9) plays the most decisive role in identifying the primary purpose of writing Ephesians. Consequently, the thesis has answered the research questions raised, based on a closer investigation of the discourse using an adapted colon analysis and literary features.

Through a thorough colon analysis of Ephesians with the exploration of literary features, this thesis contributed to the study of Ephesians on several points while bringing

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<sup>4</sup> Or “glorious” (Eph 5:27).

some implications. First of all, the thesis identified the primary purpose of Ephesians along with the most crucial paragraph in locating it. To discern the chief intention of the author to write the epistle to the Ephesian believers needed a careful analysis of the text, due to its existence two millennia ago and the difficulty in establishing a concrete historical setting. Besides colon analysis, literary signaling devices for thematic prominence and literary features for focal prominence (peak) have been used in the thesis to accomplish this need. To the best of my knowledge, this thesis is the first attempt to infer the single most important purpose of Ephesians using discourse analysis whose approach is formal (top-down/larger-scale) and systematic (cyclic) and discourse markers. Furthermore, this study is a unique (and more concrete)<sup>5</sup> linguistic-literary attempt to discern the primary authorial intention of Ephesians, due to the analysis of Paul's shortest propositions with some supplementary exegetical help at a micro-level, and yet with an emphasis on macroscopic comprehension. Johnson's analysis uses discourse analysis and literary features, but it provides multiple (six) purposes of Ephesians, with no intention to discern the primary purpose.<sup>6</sup> Krüger's analysis, postulating salvation as the theme of Ephesians and interpreting Eph 2:1-10 as "the focal point in the statement of the theme," uses discourse analysis "developed primarily by J. P. Louw and E. A. Nida,"<sup>7</sup> yet without the close investigation of literary features for discerning the focal point. Krüger's analysis fails to name the method and comments that, "Because it is a practical application, there is no discussion of the method itself."<sup>8</sup>

The colon analysis this thesis presented, however, inferred the primary purpose of Ephesians: *To instruct the recipients of the ultimate purpose and the goal of Christ's bestowal of the four (or five) gifts to each of them.* That is, Paul desired them *to realize the body of Christ must be built up (ultimate purpose) maturely (goal) through the church ministry exercised and fulfilled by each of God's holy people fully equipped/qualified with some of Christ's gifts – (at least) one gift for each believer – until every one of them reaches spiritual perfection, i.e., his/her whole being is filled with Christ's fullness (goal).* In identifying the primary purpose, the thesis importantly noted the demarcation of 4:7-16 from 4:1-6 as a distinct passage. As for the theme of 4:1-16, several scholars argue that 4:1-16 is

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<sup>5</sup> In the sense that a linguistic-literary study whose main goal is to enhance the readability of the overall thematic progression is performed together with grammatical-historical exegesis (albeit auxiliary).

<sup>6</sup> Johnson, *Ephesians*, 14-15.

<sup>7</sup> Krüger, "Semantic Analysis," 104.

<sup>8</sup> *Ibid.*

one single paragraph whose overall theme is unity.<sup>9</sup> As Arnold<sup>10</sup> and Larkin<sup>11</sup> state, however, 4:1-6 and 4:7-16 have their distinct main themes. This thesis maintains that the theme of 4:1-6 is “a walk which is worthy of the calling, particularly in oneness,” and that of 4:7-16 is “the construction of the perfect body of Christ whose individual members and the body as a whole aim to reach perfection of Christ’s fullness with the Christ-given gifts,” which is “the ultimate purpose and the goal of Christ’s bestowal of gifts to each church member.” A motif of oneness serves not as a dominant role but as a supportive role in interpreting the main theme of P8 (4:1-6). The theological declaration of oneness (4:4-6) points to the means by which the Ephesian believers must walk to be worthy of their calling (4:1-3).

Secondly, the thesis offered a thorough outline of the structure of Ephesians. Unlike the “admittedly overgeneralized” outline of Fay who argues Eph 3:1-13 stands as the “pivotal” place in the overall structure of Ephesians<sup>12</sup> or an unconvincing “palistrophic” outline of Cameron whose analysis is based on purely linguistic analysis “without recourse to interpretation,”<sup>13</sup> the colon structure of this study showed not only the overall thematic progression from a literary perspective but also the process of justifying that Eph 4:7-16 serves as the best qualified paragraph in inferring the primary purpose of Ephesians. A top-down, cyclic approach to the text of Ephesians using colon analysis along with discourse boundary markers enriched the study to provide a thorough structure of Ephesians, from which the primary purpose of Ephesians is inferred. The main body thus turns out to contain sixteen paragraphs – P2 (1:3-14) through P17 (6:10-20) – while thematically pivoting on P9 (4:7-16).

Thirdly, though many NT scholars are (somewhat) unfamiliar with the concept or application of discourse analysis in the interpretation of the NT (and sometimes even doubt its necessity), this thesis argued for its significance through its application in interpreting the text of Ephesians. This significance can be even greater in comprehending an epistle’s overall structure, principal theme, or main purpose in the study of the NT. This thesis

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<sup>9</sup> E.g., Lincoln (*Ephesians*, 241) argues 4:7 “begins the second part of the overall discussion on unity by sounding the note of diversity in Christ’s distribution of grace” (241); Hoehner, *Ephesians*, 66, 501, 521; O’Brien (*Ephesians*, vii, 271, 273, 286) views 4:1-16 as two paragraphs but considers unity its overall theme.

<sup>10</sup> Arnold (*Ephesians*, 241) demarcates 4:7-16 from 4:1-6 while considering its theme as “The Christian community as the context for growth to maturity,” though he contends 4:1-6 has its theme as unity in the church.

<sup>11</sup> Larkin (*Ephesians*, 73) separates 4:7-16 from 4:1-6 due to the distinct grammatical person.

<sup>12</sup> Fay, “Empowered Prisoner,” 312. See further fn24 of Chapter 1.

<sup>13</sup> Cameron, “Structure,” 3-4, 13, 15. See further fn24 of Chapter 1.

introduced the use of discourse analysis in interpreting Ephesians as a valuable tool, complementary to exegesis. Without neglecting the value of exegesis in interpreting Ephesians, this thesis argued that discourse analysis can provide some extra pointers to exegetical insights. While colon analysis paid more attention to grasp how the author's thought flow was thematically progressing among paragraphs, the analysis still carefully examined the details of the colon structure at a lower-level (e.g., colons, sections). Though the syntactical structure of Ephesians analyzed by colon analysis was distinct from the structure of Ephesians exegetically examined (e.g., phrasing/sentence diagram), exegesis helped at some points to understand the relationship between lexical terms, phrases, and clauses in a colon or among colons.

The implications of this study are the need to use colon analysis (or more generally, discourse analysis) in laying out the overall structure of a NT epistle and identifying its main theme and primary purpose, and the affirmation of the value of colon analysis as well as the recognition of some value of exegetical help for carrying out these works. By using colon analysis this thesis was able to separate passages of Ephesians into paragraphs. The dominant theme of each paragraph was distinct and led to discerning the overall thematic progression on which the main theme of Ephesians was semantically and syntactically identified (by discerning the paragraph that plays the most decisive role in identifying the primary purpose of writing Ephesians). The investigation of the literary features and literary signaling devices occurring in the discourse that are beneficial to indicating thematic prominence (for the main theme) and peak (for the primary purpose) at a macro and micro level were helpful to give assurance to the identified main theme and primary purpose of Ephesians. Exegetical observations performed at a micro-level were helpful to interpret semantic and syntactical colon-to-colon relationships and thus sectional divisions, since they helped to interpret syntactical relationships among or within colons through understanding the exegetical function of the specific CU (e.g., participle, preposition).

In relation to historical-critical studies of Ephesians, this thesis provided more concrete<sup>14</sup> ways to interpret the text of Ephesians with an assistance of an adapted colon analysis, investigation of discourse features, and exegetical help. In studying the text of Ephesians whose primary purpose is claimed to have “no real consensus” (many scholars, e.g., MacDonald)<sup>15</sup> or “wide and deep speculation” (Bruce),<sup>16</sup> this thesis identified its main

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<sup>14</sup> More concrete than historical-critical exegesis, since historical exegesis provides less clear direction concerning how to identify the main theme or primary purpose of Ephesians systematically.

<sup>15</sup> MacDonald, *Ephesians*, 18-21.

<sup>16</sup> Bruce, *Ephesians*, 241.

theme and primary purpose. The main theme and primary purpose discerned not only articulate thematic association between each paragraph and P9 but also elucidate the function of P9 as the peak of Ephesians, thus playing the most decisive role in identifying the primary purpose. Therefore, the primary purpose is not so much “identity formation” (O’Brien, Snodgrass, Sampley),<sup>17</sup> a promotion of “love” (Hoehner),<sup>18</sup> or “the unity” of the church (Patzia), of Christians (Meeks), of the universal church (Chadwick) or of the Spirit in the church (Johnson)<sup>19</sup> as the ultimate purpose and the goal of Christ’s bestowal of four (or five) gifts on each believer (4:7-16). Paul wrote to the dominantly Gentile believers in the Ephesian church to instruct why Christ the head of the church gave his body (specifically, each believer in the church) the gifts, e.g., the roles/duties of apostles, prophets, evangelists, and pastors-teachers. The motif of identity formation or new identity is dominant in P4 and P5, and the motif of love is partly significant in P7 and P12. Nonetheless, they are neither dominant in the entire discourse nor as widely influential as the main theme of 4:7-16 is. Consequently, though historical-critical (or grammatical-historical) studies of Ephesians are a good tool, particularly for a close interpretation of the text of Ephesians at a low level, this thesis suggests that for discerning, more concretely, the overall thematic progression, the main theme, and the primary purpose of Ephesians as well as for demarcating its passages, discourse analysis should be incorporated along with the examination of discourse features – as in this thesis.

Finally, and additionally, extending the scope of the study, the thesis suggests future studies. To enhance the level of understanding on the structure and main purpose of Ephesians, this study desires to expand the scope of the CU comprising the colon structure of the text to the phrases beyond the level of lexical terms or to use both. Future studies may also examine further focally prominent features that suggest the peak of the discourse (or of a paragraph) in addition to rhetorical underlining and change of pace. “Heightened vividness,” for instance, may be another literary feature which hints at the peak. This feature may be observed by “a shift in the nominal-verbal balance,” which refers to a change in a ratio of one verb to nominal elements (e.g., noun), or by “a tense shift.”<sup>20</sup> Therefore, it is hoped that the contributions and implications this thesis has presented will lead to future studies of Ephesians that will sharpen the results of research so far, and benefit the field of

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<sup>17</sup> See fn72, fn74, and fn75, respectively, in Chapter 1.

<sup>18</sup> See fn66 of Chapter 1.

<sup>19</sup> See fn71 of Chapter 1.

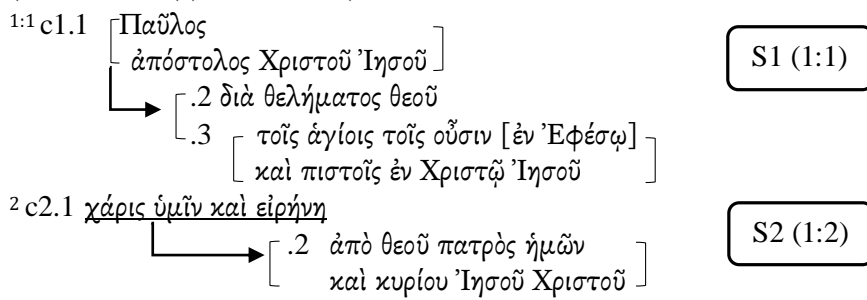
<sup>20</sup> Longacre, *Discourse* (1996), 40-43.

study of Ephesians more widely. As the body of Christ is to be built up as perfect, holy, or glorious through Christ's grace of gifts, the study of Ephesians is to be improved and expanded through the application of disciplines, insights, and discussions.

## **Appendix: The Colon Structure of Ephesians and Translation**

## Colon Structure of Paragraph 1 (1:1-2)

(verse: colon (c).smaller unit)



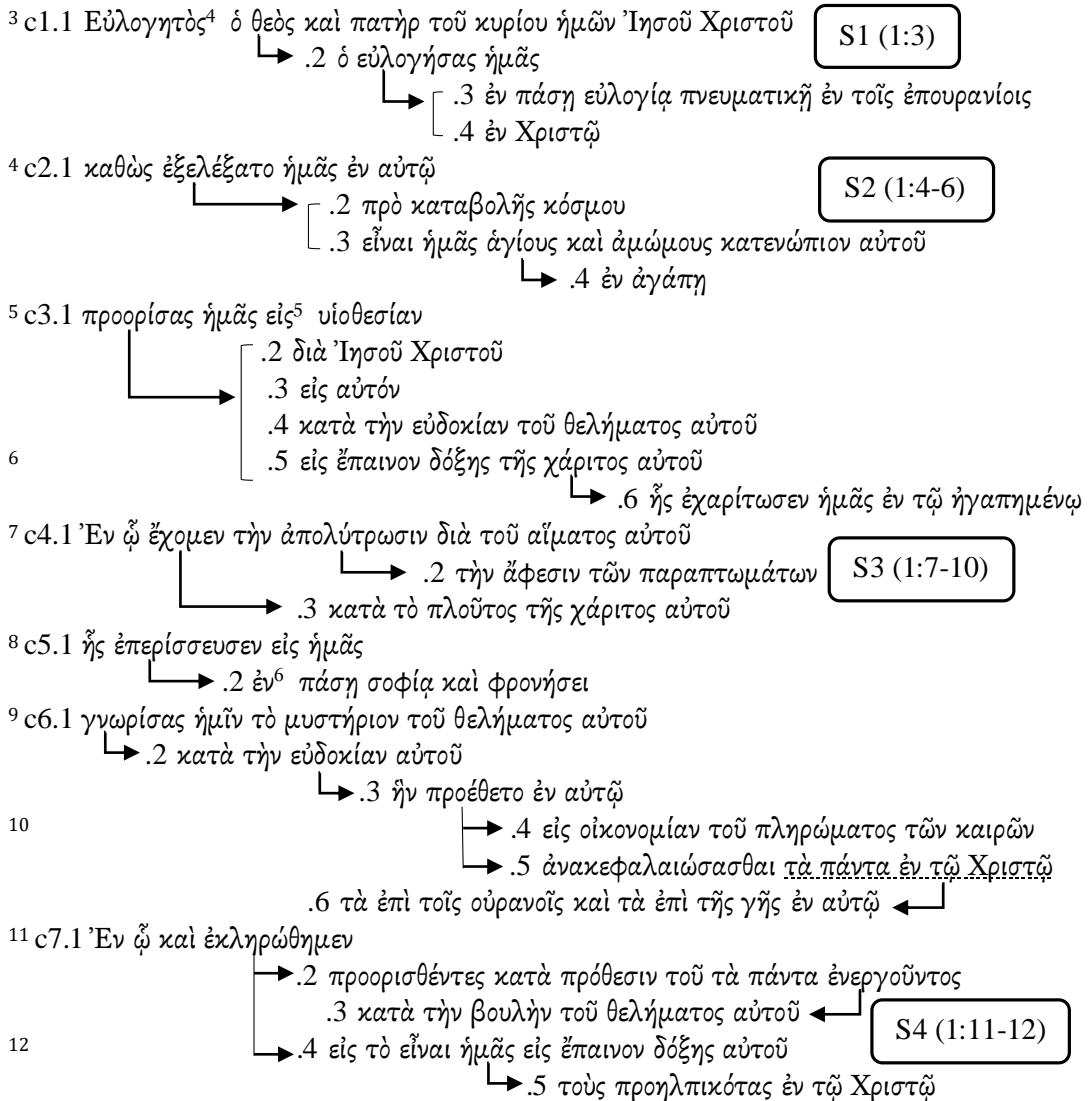
**Translation based on the analysis:**

**1:1-2**

<sup>1:1</sup> Paul,  
an apostle of Christ Jesus, (writes)<sup>1</sup>  
by the will of God  
to the holy people who are in Ephesus  
and who are faithful in Christ Jesus.

<sup>2</sup> Grace and peace to you<sup>2</sup>  
from God our Father  
and the Lord Jesus Christ.

## Colon Structure of Paragraph 2 (1:3-14)<sup>3</sup>



**Translation based on the analysis:**

**1:3-14**

(Section 1, vv. 3-4; Paul's exclamation of praising God)

<sup>3</sup> Blessed be the God and Father<sup>7</sup> of our Lord Jesus Christ,  
who has blessed us  
with every spiritual blessing in the heavenly realms  
in Christ.

(Section 2, vv. 4-6; God's blessings: (1) his choice, with the objective of holiness; and (2) his pre-determination, with the objective of a change in identity (his sons))

<sup>4</sup> For/Since he (God) chose us in him  
before the foundation/beginning/creation of the world,  
so that<sup>8</sup> we should be holy and blameless before him (God)  
in love.

<sup>5</sup> He (God) determined in advance to adopt us as his sons  
through Jesus Christ  
to/into himself (God),  
according to the good purpose/pleasure of his will,

<sup>6</sup> to/for<sup>9</sup> the praise of the glory of his grace  
that he (God) freely bestowed on us in  
the Beloved (Christ).

(Section 3, vv. 7-10; God's blessings through his rich grace and good purpose, i.e., the forgiveness of their sins, the provision of all wisdom and insight, and the declaration of the mystery of his will)

<sup>7</sup> In<sup>10</sup> him (Christ) we have redemption (which is acquired) through his blood,  
the forgiveness of (our) trespasses/sins,  
according to the richness of his grace.

<sup>8</sup> He (God) lavished it (his grace) upon us,  
in all wisdom and insight.<sup>11</sup>

<sup>9</sup> He (God) made known to us the mystery of his will  
according to his good purpose/pleasure,  
which he purposed (or set forth) in him (Christ)

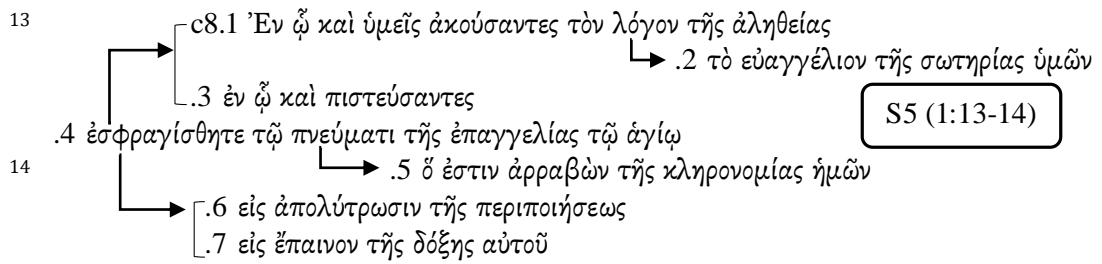
<sup>10</sup> for/until the administration of the fullness  
of proper time,<sup>12</sup>  
to unite "all things"<sup>13</sup> in Christ,  
things in heaven<sup>14</sup> and things on  
earth in him (Christ).

(Section 4, vv. 11-12; God's blessing prompted by his pre-determination, i.e., they are made as God's heirs)

<sup>11</sup> In him<sup>15</sup> we were also given an inheritance,<sup>16</sup>  
for we have been determined in advance  
according to the purpose of the one who works out all things  
according to the  
counsel of his will<sup>17</sup>

<sup>12</sup> in order that we ...  
who were the first to hope in Christ  
... may be to/for<sup>18</sup> the praise of his glory.

### Colon Structure of Paragraph 2 (1:3-14) (continued)



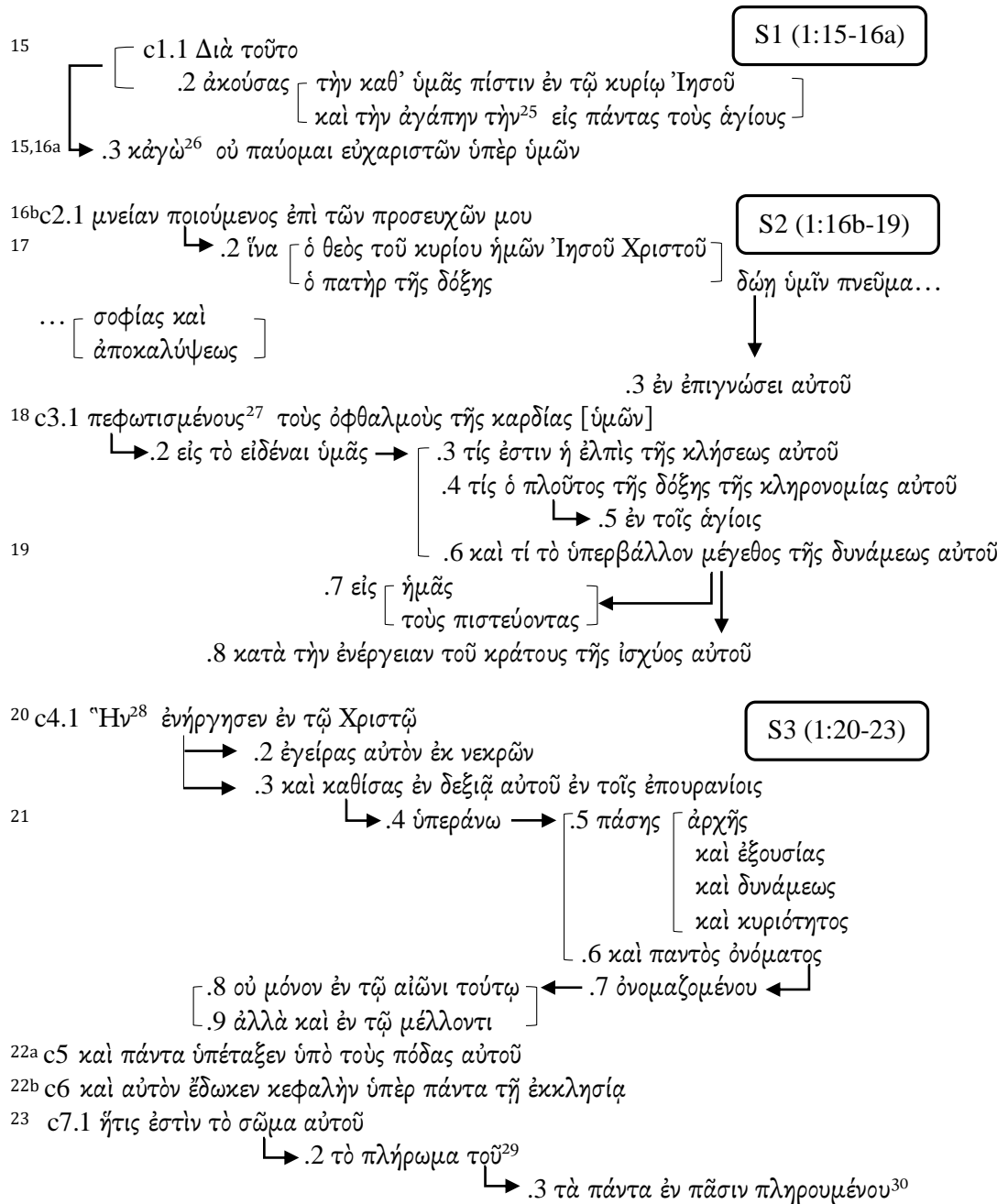
**Translation based on the analysis:**

**1:3-14 (continued)**

(Section 5, vv. 13-14; God's blessing in accordance with their believing the gospel of salvation, i.e., the imprint on them with the Holy Spirit of promise)

<sup>13</sup> In him (Christ) also when<sup>19</sup> you heard the word of truth,  
the gospel of your salvation,  
in him (Christ) also when<sup>20</sup> you believed,  
you were sealed with the Holy Spirit of promise  
<sup>14</sup> who is a guarantee/pledge of our inheritance<sup>21</sup>  
until the redemption of (God's) possession<sup>22</sup>  
to/for<sup>23</sup> the praise of his glory.

### Colon Structure of Paragraph 3 (1:15-23)<sup>24</sup>



**Translation based on the analysis:**

**1:15-23**

(Section 1, vv. 15-16a; The reason for Paul's continual thanksgiving for the recipients)

<sup>15</sup> For this reason,  
because/after I have heard of your faith in the Lord Jesus  
and (your) love for/toward all God's holy people  
<sup>16</sup> I<sup>31</sup> do not stop giving thanks for you.

(Section 2, vv. 16b-19; Paul's concern for their deeper knowledge of God through a spirit of wisdom and revelation, and their enlightenment for God's calling, inheritance, and power)

<sup>17</sup> I keep mentioning<sup>32</sup> you in my prayers,<sup>33</sup>  
that the God of our Lord Jesus Christ  
the Father of glory may give you a spirit...  
... of wisdom and  
(of) revelation  
so that you may know him better.<sup>34</sup>

(That is, I mention/pray)

<sup>18</sup> that the eyes of your heart may be enlightened  
so that you may know what is the hope of his calling,  
what is the richness of the glory of  
his inheritance  
in his people,<sup>35</sup>  
<sup>19</sup> and what is the surpassing  
greatness of his power  
in us  
who believe,  
according to the working of his  
mighty power.

(Section 3, vv. 20-23; Christ's exaltation, supremacy over all creation, and headship of the church)

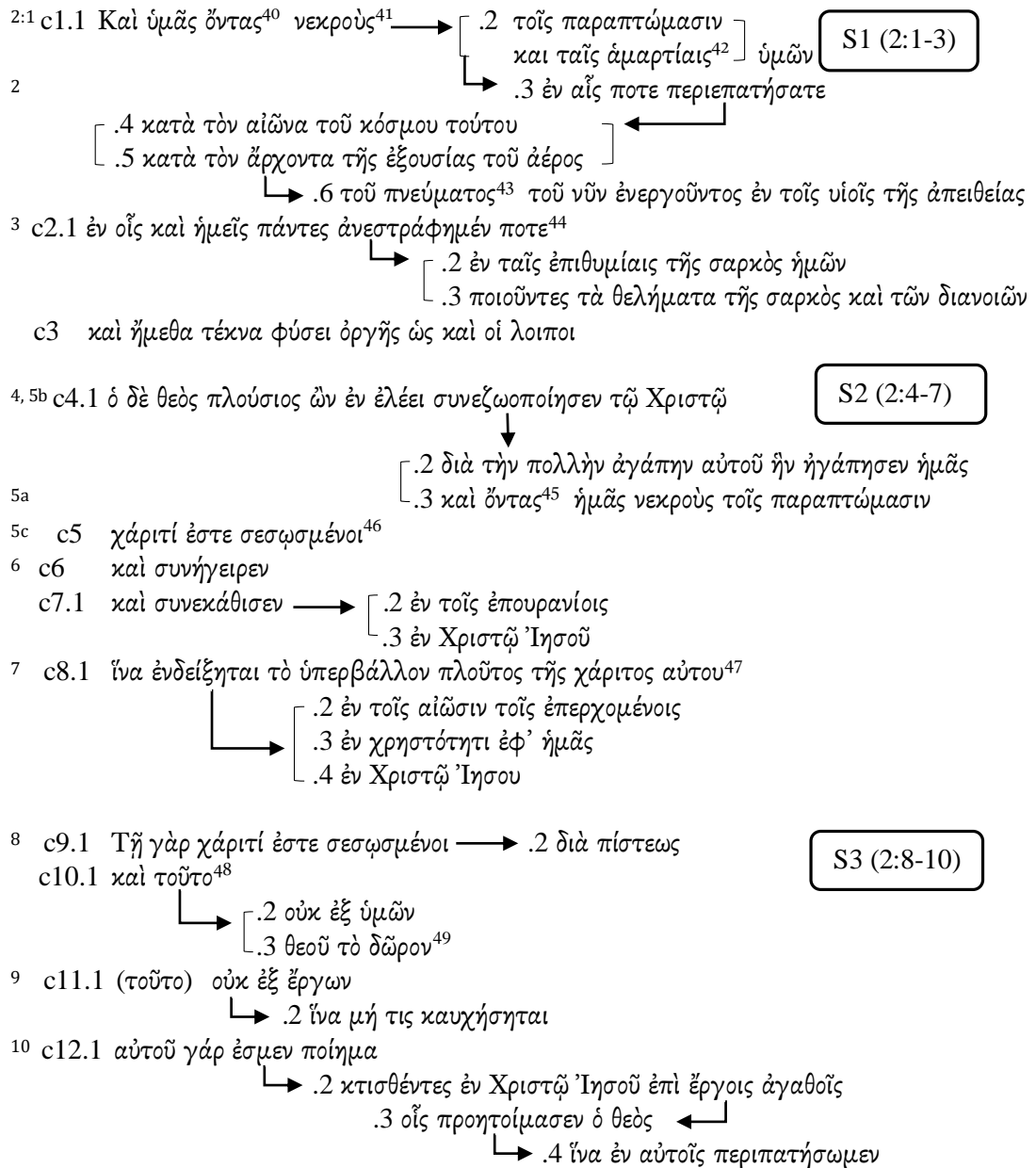
<sup>20</sup> He (God) made this power at work<sup>36</sup> in Christ  
by raising him<sup>37</sup> from the dead  
and by seating him<sup>38</sup> at his right hand in the heavenly realms  
<sup>21</sup> far above all rule/principality,  
authority,  
power,  
and dominion,  
and every name  
that is named,  
not only in this age  
but also in the age to come.

<sup>22a</sup> And he (God) put all things (in subjection) under his (Christ's) feet.

<sup>22b</sup> And he (God) gave him (Christ) to be head over all things to the church,

<sup>23</sup> The church is his (Christ's) body,  
the fullness of him (Christ)<sup>39</sup>  
who fills all in all.

## Colon Structure of Paragraph 4 (2:1-10)



**Translation based on the analysis:**

**2:1-10**

(Section 1, 2:1-3; The Ephesian believers' former status of spiritual death)

2:1 You were dead  
    in your trespasses  
        and sins,  
2                 in<sup>50</sup> which you formerly walked...  
    (walked)...  
        according to<sup>51</sup> the age<sup>52</sup> of this world,  
        according to<sup>53</sup> the ruler of the power<sup>54</sup>/realm<sup>55</sup> of the air,  
                the spirit who is now powerfully<sup>56</sup> working in the sons of  
                disobedience.  
3 Among<sup>57</sup> them we too all formerly lived  
  in the lusts of our flesh  
  carrying out the desires of the flesh and the mind.  
    And we were by nature<sup>58</sup> children of wrath, like the rest (of humanity).

(Section 2, vv. 4-7; God's grace which transformed the spiritually dead to the spiritually alive in Christ)

4,5b But God, who is rich in mercy, made us alive together with Christ  
  because of his great love with which he loved us,  
5a    even when we were dead in our trespasses.  
    By grace<sup>59</sup> you are saved.<sup>60</sup>  
6   And (God) raised us up with him.  
    And (God) seated us with him  
        in the heavenly realms  
        in Christ Jesus.  
7 This was to demonstrate the surpassing richness of his grace  
        in the ages to come  
        in kindness toward/to us  
        in Christ Jesus.

(Section 3, vv. 8-10; The nature of God's abundant grace lavished upon them for their salvation and exalted status, and the reason for God's conferring of grace on them)

8 For by grace you are saved  
  through faith.  
    And this (is)  
        not from you,  
        (but) a gift from/of God.  
9 [This is] not by works,  
        so that no one may boast.  
10 For we are his workmanship,  
        created in Christ Jesus for good works  
  which God prepared beforehand,  
  so that we should walk in them.



**Translation based on the analysis:**

**2:11-22**

(Section 1, vv. 11-13; Admonition to remember that Gentiles have been brought near by Christ's blood)

<sup>11</sup> Therefore, remember...

...that formerly you,<sup>64</sup> Gentiles in the flesh,  
called "uncircumcision" by the so-called "circumcision,"  
(which is) done in  
the flesh by  
(human) hands

<sup>12</sup> that you were at that time apart from Christ,  
alienated from citizenship<sup>65</sup> of Israel,  
and strangers to the covenants of promise,<sup>66</sup>  
having no hope  
and without God in the world.

<sup>13</sup> But now in Christ Jesus you  
who once were far away have been brought near  
by the blood of Christ.

(Section 2, vv. 14-18; A new identity of Christ-believers: one new man, one body)

<sup>14</sup> For he himself<sup>67</sup> is our peace,

the one who has made both groups one  
and has broken down the dividing wall of separation,  
the hostility,

<sup>15</sup> in/by his flesh,  
by abolishing the law<sup>68</sup> of commandments in  
decrees,

so that he may create in himself one new  
man in place of two,

<sup>16</sup> thus making peace,  
and he may reconcile them both in one  
body to God

through the cross,  
by killing the hostility by  
it (the cross).

<sup>17</sup> And when he came

he proclaimed (the good news of) peace to you who were far away  
and peace to those who were near.

<sup>18</sup> Thus, through him we both have access in one Spirit to the Father.

**Colon Structure of Paragraph 5 (2:11-22) (continued)**

- 19 c6 Ἄρα οὖν<sup>69</sup> οὐκέτι ἐστὲ [ ξένοι  
καὶ πάροικοι
- c7 ἀλλὰ ἐστὲ [ συμπολιῖται τῶν ἁγίων  
καὶ οἰκεῖοι τοῦ θεοῦ
- 20 c8.1 ἐποικοδομηθέντες<sup>70</sup> ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν  
↳ .2 ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ
- 21 c9.1 ἐν ᾧ πᾶσα οἰκοδομὴ αὖξει εἰς ναὸν ἅγιον  
↳ [ .2 συναρμολογουμένη  
.3 ἐν κυρίῳ
- 22 c10.1 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε<sup>71</sup> εἰς κατοικητήριον τοῦ θεοῦ  
↳ .2 ἐν πνεύματι
- S3 (2:19-22)

**Translation based on the analysis:**

**2:11-22 (continued)**

(Section 3, vv. 19-22; A new identity of Christ-believers as a holy temple and God's dwelling)

<sup>19</sup> So then, you are no longer strangers  
and aliens.

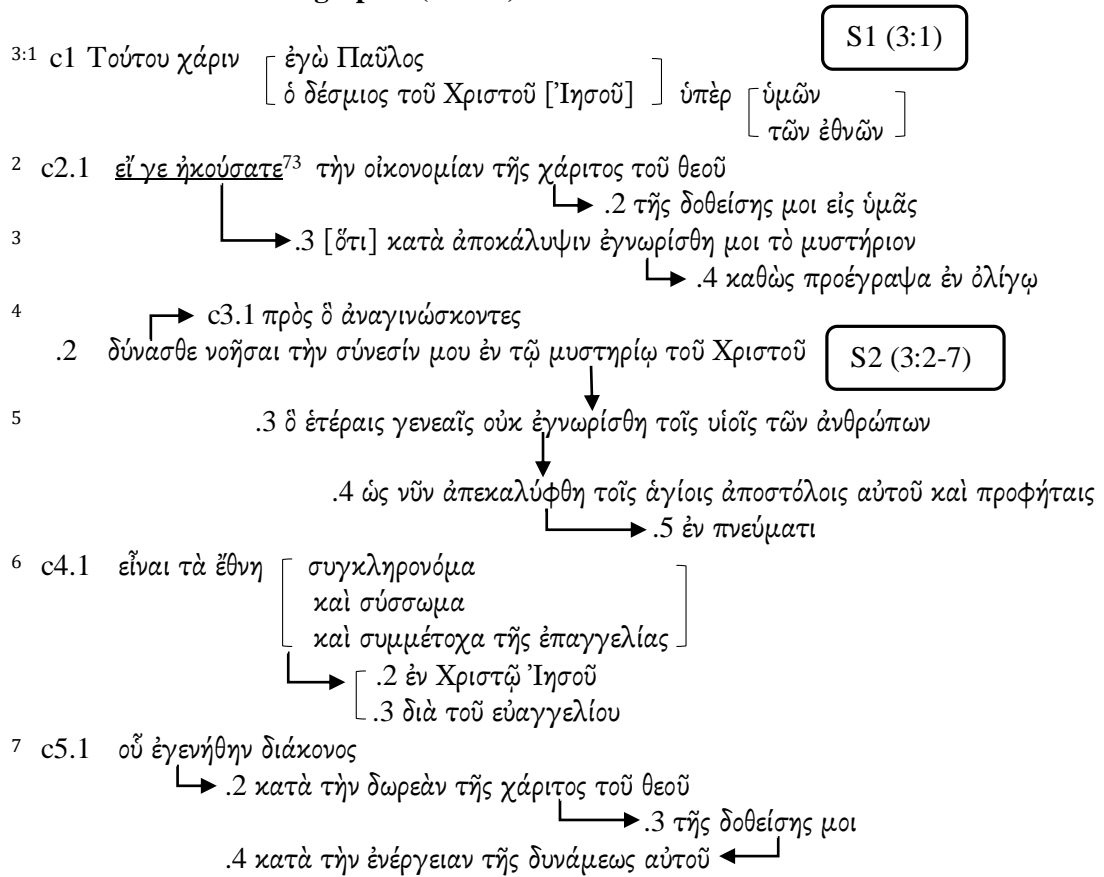
But you are fellow citizens with God's holy people  
and members of the household of God,

<sup>20</sup> You are built upon the foundation of the apostles and prophets,  
Christ Jesus himself being the cornerstone.

<sup>21</sup> In him the whole building grows into a holy temple,  
being fitted together,  
in the Lord.

<sup>22</sup> In him you<sup>72</sup> also are being built together into God's dwelling  
in/by the Spirit.

### Colon Structure of Paragraph 6 (3:1-13)



**Translation based on the analysis:**

**3:1-13**

(Section 1, v. 1; Paul's identity: Christ's prisoner for the Gentiles)

<sup>3:1</sup> Therefore, I Paul,  
the prisoner of Christ Jesus, for the sake of you  
Gentiles<sup>74</sup>

(Section 2, vv. 2-7; The revelation of the mystery of Christ *through the gospel*)

<sup>2</sup> You surely have heard<sup>75</sup> of the administration<sup>76</sup> of the grace of God  
that was given<sup>77</sup> to me for you,  
<sup>3</sup> that<sup>78</sup> by revelation the mystery was made known<sup>79</sup> to me,  
as I have written  
earlier<sup>80</sup> briefly.

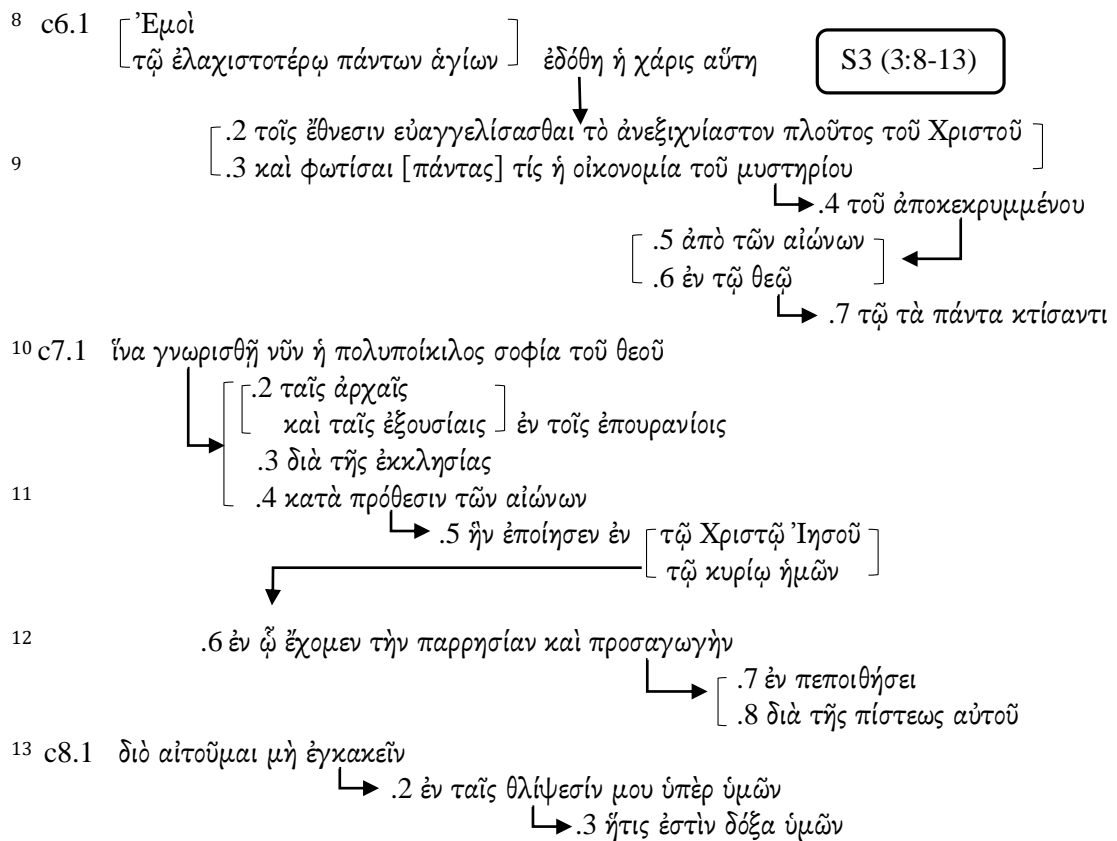
<sup>4</sup> As/When you read this,<sup>81</sup>  
you will be able to understand my insight into the mystery of Christ ...  
... (mystery of Christ)

<sup>5</sup> which,<sup>82</sup> in other generations, was not made known<sup>83</sup> to the sons of men,  
as it has now been revealed to his holy  
apostles and prophets  
by/in the Spirit.

<sup>6</sup> This mystery is that<sup>84</sup> the Gentiles are fellow heirs,  
members of the same body,  
and partakers of the promise  
in Christ Jesus  
through the gospel.

<sup>7</sup> Of this gospel I became a servant  
according to<sup>85</sup> the gift of God's grace  
that was given<sup>86</sup> to me  
according to<sup>87</sup> the  
(powerful) working of his  
power.

**Colon Structure of Paragraph 6 (3:1-13) (continued)**



**Translation based on the analysis:**

**3:1-13 (continued)**

(Section 3, vv. 8-13; The manifestation of God's wisdom *through the church*)

<sup>8</sup>To me,

the very least of all God's holy people, this grace was given<sup>88</sup>...

...(given)

to proclaim to the Gentiles the unfathomable richness of Christ

<sup>9</sup> and to enlighten everyone what is the administration of the mystery

hidden

from eternity<sup>89</sup>

in God

who created all

things.

<sup>10</sup>The purpose of this<sup>90</sup> was that the manifold wisdom of God...

... should now be made known

to the rulers

and authorities in the heavenly realms

through the church

<sup>11</sup>

according to the eternal purpose

that he realized in Christ Jesus, ...

our Lord,

... (Christ Jesus,)

<sup>12</sup> in whom we have bold/free access<sup>91</sup>

in confidence

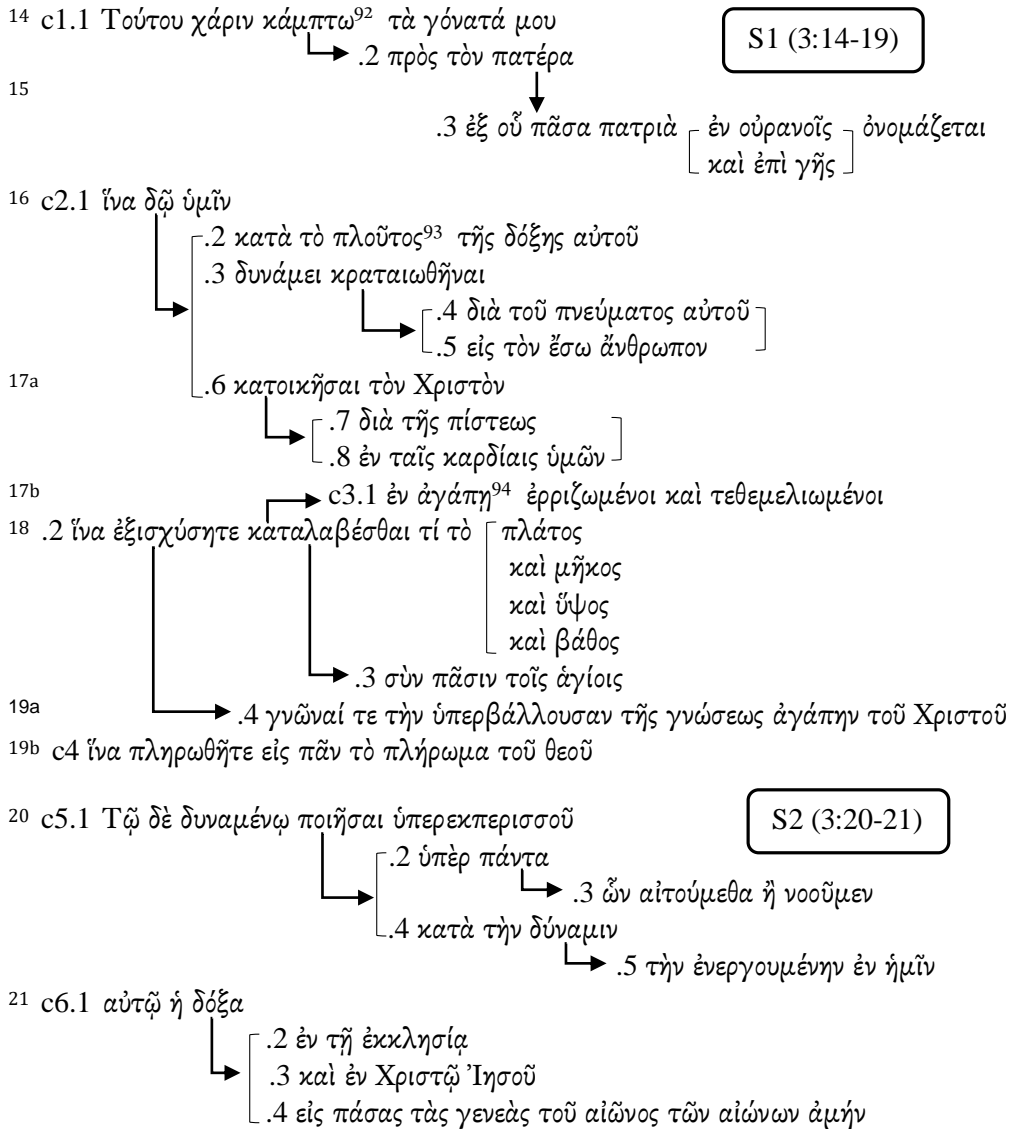
through our faith in him.

<sup>13</sup>Therefore, I ask you not to lose heart

over my afflictions for you,

which are your glory.

### Colon Structure of Paragraph 7 (3:14-21)



**Translation based on the analysis:**

**3:14-21**

(Section 1, vv. 14-19; Spiritual attainment concerning Christ's indwelling and his love, and spiritual perfection)

<sup>14</sup> For this reason, I bow my knees

before the Father,

<sup>15</sup> from whom every family in heaven is named.  
and on earth

<sup>16</sup> (I pray) that he may grant you

according to the richness of his glory

to be strengthened with power

through his Spirit

in your inner being,

<sup>17a</sup> so that Christ may dwell

through faith

in your hearts.

<sup>17b</sup> (And) as you, in love, are being rooted and grounded/founded

<sup>18</sup> that you may have power to comprehend what is the width

and length

and height

and depth

with all God's holy people

<sup>19a</sup> and thus to know the love of Christ that surpasses knowledge.<sup>95</sup>

<sup>19b</sup> (And) that you should be filled up to all the fullness of God.

(Section 2, vv. 20-21; Doxology: ascribing glory to the Father in the church and in Christ)

<sup>20</sup> Now to him who has the power to do far more abundantly

beyond all

that we ask or think

according to the power

that is powerfully working within

us.

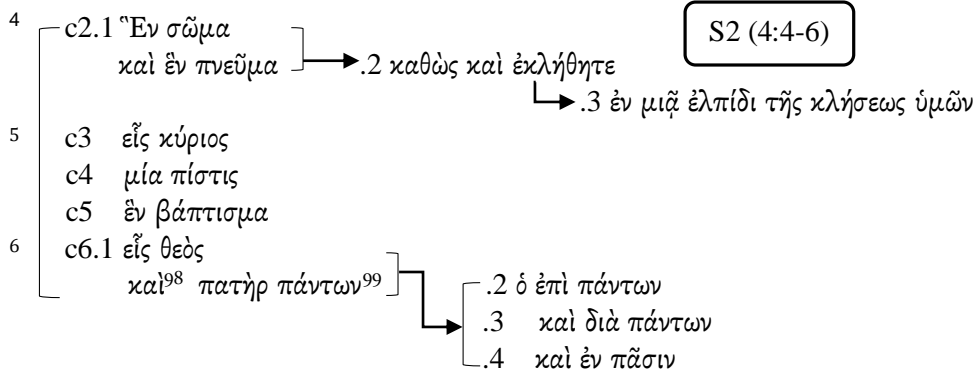
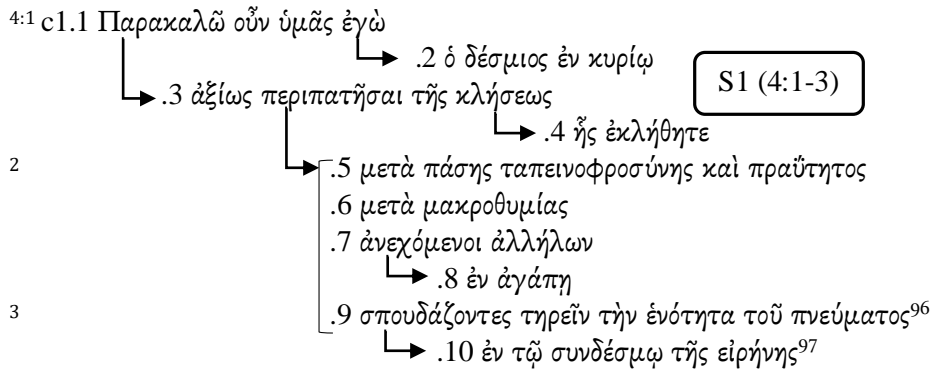
<sup>21</sup> To him (be) the glory

in the church

and in Christ Jesus

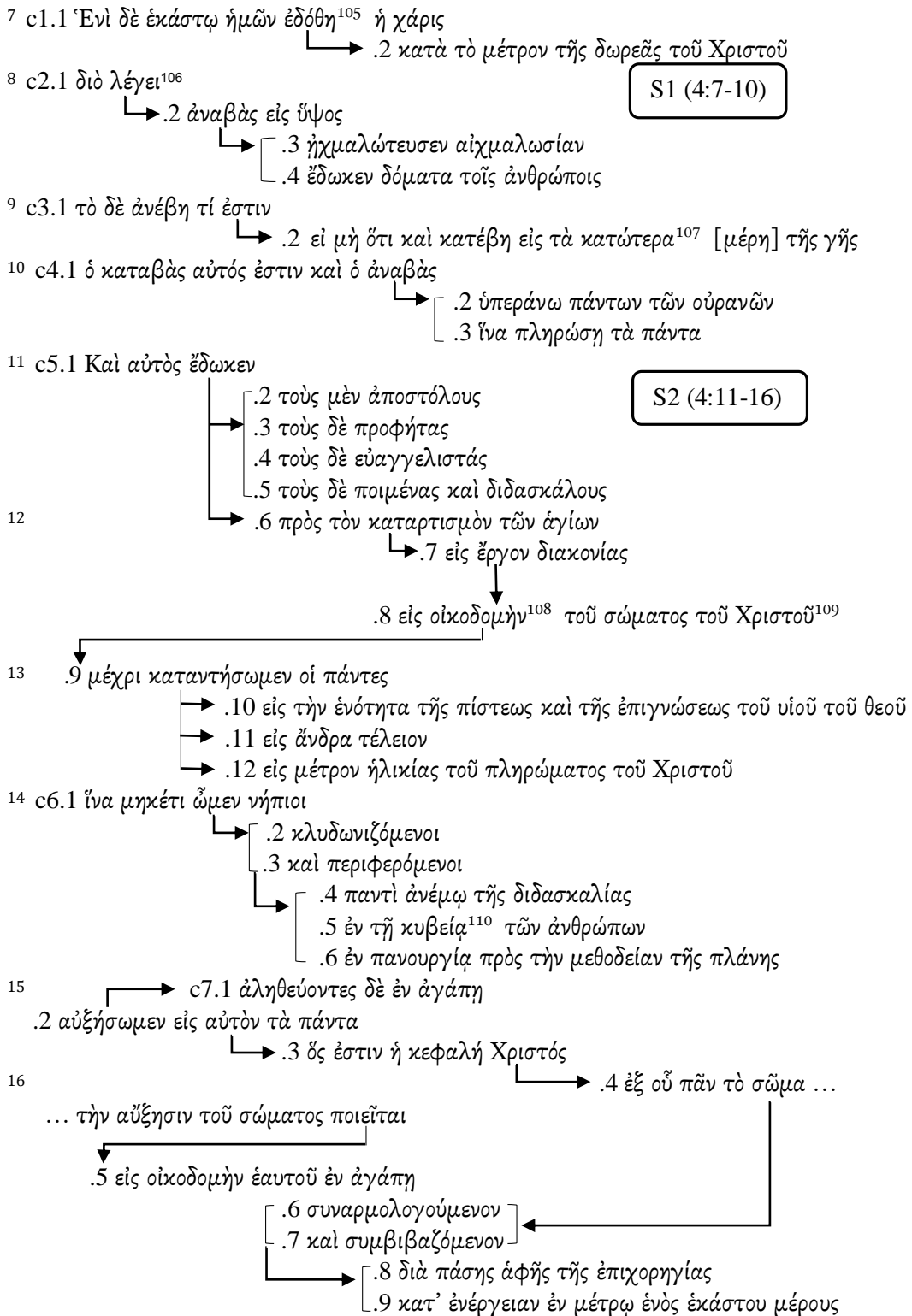
to all generations forever and ever. Amen.

## Colon Structure of Paragraph 8 (4:1-6)





## Colon Structure of Paragraph 9 (4:7-16)



**Translation based on the analysis:**

**4:7-16**

(Section 1, vv. 7-10; Christ's bestowal of grace/gifts on each member of the church)

<sup>7</sup> Now to each one of us grace was given

according to the measure of Christ's gift.

<sup>8</sup> Therefore, it says:<sup>111</sup>

When he ascended on high,

he captured (a host of) captives;

he gave gifts to the people.

<sup>9</sup> Now what does "he ascended" mean

except that he had also descended into the lower parts of  
the earth?

<sup>10</sup> He who descended is the very one who also ascended

far above all the heavens

so that he may fill all things.

(Section 2, vv. 11-16; The ultimate purpose and the goal of the bestowed gifts of Christ: the construction of the body of Christ (ultimate purpose) and the attainment of spiritual perfection (goal))

<sup>11</sup> And he himself gave

some (the gift of) apostles,

some (the gift of) prophets,

some (the gift of) evangelists,

[and] others (the gift of) pastors-teachers

<sup>12</sup> for the equipping/qualifying of God's holy people

for the work of service/ministry

for building up the body of Christ

<sup>13</sup> until we all attain

to the oneness of the faith and of

the knowledge of the Son of God

to a mature/perfect person

to the measure<sup>112</sup> of the stature<sup>113</sup>

of the fullness<sup>114</sup> of Christ.

<sup>14</sup> Then we should no longer be infants

tossed back and forth by waves

and carried about

by every wind of teaching,

by human cunning,

by craftiness in deceitful scheming.

<sup>15</sup> But, speaking the truth in love,

we should grow up in every respect into him

who is the head, Christ,

<sup>16</sup> from whom the whole body...

... (the whole body)

being joined together

and held together

by every supporting ligament/joint

with/by the proper working/functioning of each individual part

... promotes the growth of the body

for building itself up in love.

## Colon Structure of Paragraph 10 (4:17-24)

17 c1.1 Τοῦτο οὖν [λέγω  
καὶ μαρτύρομαι] ἐν κυρίῳ  
→ .2 μηκέτι ὑμᾶς περιπατεῖν  
→ .3 καθὼς καὶ τὰ ἔθνη περιπατεῖ  
→ .4 ἐν ματαιότητι τοῦ νοῦς αὐτῶν ←

S1 (4:17-19)

18 c2.1 ἐσκοτωμένοι τῇ διανοίᾳ ὄντες  
→ .2 ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ  
→ .3 διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς  
→ .4 διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν

19  
→ c3.1 ἀπηληγῆκότες  
.2 οἵτινες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ  
→ .3 εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ

20 c4 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν  
21 c5.1 εἴ γε<sup>15</sup> [αὐτὸν ἠκούσατε  
καὶ ἐν αὐτῷ ἐδιδάχθητε]  
→ .2 καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ

S2 (4:20-24)

22 c6.1 (ἐν αὐτῷ ἐδιδάχθητε) ἀποθέσθαι ὑμᾶς τὸν παλαιὸν ἄνθρωπον  
→ .2 κατὰ τὴν προτέραν ἀναστροφὴν  
→ .3 τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας  
τῆς ἀπάτης

23 c7 (ἐν αὐτῷ ἐδιδάχθητε) ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν

24 c8.1 καὶ (ἐν αὐτῷ ἐδιδάχθητε) ἐνδύσασθαι τὸν καινὸν ἄνθρωπον  
→ .2 τὸν κατὰ θεὸν κτισθέντα  
→ .3 ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας ←

**Translation based on the analysis:**

**4:17-24**

(Section 1, vv. 17-19; Exhortation to live a life detached from the Gentile way of life)

<sup>17</sup> Therefore, I say and testify/affirm this in the Lord,  
that you must no longer walk  
as the Gentiles do  
in the futility of their minds.

<sup>18</sup> They are darkened in their understanding  
estranged/alienated from the life of God  
because of the ignorance that is in them  
(and) because of the hardness of their hearts.

<sup>19</sup> Having become callous,  
they have given themselves over to licentiousness  
into every practice of impurity while being greedy.

(Section 2, vv. 20-24; Assertion of Christ-shaped life: putting off “the old self,” continuing to renew the spirit of their minds, and putting on “the new self”)

<sup>20</sup> But you did not learn Christ in this way.

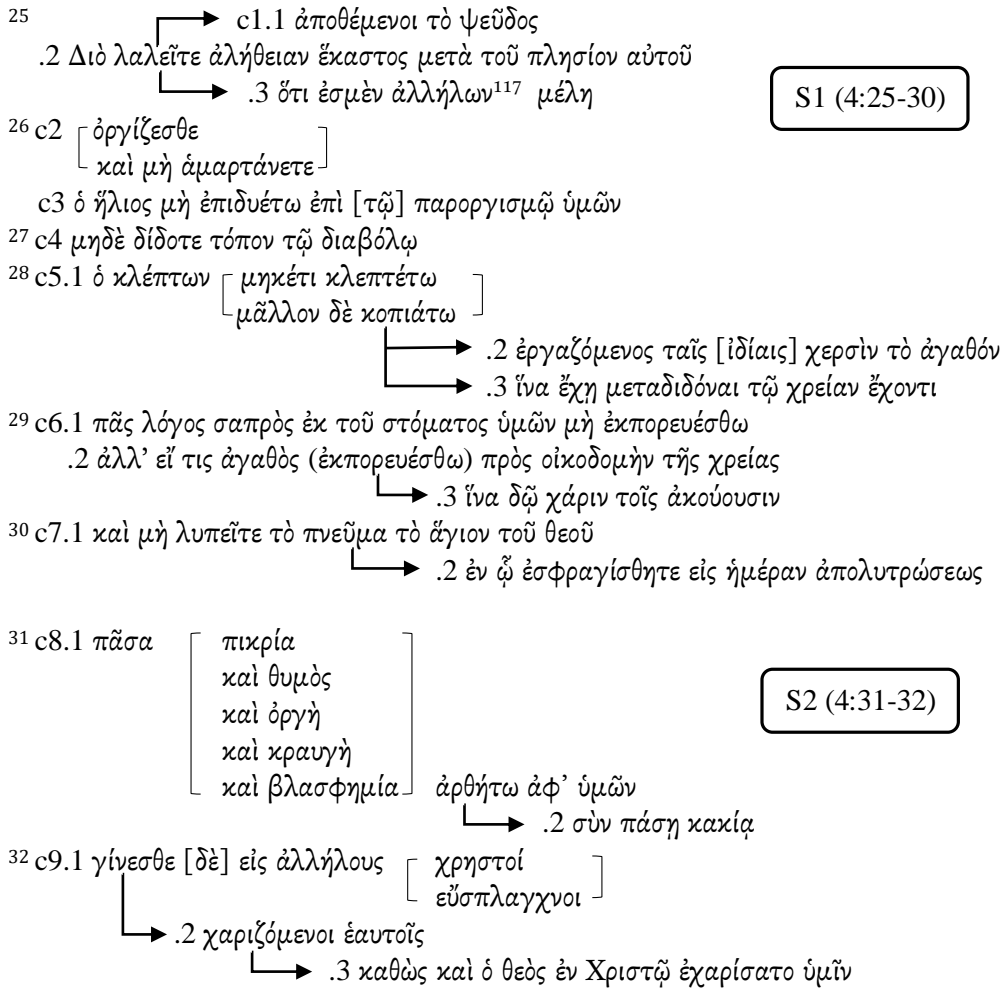
<sup>21</sup> Indeed you heard him  
and were taught in him  
as the truth is in Jesus.

<sup>22</sup> (You were taught in him) to put off your old self,  
which conforms to your former way of life  
[and] which is being corrupted by following  
deceitful lusts.

<sup>23</sup> Instead (you were taught in him) to keep being renewed in the spirit of your minds.

<sup>24</sup> And (you were taught in him) to put on the new self,  
created in God’s image<sup>116</sup>  
in righteousness and holiness originated  
from the truth.

## Colon Structure of Paragraph 11 (4:25-32)



**Translation based on the analysis:**

**4:25-32**

(Section 1, vv. 25-30; Exhortation of a new lifestyle, promoting good conduct and setting aside bad habits for mutual edification, particularly concerning the appropriate use of the tongue)

<sup>25</sup> laying aside falsehood,  
Therefore, speak the truth, each one (of you) with his neighbor  
because we are members of one another.

<sup>26</sup> Be angry but do not sin.

Do not let the sun go down while you are still angry.

<sup>27</sup> And do not give the devil a foothold.<sup>118</sup>

<sup>28</sup> Let the thief no longer steal  
but rather (let him) labor

doing honest/good work with his hands  
so that he may have something to share with  
anyone in need.

<sup>29</sup> Do not let any unwholesome speech come out of your mouths,

but (let) only what is good/beneficial (come) for building up one another whenever there  
is need

so that it may give grace to those who hear.

<sup>30</sup> And do not grieve the Holy Spirit of God,

by whom you were sealed until/for the day of redemption.

(Section 2, vv. 31-32; Exhortations concerning bad and good character traits associated with their speech)

<sup>31</sup> Let all bitterness,

wrath,

anger,

clamor,

and slander be taken away from you

along with all malice.

<sup>32</sup> Be kind

and tender-hearted to one another,

forgiving one another,

just as God in Christ also forgave you.



**Translation based on the analysis:**

**5:1-14**

(Section 1, vv. 1-2; Exhortation to be God-imitators, particularly by practicing love)

<sup>5:1</sup> Therefore, be imitators of God,  
as beloved children.

<sup>2</sup> And walk in love,  
just as Christ also loved us  
and gave himself up for us  
(as) a sacrificial offering to God for a fragrant aroma.

(Section 2, vv. 3-7; Exhortation to keep themselves away from unholy things/people)

<sup>3</sup> But sexual immorality  
and all impurity  
or greed must not even be named among you  
as is proper for God's holy people.

<sup>4</sup> Also, (let there be no) obscene/indecent speech,  
foolish talk,  
or coarse language, which are not fitting.

But rather let there be thanksgiving.

<sup>5</sup> For you certainly know this,  
that every sexually immoral  
or impure  
or greedy person, who is an idolater, has...

... (has) no inheritance  
in the kingdom of Christ and God.

<sup>6</sup> Let no one deceive you with empty words  
for because of these things the wrath of God comes upon the sons of  
disobedience.

<sup>7</sup> Therefore, do not be partakers with them.

(Section 3, vv. 8-14; Exhortation to walk as children of light: goodness, righteousness, and truth)

<sup>8</sup> For you once were darkness,  
but now you are light in the Lord.

Walk as children of light.

<sup>9</sup> For the fruit of the light is in all goodness,  
and righteousness,  
and truth.

<sup>10</sup> Discern what is pleasing to the Lord.

<sup>11</sup> Do not participate in the unfruitful works of darkness,  
but rather expose/reprove them.

<sup>12</sup> For the things done by them in secret are shameful even to speak of.

<sup>13</sup> But everything exposed/reproved by the light is made manifest.

<sup>14</sup> For everything made manifest<sup>125</sup> is light.

Therefore, it says:

Awake, O sleeper!  
and arise from the dead!  
and Christ will shine on you.

### Colon Structure of Paragraph 13 (5:15-20)

15 c1.1 Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε

- ↳ [ .2 μὴ ὡς ἄσοφοι  
      .3 ἀλλ' ὡς σοφοί

S1 (5:15-17)

16 c2.1 ἐξαγοραζόμενοι τὸν καιρὸν<sup>126</sup>

- ↳ .2 ὅτι αἱ ἡμέραι πονηραὶ εἰσιν

17 c3 διὰ τοῦτο μὴ γίνεσθε ἄφρονες

c4 ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου

18 c5.1 καὶ μὴ μεθύσκεσθε οἴνῳ

- ↳ .2 ἐν ᾧ ἐστὶν ἀσωτία

S2 (5:18-20)

c6 ἀλλὰ πληροῦσθε ἐν πνεύματι

19 c7 λαλοῦντες ἑαυτοῖς [ἐν]

- [ ψαλμοῖς  
καὶ ὕμνοις  
καὶ ᾠδαῖς πνευματικαῖς

c8 ᾄδοντες καὶ ψάλλοντες<sup>127</sup> τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ

20 c9.1 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων

- ↳ [ .2 ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
      .3 τῷ θεῷ καὶ πατρὶ

**Translation based on the analysis:**

**5:15-20**

(Section 1: vv. 15-17; Exhortation of a wise walk)

<sup>15</sup> Therefore, watch carefully how you walk,  
not as unwise  
but as wise.

<sup>16</sup> Redeem the time,  
for the days are evil.

<sup>17</sup> Therefore, do not be foolish.  
But understand what the will of the Lord is.

(Section 2: vv. 18-20; Exhortation of a Spirit-filled life)

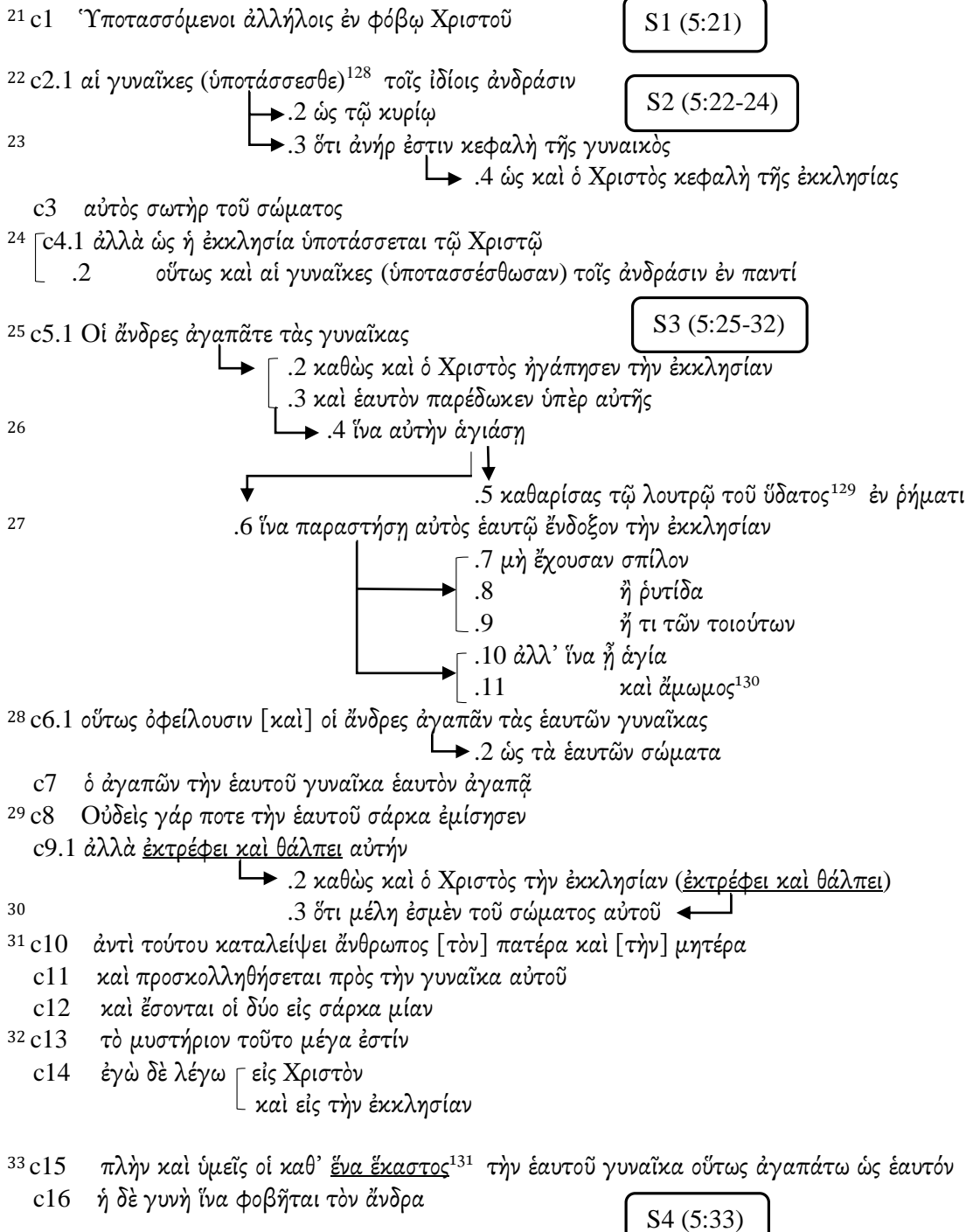
<sup>18</sup> And do not get drunk with wine,  
for in which lies debauchery.  
But be filled with the (Holy) Spirit.

<sup>19</sup> Speak to one another in psalms and  
hymns and  
spiritual songs.

Sing and make melody/music in/from your hearts to the Lord.

<sup>20</sup> Give thanks always for everything  
in the name of our Lord Jesus Christ  
to God the Father.

## Colon Structure of Paragraph 14 (5:21-33)



**Translation based on the analysis:**

**5:21-33**

(Section 1: v. 21; Exhortation of ordered-relationship submission towards husbands and wives – and children and parents, and slaves and masters – based on their reverent fear of Christ)

<sup>21</sup> Submit to one another in the fear of Christ.

(Section 2: vv. 22-24; Exhortation for wives to submit to their husbands by exemplifying the church's submission to Christ)

<sup>22</sup> Wives, (submit) to your own husbands  
as to the Lord,

<sup>23</sup> because the husband is the head of the wife  
as Christ is the head of the church.

He himself is the Savior of the body.

<sup>24</sup> Now as the church submits to Christ,  
so wives (should submit) to their husbands in everything.

(Section 3: vv. 25-32; Exhortation for husbands to love their wives by exhibiting Christ's love of the church for making them holy, thus ultimately for presenting the glorious church)

<sup>25</sup> Husbands, love your wives

as Christ also loved the church  
and gave himself up for her,

<sup>26</sup> to make her holy  
by washing her with the washing of the water with the word,

<sup>27</sup> so that he himself should present to himself the  
glorious church,

without spot  
or wrinkle  
or anything like these,  
but she should be holy  
and blameless.

<sup>28</sup> In the same way husbands ought to love their own wives  
as their own bodies.

He who loves his wife loves himself.

<sup>29</sup> For no one ever hated his own flesh.

But rather he nourishes and cherishes it  
just as Christ also (does) the church,

<sup>30</sup> since we are parts/members of his body.

<sup>31</sup> For this reason a man will leave his father and mother.

And he will be joined/united to his wife.

And the two will become one flesh.

<sup>32</sup> This mystery is great/profound.

But I (myself) am speaking with reference to Christ  
and the church.

(Section 4: v. 33; Summary of the responsibilities of husbands and wives)

<sup>33</sup> In any case,<sup>132</sup> you also, each one of you, must love his own wife as he loves himself.  
And let the wife revere/respect her husband.

### Colon Structure of Paragraph 15 (6:1-4)

<sup>1:1</sup> c1.1 Τὰ τέκνα ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ]

↳ .2 τοῦτο γάρ ἐστιν δίκαιον

S1 (6:1-3)

<sup>2</sup> c2.1 τίμα τὸν πατέρα σου καὶ τὴν μητέρα

↳ .2 ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ

<sup>3</sup> ↳ .3 ἵνα εὖ σοι γένηται

↳ .4 καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς

<sup>4</sup> c3 Καὶ οἱ πατέρες μὴ παροργίζετε τὰ τέκνα ὑμῶν

c4 ἀλλὰ ἐκτρέφετε αὐτὰ ἐν [ παιδείᾳ καὶ  
νουθεσίᾳ ] κυρίου

S2 (6:4)

**Translation based on the analysis:**

**6:1-4**

(Section 1; vv.1-3; Children's exhorted responsibilities towards their parents)

<sup>1:1</sup> Children, obey your parents in the Lord,  
for this is right.

<sup>2</sup> Honor your father  
and mother,  
which is the first commandment with a promise,

<sup>3</sup> so that it may go well with you  
and you will live long in the land.

(Section 2; v.4; Parents' exhorted responsibilities towards their children)

<sup>4</sup> And, Fathers, do not provoke your children to anger  
But bring them up in the discipline/training  
and instruction/admonition<sup>133</sup> of the Lord.

### Colon Structure of Paragraph 16 (6:5-9)

- <sup>5</sup> c1.1 Οἱ δοῦλοι ὑπακούετε τοῖς κατὰ σάρκα κυρίοις
- 6
- 7 c2.1 μετ' εὐνοίας δουλεύοντες
- <sup>8</sup> c3.1 εἰδότες ὅτι ἕκαστος ἐάν τι ποιήσῃ ἀγαθόν τοῦτο κομίζεται παρὰ κυρίου
- <sup>9</sup> c4 Καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς αὐτοῦς
- c5 ἀνιέντες τὴν ἀπειλήν
- c6 εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς
- c7 καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῶ
- S1 (6:5-8)
- S2 (6:9)

**Translation based on the analysis:**

**6:5-9**

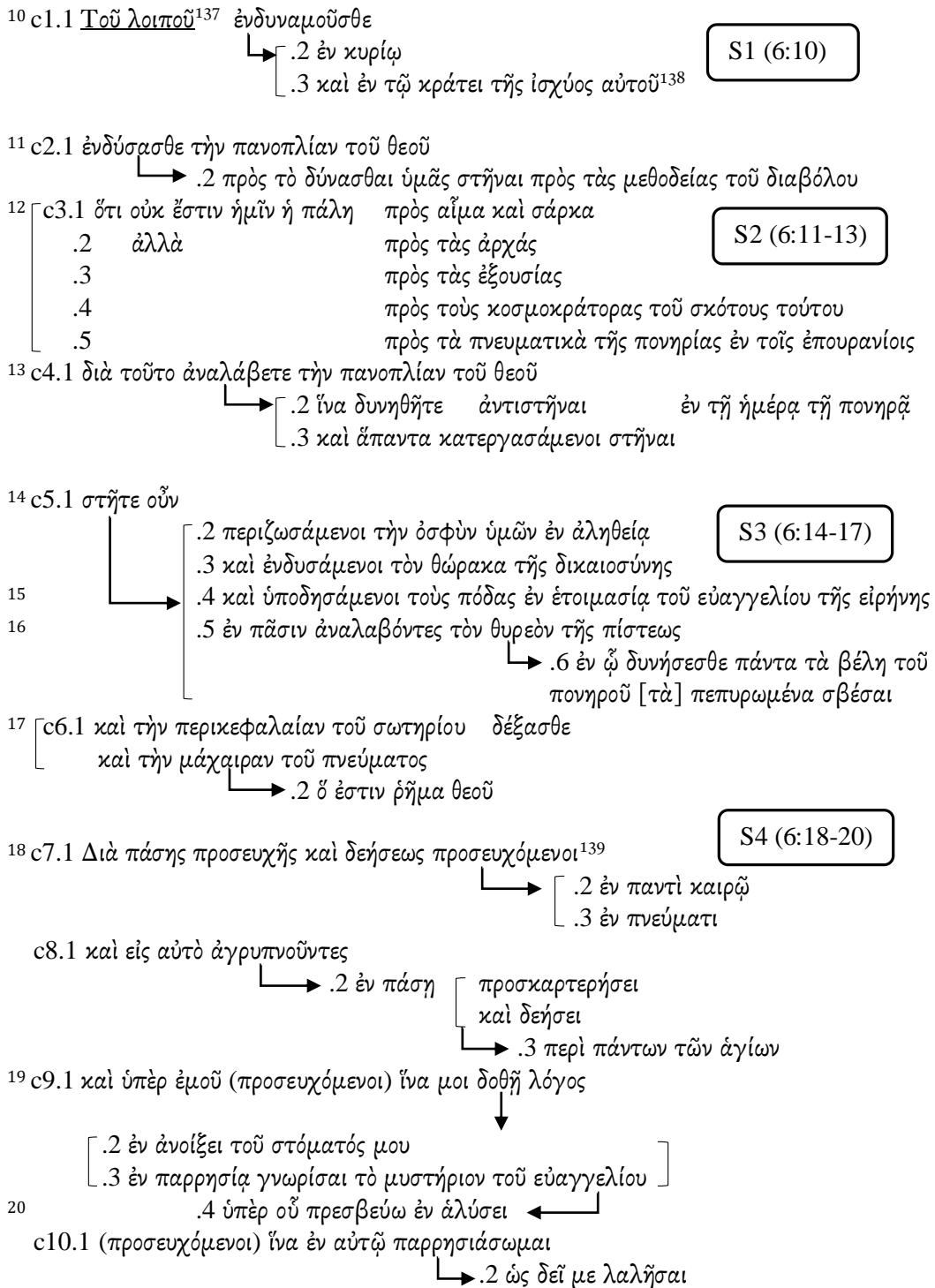
(Section 1: vv. 5-8; Slaves' exhorted responsibilities towards their masters)

- <sup>5</sup> Slaves, obey your human masters  
with fear and trembling,<sup>134</sup>  
in single-heartedness<sup>135</sup> of your hearts,  
as you would obey Christ,  
<sup>6</sup> not with eye-service, as people-pleasers,  
but as slaves of Christ  
doing the will of God from the heart.  
<sup>7</sup> Serve with good will<sup>136</sup>  
as to the Lord  
and not to men.  
<sup>8</sup> Because you know that whatever good each one does, he will receive it back from the  
Lord,  
whether he is a slave  
or a free man.

(Section 2: v. 9; Masters' exhorted responsibilities toward their slaves)

- <sup>9</sup> And, masters, do the same to them.  
Do not threaten them.  
For you know that he who is both their Master and yours is in the heavens.  
And (you know) that there is no partiality with him.

## Colon Structure of Paragraph 17 (6:10-20)



**Translation based on the analysis:**

**6:10-20**

(Section 1: v. 10; Exhortation to be strengthened in the Lord's mighty power)

<sup>10</sup> Lastly/Finally, be strengthened  
in the Lord  
and in his mighty power.

(Section 2: vv. 11-13; Exhortation to put on/take up God's full armor)

<sup>11</sup> Put on the full armor of God  
so that you may be able to stand against deceitful tactics of the devil.  
<sup>12</sup> For our battle is not against blood and flesh,  
but against the rulers,  
against the authorities,  
against the rulers of this dark world,  
against the spiritual forces/powers of evil in the heavenly realms.  
<sup>13</sup> For this reason, take up the full armor of God  
so that you may be able to withstand/resist on the evil day,  
and, after you have done all, to stand.

(Section 3: vv. 14-17; Exhortation to stand firm by arming themselves with the specific elements of God's full armor)

<sup>14</sup> Stand, therefore,  
by girding your loins with (the) truth,  
by putting on the breastplate of righteousness,  
<sup>15</sup> by having your feet shod with the preparation/readiness of the gospel of peace,  
<sup>16</sup> (and) in all of these by taking up the shield of faith,  
with which you will be able to extinguish all the  
flaming arrows of the evil one.  
<sup>17</sup> And take the helmet of salvation  
and the sword of the Spirit,  
which is the word of God.

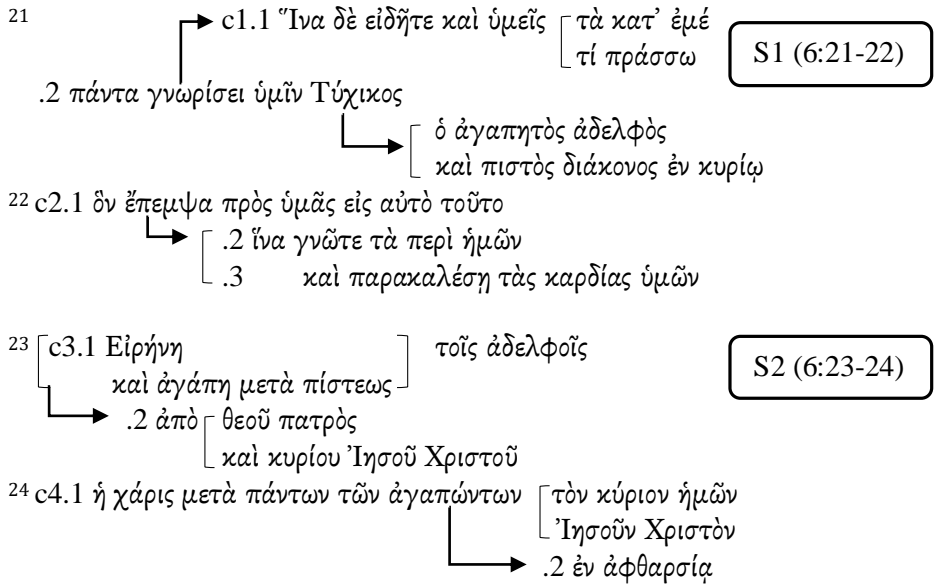
(Section 4: vv. 18-20; Exhortation to pray in the Spirit for one another and for Paul)

<sup>18</sup> With all (kinds of) prayer and supplication/petition keep praying  
at every right/appointed time  
in the Spirit.

To this end be alert  
with all perseverance  
and petition  
for all God's holy people.

<sup>19</sup> (Pray) also for me, that words may be given to me  
when I open my mouth  
to fearlessly reveal the mystery of the gospel, ...  
... (the gospel)  
<sup>20</sup> for which I am an ambassador in chains.  
(Pray) that in proclaiming it I may speak fearlessly,  
as I ought to speak.

**Colon Structure of Paragraph 18 (6:21-24)**



**Translation based on the analysis:**

**6:21-24**

(Section 1: vv. 21-22; Reason to send Tychicus)

<sup>21</sup> Now in order that you also may know  
how things are going with me  
(and) what I am doing

Tychicus, the beloved brother  
and faithful servant in the Lord, will let you know everything.

<sup>22</sup> I have sent/am sending<sup>140</sup> him for this very purpose,  
so that you may know how we are getting along,  
and that he may encourage your hearts.

(Section 2: vv. 23-24; Benedictions)

<sup>23</sup> Peace be to the brothers,  
and love with faith,  
from God the Father  
and the Lord Jesus Christ.

<sup>24</sup> Grace be with all who love our Lord  
Jesus Christ  
eternally.

## Notes

1. A verbal element is omitted in the base matrix of c1 (indicating “writes”).
2. A verbal element is omitted in the base matrix of c2 (indicating “(May) be given”).
3. As Louw observes rightly, although the elements in each colon may be presented in a more detailed version, a presentation “too fine a grid tends to obscure the main issues.” Thus the current version of colon analysis for Eph 1:3-14 takes a less-fine form. J. P. Louw, “A Discourse Reading of Ephesians 1.3-14” in *Discourse Analysis and the New Testament: Approaches and Results* (eds. Stanley E. Porter and Jeffrey T. Reed, JSNTSup; Sheffield Academic Press, Sheffield, 1999), 311.
4. An implied verb here expressing the imperative mood (rather than optative (wish, “May God be blessed”) or indicative (“God is blessed”) should be added in translation, thus rendering “Let God be blessed!”
5. Likely refers to direction (“(in)to”), thus possibly denoting purpose (e.g., NRSV) but better, the change in status, i.e., result (e.g., CJB).
6. It denotes accompaniment or association, rendering “with.” Cf. 1 Cor 4:21.
7. Or, “God the Father.” Granville Sharp rule.
8. Purpose.
9. Or “in(to),” i.e., the recipients are the object of the praise of the glory of God’s grace.
10. Location or sphere; internal close relationship.
11. The term *φρόνησις* can also be rendered “understanding” (e.g., Bruce, *Ephesians*, 259; Thielman, *Ephesians*, 56; NIV; HCSB) or “prudence” (e.g., Hodge, *Ephesians*, 42; KJV; NKJV; ASV).
12. To act upon/carry out when the times will have reached its fulfilment.
13. God's creation - animate and inanimate - which is going to be united under Christ.
14. Including both good and evil spiritual forces.
15. Christ.
16. So CJB. We could also render it “were appointed,” “made/appointed (as) his (God’s) inheritance” (Believers were determined beforehand as God's possession), “made heirs” or “chosen” (NIV; TNIV; NAB).
17. The counsel that issues forth his will.
18. Or “in(to).”
19. Or “because” (causal). But temporal is most likely.
20. Or “because” (causal). But temporal is most likely.
21. Believers’ eternal inheritance
22. Until God redeems what is his own. Cf. REB; NEB, “When God has redeemed what is his own.”
23. Or “in(to).”
24. The same principle applied to paragraph 2 (1:3-14) is applied in this paragraph since it consists of one long Greek sentence, 169 words according to Merkle (*Ephesians*, 38) or 170 words according to Larkin (*Ephesians*, 17). As Louw observes rightly, although the elements in each colon may be presented in a more detailed version, a presentation “too fine a grid tends to obscure the main issues.” Thus the current version of colon analysis for Eph 1:15-23 takes a less-fine form. J. P. Louw, “A Discourse Reading of Ephesians 1.3-14,” 311.
25. From the grammatical point of view, *καθ’ ὑμᾶς* is omitted after the article perhaps because the reader may still understand the meaning of this phrase.

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26. Emphatic.
27. Exegetically, this participle most likely indicates the means (“by means of”) based on the context.
28. This relative pronoun qualifies *δυνάμει* (c3.6), which is the antecedent of the relative pronoun. The antecedent shares the same gender (feminine) and number (singular), while functioning as accusative in this relative clause.
29. C7.2 is in apposition to *τὸ σῶμα αὐτοῦ* (c7.1).
30. C7.3 qualifies the article *τοῦ* at c7.2.
31. Emphatic.
32. I.e., praying or asking.
33. CJB similarly renders v. 16b: “In my prayers I keep asking.”
34. So NIV, TNIV. Cf. NJB, CJB.
35. Namely, “How rich is the glory that God has given to his people as inheritance.”
36. Or “He exerted this power.”
37. Means. Or temporal (“when he raised him”).
38. Means. Or temporal (“when he seated him”).
39. Not God. This is on the grounds that *αὐτοῦ*, referring to Christ and having the same case, gender, and number, is located in the near neighborhood.
40. Concessive participle (“although”). So Wallace, *Grammar*, 191, 634; Merkle, *Ephesians*, 58; Hoehner, *Ephesians*, 307; Pace Larkin, *Ephesians*, 27.
41. Predicate accusative of *ὄντας*. So Wallace, *Grammar*, 191; Larkin, *Ephesians*, 27. It recalls God who raised Christ from “the dead” in P3 (c4), though in P4 it signifies spiritual death, not physical death as in P3.
42. These two nouns function as “hendiadys” in that they are used to express one concept.
43. It is most likely that *τοῦ πνεύματος* is in apposition to *τὸν ἄρχοντα* since the occurrence of the genitive case is best to be viewed that attraction occurred on account of a series of the preceding genitives before *τοῦ πνεύματος*, as commentators observe well (E.g., Merkle, *Ephesians*, 54; O’Brien, *Ephesians*, 160; Larkin, *Ephesians*, 28; Best, *Ephesians*, 205). Cf. BDF §137(3); Abbott, *Ephesians*, 42, who understands it as “the spiritual influence,” while acknowledging that *πνεῦμα* here is not to be construed in a collective sense.
44. Cf. Col 3:7, *ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε*.
45. Concessive or temporal participle. So Merkle, *Ephesians*, 58; Pace Larkin, *Ephesians*, 31.
46. Perfect periphrastic intensifies the “present” results of being saved. Finite verb (present) + perfect participle is equal to perfect (Wallace, *Grammar*, 648). Perfect periphrastic construction is most likely intensive perfect (e.g., your sins are forgiven, Lk 5:20) (Wallace, *Grammar*, 575).
47. The expression *τὸ πλοῦτος τῆς χάριτος αὐτοῦ* is identical to the one in 1:7, where it provides the standard (“according to”) by which the recipients are set free from sin. In c8 (2:7), only the attributive participle *ὑπερβάλλον* is added.
48. What is the antecedent of *τοῦτο*? This is much debated among scholars because of the gender of the pronoun. Since the expression *καὶ τοῦτο* can be rendered “and at that, and especially” (BDF §151), it is most likely pointing to “faith,” not “salvation by grace through faith.” However, due to the fact that the pronoun is neuter (not feminine), many commentators and scholars (e.g., Bruce, *Ephesians*, 289-290; Lincoln, *Ephesians*, 112; O’Brien, *Ephesians*, 175; Hoehner, *Ephesians*, 343; Best, *Ephesians*, 226; Arnold, *Ephesians*, 139; Wallace, *Grammar*, 334-335) argue for Eph 2:4-8ab (c4-c9) or 2:8ab (c9), that is, the neuter demonstrative pronoun refers to “salvation by grace through faith” (not only faith but also including grace and salvation). Nonetheless, based on the context and the

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theology that other Pauline epistles reveal, it is best to regard the pronoun here as referring to faith. The use of neuter gender is perhaps to keep the recipients away from misunderstanding, that it refers to “grace” (χάρις) which is another feminine noun, though not immediately preceding. Furthermore, considering that the recipients are mostly Gentile believers, Paul perhaps felt the need more to instruct them concerning faith, a concept prone to be inapprehensive to them. Johnson (*Ephesians*, 88) argues that the interpretation of the τοῦτο as “faith” “destroys the parallelism on which 2:8-9 depends for its force” (The parallelism Johnson contends is a series of positive–negative–positive–negative statements. That is c9.1, c9.2–c10.1, c10.2–c10.3–c11.1). However, based on colon analysis, a chiasmic construction is in view rather than parallelism, that is, c10.1, c10.2 (A) – c10.3 (B) – c11.1 (A’). For the reasons in favor of “faith,” see further Hodge, *Ephesians*, 119-120.

49. The occurrence of this term is *hapax legomenon* in the Pauline Epistles.

50. So most modern translations such as NASB, ESV, NIV, TNIV, HCSB, NET, and NAB; O’Brien, *Ephesians*, 153; Hoehner, *Ephesians*, 307; Arnold, *Ephesians*, 129. It could also be rendered means (“through,” NRSV; NJB; Lincoln, *Ephesians*, 83; Bruce, *Ephesians*, 279) or cause (CJB).

51. Denotes standard.

52. Or “course.”

53. Denotes standard.

54. The rendering reflects the idea: “according to the ruler who exercises authority over the lower heavens” (HCSB). E.g., NRSV; RSV; NASB; ESV.

55. Indicates the realm, sphere, or domain of the ruler's authority rather than the authority itself (Cf. Col 1:13, speaking of the deliverance from the dominion of darkness and transference to the kingdom of God's beloved Son). Arnold (*Ephesians*, 131) renders τῆς ἐξουσίας “realm.” Cf. NIV; TNIV, “kingdom.”

56. The word “powerfully” is added to translation of the participle ἐνεργούντος since it contains the notion of power in it, as Arnold (*Ephesians*, 132) correctly notes: “it is a power-denoting term that implies more than the idea of simply ‘working in,’ especially in this context.”

57. Locative rather than sphere (“in”). So Larkin, *Ephesians*, 29; Merkle, *Ephesians*, 54.

58. In a fallen world the natural condition of human beings involves experience of abnormality and disorder. In that sense, Eph 2:1-10 contains a contrast between nature and grace, between fallen human existence in and of itself and the divine initiative, which is required if human life is to be restored to what it was meant to be.

59. In Eph 1:6, 7 and 2:7-9. God's unmerited or undeserved favour. The omission of the article tends to emphasize the inherent qualities of abstract nouns.

60. Rendering, “You are saved.” So NET; HCSB; KJV; Hoehner; Wallace.

61. On the significance of this passage regarding the church, see Snodgrass, *Ephesians*, 123; Arnold, “Ephesians,” 240; John Lewis, “Doing Theology through the Gates of Heaven,” *Evangelical Review of Theology* 28 (2004), 363; Sunday Komolafe, “Christ, Church and the Cosmos,” *Missiology* 35 (2007), 273-74.

62. *Hapax legomenon* in the NT.

63. Only appears here among the Pauline corpus. An attributed genitive (“the dividing barrier/fence/wall”) or a genitive of apposition/exegetical is a possibility (Larkin, *Ephesians*, 40). Larkin and Barth (*Ephesians 1-3*, 246) favor the former, whereas other commentators opt for the latter (e.g., Lincoln, *Ephesians*, 141; Hoehner, *Ephesians*, 369; Best, *Ephesians*, 257). However, it is slightly better to consider this as an attributive genitive, thus construed as a dividing wall that separates both parties.

64. Since the verbal element of the subject ὑμεῖς appears in 2:12 (ἦτε), it is best to consider vv. 11, 12 one colon. These two verses form one smallest thought unit of the author.

65. This rendering is preferred over “commonwealth” since the whole context discusses the privileges of belonging to a group of people who had a relationship with God; v. 19, “fellow citizen”; they sought citizenship of Israel because of the special privileges God bestowed on her.
66. Most likely refers to the Abrahamic covenant, Davidic covenant, and the New Covenant, all of which are unconditional. Particular promises were (1) land, (2) seed, and (3) blessing.
67. Emphatic. This is a prominent element since it marks a redundant pronoun, which explains prominence. Porter, *Idioms*, 303-304.
68. This most likely refers to the whole Mosaic law. So Johnson, *Ephesians*, 99.
69. These conjunctions also appear in other Pauline epistles. E.g., Rom 5:18; 7:3, 25; 8:12; 9:16, 18; 14:12, 19; Gal 6:10.
70. The aorist passive participle ἐποικοδομηθέντες (“(having been) built”) is divine passive. So Lincoln, *Ephesians*, 152.
71. *Hapax legomenon* in the NT.
72. Emphatic. This is a prominent element since it marks a redundant pronoun, which explains prominence. Porter, *Idioms*, 303-304.
73. The phrase εἶ γε (γε being the “emphatic” or “intensive” particle, BDF §439), appearing only in Pauline corpus (2 Cor 5:3; Gal 3:4; Eph 3:2; 4:21; Col 1:23) and nowhere in the NT, is best to be viewed to imply “confidence or certainty” rather than doubt since this fits better in this context as O’Brien (*Ephesians*, 226, footnote 5) notes well. Any translation would be good as long as it contains the idea of confident assumption. Thus, from the concessive perspective it can be translated “surely” (O’Brien; Hoehner; NRSV; NIV; NEB; TEV; NJB), “assuming” (RSV; ESV; CJB), or rhetorically, “You have heard, haven’t you?” (Bruce; HCSB). So Hoehner *Ephesians*, 421-422; Bruce, *Ephesians*, 310. Cf. Thielman, *Ephesians*, 192, who seeks to capture both idea in his translation: “if, as I assume, you have heard...”
74. 3:1 has no verbal element. Thus, it is an incomplete sentence. The verbal element corresponding to the nominal element (i.e., subject) “I” appears in 3:14, where his prayer begins. This feature suggests that the author intends to pray in 3:1, though his prayer technically begins in 3:14. So Merkle, *Ephesians*, 86, who correctly observes: “His orig. thought (in this case a prayer) then resumes in 3:14.”
75. Or “I assume that you have heard.”
76. Or “stewardship,” which is Paul’s responsibility as a steward who has received God’s grace.
77. The participle δοθείσης is a divine passive, since God is the agent implied here. So Merkle, *Ephesians*, 87.
78. Or “that is.” The conjunction ὅτι is in apposition to οἰκονομίαν (v. 2) while presenting the content of what the readers have heard. So Merkle, *Ephesians*, 87.
79. The aorist ἐγνωρίσθη is also a divine passive. So Merkle, *Ephesians*, 88.
80. The aorist προέγραψα most likely refers back to Ephesians 1:9-10 and 2:11-22 (so Lincoln, *Ephesians*, 175; Best, *Ephesians*, 302), since this explains the content of mystery more naturally rather than some explanations of the uncertainty. The former is preferred by many commentators because of the uncertainty of the availability of some documents (his other epistles) to which the readers would have accessed such as Colossians (in particular, 1:25-27, where his stewardship and the mystery are introduced using similar terms). Many commentators thus consider that προέγραψα refers to Ephesians 2:11-22 (E.g., Thielman, *Ephesians*, 195; Arnold, *Ephesians*, 187; O’Brien, *Ephesians*, 229; Hoehner, *Ephesians*, 428; Wallace, *Grammar*, 565; Merkle, *Ephesians*, 88).
81. The antecedent of the pronoun δ is τὸ μυστήριον in v. 3.
82. The antecedent of the pronoun δ is τὸ μυστήριον in vv. 3, 4.
83. The aorist ἐγνωρίσθη is also a divine passive.

84. The infinitive εἶναι explains the content of μυστήριον in v. 4 while functioning exegetical. So Merkle, *Ephesians*, 90.
85. Or “by.”
86. The participle δοθείσης is also a divine passive.
87. Or “through” or “by.”
88. The aorist ἐδόθη is also a divine passive.
89. Bruce (*Ephesians*, 317) also renders this way, which produces more faithful interpretation to the text. Cf. Arnold, *Ephesians*, 183, who renders it “from the ages.”
90. The pronoun “this” refers to the proclamation of the mystery of Christ and the enlightenment of everyone. So Lincoln, *Ephesians*, 185; Cf. Best, *Ephesians*, 322.
91. As Arnold (*Ephesians*, 198) correctly notes, the two nouns, παρρησία (“boldness, freedom”) and παρρησία (“access”), are best to be considered a hendiadys since they form a single concept. Thus, it is rendered “boldness of access” or “freedom of access.”
92. This verb is only used four times in the Pauline corpus including Rom 11:4; 14:11; Phil 2:10.
93. It is noticeable that the term ὁ πλοῦτος is always qualified by the noun phrase τῆς δόξης and personal pronoun αὐτοῦ when Paul prays – in paragraph 3 (1:18) and in paragraph 7 (3:16). When the term is used in previous paragraphs before the paragraph of prayer, it is always qualified by the noun phrase τῆς χάριτος (1:7, paragraph 2; 2:7, paragraph 4) and personal pronoun αὐτοῦ (1:7, paragraph 2; 2:7, paragraph 4). One exception is the use of the noun phrase τοῦ Χριστοῦ at 3:8 (paragraph 6) rather than τῆς χάριτος αὐτοῦ, but semantically they are similar. Therefore, it is likely that Paul, who is amazed at (1) God’s blessing (paragraph 2) and (2) God’s gift and mystery planned for Gentile believers as well as Jewish believers and proclaimed through the church (paragraphs 4-6), sets forth the revelatory insights he has understood using his own terms: God’s glory is “abundant” or his glory “fills” (the Ephesian believers or the church). This is because what he understood through revelation is that God’s grace is “abundant” or “sufficiently fills” (the Ephesian believers or the church), and Christ himself is “abundant” or “sufficiently fills” (the Ephesian believers or the church). Thus, Paul’s usage of ὁ πλοῦτος τῆς δόξης αὐτοῦ in relation to ὁ πλοῦτος τῆς χάριτος αὐτοῦ and ὁ πλοῦτος τοῦ Χριστοῦ help to justify my argument, that the structure of the first three chapters (except the first paragraph of greetings) follows a cyclic pattern of revelatory insights (paragraph 2) – prayer (paragraph 3) – revelatory insights (paragraphs 4-6) – prayer (paragraph 7).
94. This love in ἐν ἀγάπῃ is not simply a believers’ love for Christ/God or for one another (*Pace Hoehner, Ephesians*, 482-483). This is grounded in: (1) the immediate context (c3) that Paul desires them to grasp all dimensions of *Christ’s* love; and (2) the wider context of the previous paragraphs where usually ἀγάπη (1:4; 2:4; cf. 1:15) denotes *God’s* love. Thus it is more likely Christ’s love, God’s love (Best, *Ephesians*, 343; Arnold, *Ephesians*, 213), or God’s love revealed in Christ (due to a tendency that whenever divine love is mentioned Christ comes along; Bruce, *Ephesians*, 327; O’Brien, *Ephesians*, 260), since this interpretation fits the context better than believers’ love. To conclude, the construction of c3.1 (3:17b) most likely belongs to c3, not c2.
95. Johnson (*Ephesians*, 31) calls it “oxymoron” due to its seemingly self-contradictory effect (“to know...that is (in fact) unknowable”).
96. The phrase τοῦ πνεύματος (“of the Spirit,” c1.9) is the genitive of producer, since τὴν ἐνότητα τοῦ πνεύματος can be understood as “the unity produced by the Spirit.” So Wallace, *Grammar*, 105. The interpretation of BDAG (835), the genitive of author, is in the same vein. Alternatively, τοῦ πνεύματος can be also interpreted as the genitive of source (origin) because τὴν ἐνότητα τοῦ πνεύματος can be understood as “the unity sourced in (or which comes from) the Spirit.” Either way, however, the phrase points to the key role of the Holy Spirit in bringing unity to the Ephesian believers (and thus presumably connoting the whole church).
97. The phrase τῆς εἰρήνης is best to view the genitive of exegetical/apposition (“that is,” “which is,” or “namely”) or means (“by/through”). Lincoln (*Ephesians*, 237) prefers the latter, whereas Hoehner

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(*Ephesians*, 513), the former. Cf. Col 3:15, where the believers in Colossae were called to peace in one body, the church.

98. Unlike *καί* in c2, *καί* here does not refer to two different objects but manifests the same entity, i.e., one God, who is also the Father, as in Eph 1:2, 3, 17; 5:20; 6:23 (Cf. Eph 3:14-15).

99. The adjective *πάντων* qualifies *πατήρ*, thus stressing the complete sovereignty of God the Father as the Creator of all things.

100. Sphere (“in”). It also could indicate manner (“with”) or means (“by/through”).

101. “Peace” in the phrase *ἐν τῷ συνδέσμῳ τῆς εἰρήνης* reminisces a theme of peace in paragraph 5 (2:14, 15, 17). The bond of peace connotes the way of the cross (or the victorious state the cross has achieved), since just as Christ, the peace of Christ-believers, has broken down the dividing wall of hostility by the cross (i.e., his death), so believers should break away from anything that keeps the church from being united, by preserving peace (the bond) and relying on the Spirit (the source or producer of peace).

102. A verb may be implied with an adverb, i.e., “There is,” as most modern translators agree. The same applies to vv. 4-5.

103. One faith here most likely refers to objective faith, i.e., the content (or substance) of one’s faith (Many modern commentators concur, including Lincoln, *Ephesians*, 240; O’Brien, *Ephesians*, 283; Arnold, *Ephesians*, 235; Cf. Hoehner, *Ephesians*, 516-517, who contends subjective faith fits the context better).

104. The interpretation of the adjectives (“all”) reveal some of God’s attributes: (1) his absolute sovereignty and lordship over the universe as the Creator of all people and things (“of all”); (2) his transcendence and the filler of all people and things (“over all”; 1:23); (3) his omnipotence in the sense that he mightily works through all people and things in accordance with his good purpose and sacred will (“through all”); and, (4) his immanence and omnipresence (“in all”).

105. Divine passive. So Merkle, *Ephesians*, 122.

106. This formula never appears in other Pauline epistles except Eph 5:14 (and Jas 4:6 in other parts of the NT), where *διό* functions as an inferential conjunction.

107. *Hapax legomenon* in the NT.

108. Except *Ephesians*, this term only appears in Romans (2x), 1 Corinthians (5x), and 2 Corinthians (4x) among all Pauline epistles.

109. A possessive genitive.

110. *Hapax legomenon* in the NT.

111. “It says” implies “Scripture says,” since a citation of Psalms passage immediately follows. This way Paul grants divine authority to his assertion.

112. Or “standard.”

113. Or “maturity.”

114. Or “perfection.” So Johnson, *Ephesians*, 156; CJB.

115. As several scholars point out, it makes best sense that *εἰ γέ* (cf. 3:2) in c5.1 implies confidence or certainty in Paul’s assumption that they learned Christ in the following way (c6-c8), thus rendering “surely” or “indeed,” rather than expressing doubt. So Johnson, *Ephesians*, 168; O’Brien, *Ephesians*, 318; NIV (1984). It is understood as 1st class condition. So Lincoln, *Ephesians*, 280 (rendering “assuming that”); O’Brien, *Ephesians*, 325; Johnson, *Ephesians*, 170. Cf. NRSV (“for surely”).

116. Or according to God’s likeness.

117. A partitive genitive. So Larkin, *Ephesians*, 98; Merkle, *Ephesians*, 148.

118. Or an opportunity.

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119. These two nouns most likely form a hendiadys, expressing a single idea of sacrifice/offering. So Arnold, *Ephesians*, 311; Best, *Ephesians*, 470; O'Brien, *Ephesians*, 355.

120. These two nouns are synonyms.

121. These three concepts, in particular the last two items, are repeated using the similar (and same for the last two nouns) language as in Eph 4:19.

122. Present periphrastic (continuous).

123. Though ἀκάθαρτος is an adjective it is interpreted as a person, since this fits best within the context.

124. These three concepts are also used using the similar language as Eph 5:3, where the three items are all abstract nouns, while 5:5 expresses the one who commits them.

125. Cf. Arnold (*Ephesians*, 332-334), who argues the voice of the participle (φανερούμενον) should be middle (while emphasizing the subject, "light"), thus interpreting the verb with an active sense: "light makes everything visible." HCSB, NLT, and some scholars (e.g., Abbot, *Ephesians*, 156) follow this interpretation. His interpretation comes from his view of c15, where he construes the phrase ὑπὸ τοῦ φωτός qualifying the main verb φανεροῦται, not the participle ἐλεγχόμενα, while considering ὑπὸ τοῦ φωτός emphatic. It is a possible interpretation. Nonetheless, the two occurrences of the verb φανερόω in c15 and c16 with the same voice (passive) make best sense because this interpretation is more natural and proper in terms of consistency in the immediate context. The shift in voice is possible as long as there is a reason as Arnold argues, but it seems not applicable in this context. Therefore, considering the natural, logical connection between c15 and c16 in light of Paul's thought flow, the voice of the participle should be most likely passive. Many scholars (e.g., Lincoln, *Ephesians*, 331, Hoehner, *Ephesians*, 685; O'Brien, *Ephesians*, 372-374; Johnson, *Ephesians*, 195) and translations (e.g., NRSV; ESV; NET; NJB; NAB; CJB) interpret thusly. Consequently, c15 and c16 is rendered: "But everything reprov'd (or expos'd) by the light is made manifest [c15]. For everything made manifest is light [c16]."

126. This clause also can be rendered "make the best use of the/your time" (ESV; cf. NJB, "Make the best of the present time") or "make the most of every opportunity" (NIV; cf. NET, "take advantage of every opportunity").

127. Hurtado (*Lord Jesus Christ*, 148) notes that "singing/chanting (the singing was probably unaccompanied) in honor of Jesus was a very characteristic feature of early Christian worship." Arnold (*Ephesians*, 354) comments, these two participles are in functional equivalence to the expression, λαλοῦντες [ἐν] ᾠδαῖς καὶ ψαλμοῖς (a reconstructed clause). Johnson (*Ephesians*, 206) regards them as a doublet, i.e., both words are derived from the same source.

128. The omitted verb is presumably the imperative ὑποτάσσεσθε (This is preferable to ὑποτασσέσθωσαν), based on Ephesians' close literary relationship to Colossians (3:18).

129. The word "water" is a potentially *metonymy* since it perhaps refers to the regenerating work of the Holy Spirit (e.g., Tit 3:5, παλιγγενεσία, rendering "regeneration" or "rebirth"; John 3:5; cf. Ezek 36:25).

130. Eph 1:4.

131. Same expression appears in Eph 4:7.

132. So Thielman, *Ephesians*, 390; Lincoln, *Ephesians*, 384 (or "now"); NAB; CEB; Cf. "In conclusion", Arnold, *Ephesians*, 397. Thielman notes the coordinating conjunction πλὴν is often used, in particular Pauline epistles, for "breaking off a discussion and emphasizing what is important" (citing from BDAG, 826).

133. In this context, according to Thielman (*Ephesians*, 401-402), it is likely that νοουθεσία ("instruction") has "an admonitory, but not a punitive, nuance," while παιδεία has a wider range of meanings, including physical training and mental affection.

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134. The meaning of this phrase is well captured by NLT: “with deep respect and fear.” Cf. NIV; TNIV, “with respect and fear.” Larkin (*Ephesians*, 150) also construes the meaning of φόβος here as “deference and respect.”

135. CJB.

136. This also can be rendered as “willingly” (NJB; NAB; CJB) or “with enthusiasm” (NRSV; NET).

137. This expression only appears here and in Gal 6:17 in the NT.

138. These two nouns also appear in Eph 1:19.

139. This is a cognate verb of προσευχή.

140. Epistolary aorist.



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