# A Linguistic Semantic Analysis of the Discourse Relations in the Greek Text of Ephesians

By

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May this dissertation be εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ
(Eph 1.6)

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# 1. INTRODUCTION

The aim of this dissertation is a discourse analysis of the Greek text of the letter to the Ephesians, with special emphasis on the semantic relations constituting the discourse. The Greek text which is used is that of NA26, which differs from UBS3 only in punctuation and paragraphing. Text-critical matters are not discussed, since it is felt that textual criticism lies outside the scope of this work. The text is therefore accepted as it is published. Where uncertainty is indicated by the editors, it may be noted in the course of the analysis, but it is assumed that the mere fact that such words are included in the published text indicates that the evidence for their inclusion is perhaps stronger than that against it.

The dissertation represents a practical application to a whole book in the New Testament of linguistic principles and methods evolved by different researchers (notably E.A. Nida and J.P. Louw) over a period of years. Since the purpose of this work is a practical application rather than a discussion of a model, only certain preliminary remarks will be made on the principles and methods. A bibliography is provided at the end of the dissertation in which the most important works in the development of this approach are included.

Although this work attempts to approach Ephesians from a linguistic point of view, relevant works of a theological nature have been examined. References are made to such works in the description of the discourse, and included in the bibliography are theological works which have been studied in the research on Ephesians, some of which are not specifically referred to in the text of the dissertation.

The linguistic nature of this work precludes a large number of matters from the discussion. Matters such as authorship, about which much has been written by commentators, lie outside the scope of this study. Questions of theological interpretation are avoided, not through ignorance of the fact that they exist, but because I am firmly convinced that they belong to a further step in exegesis, which must be preceded by the analysis aimed at in this text.

The first step in the analysis of the text is the division into colons. By “colon” is meant the specific technical description of a matrix (or “sentence” in a specialized sense) consisting of a noun phrase and a verb phrase, abbreviated as S = N + V. Louw 1982, 95, points out that κῶλον as a technical term, appears as far back as the works of Greek grammarians (such as Demetrius).[1] Each of the elements (N, V) may be enlarged by words or groups of words linked syntactically to them. There may also be successive enlargements, where enlargements upon enlargements occur, each being linked to the word to which it is syntactically related. The colon is thus a syntactic entity and the criteria for delimiting colons are syntactic. Where there seem to be alternative ways of colon division, they are discussed in the thesis and reasons are given for preferences. The colons are indicated schematically with their enlargements numbered. E.g. the matrix of a colon will be 1.1, the first enlargement 1.2, the second 1.3, etc. Where enlargements occur before

the word to which they are syntactically related, they are placed above the relevant matrix or enlargement in the schematic presentation, e.g., pericope 2, colon 2, where ἐν ᾧ is the first enlargement upon the matrix ἔχομεν but occurs before it in the text. The reason for this manner of presentation is that position is a function in matters such as focus, and to enable the reader to notice this at a glance, it is indicated in the schematic representation. In the course of the description passages in the text are referred to where necessary, by means of the pericope number first, followed by a comma, then the colon number, and the specific enlargement is indicated after a period. E.g. 3, 2.4 will indicate pericope 3, colon 2, enlargement 4.

It is not always possible to be absolutely consistent in the schematic presentation, but an effort has been made in this regard. The aim has been to facilitate comprehension at a glance, and such overall comprehension is sometimes made impossible if too many enlargements are indicated separately. Only where this last remark seems applicable, are there deviations from consistency.[2] Colons are grouped together in pericopes. A striking feature of the theological commentaries I have studied is the absence in all but a few single cases of any kind of reasoning to justify division into pericopes or paragraphs. Furthermore, there are about as many different paragraphings of Ephesians as there are authors of commentaries. It was found in fourteen commentaries chosen at random that no two agreed as to the division in pericopes.[3] Roberts, 1982, is an exception amongst commentators in that he does provide grounds for his pericope division of Ephesians, and furthermore, that it is apparent that his commentary is based upon a discourse analysis of the Greek text, rather than being merely a content analysis of the subject matter.[4]

An effort is made in this work to justify the delimiting of pericopes. Factors that are taken into account include discourse makers such as διὰ τοῦτο, καὶ, τοῦτου χάριν, which can indicate a major change in the discourse, and the cohesion of groups of colons thematically and for the sake of completion of argument. Where relevant, the relation between groups of colons are indicated in the schematic presentation and noted in the description. Semantic relations exist at every level of discourse. Nida, 1981: 82, states that "the same fundamental meaningful relationships exist between clauses, sentences, paragraphs, sections, and chapters." He then gives the following outline of the principle semantic relations.

I. Co-ordinate

A. Additive

1. Equivalent

2. Different (parallel or unfolding)

B. Dyadic

1. Alternative (or)

2. Contrastive (but)

3. Comparative (than, as)

II. Subordinate

A. Qualificational

1. Substance

a. Content

b. Generic-specific

2. Character

a. Characterization

b. Manner

c. Setting

i. Time

ii. Place

iii. Circumstance

B. Logical

1. Cause-effect

2. Reason-result

3. Means-result

4. Means-purpose

5. Condition-result

6. Ground-implication

7. Concession-result

Although the terminology used in this dissertation is not always the same as that of Nida, the approach is the same. It is important to remember that there is a difference between syntactic and semantic relations, correlating with what has become known as surface and deep structure.[5] Although the syntactic structure is the primary indicator of the relatedness of lexical units and bigger syntactic groupings, it is not identical with semantic structure. Semantic relations belong to the deep structure and must be sought under the overt syntactic relations.

In determining semantic relations and, therefore, semantic structures, the first step is determining to which semantic classes the words belong. These classes are objects, events, and abstracts.[6] Objects are "isolatable entities and masses" (Nida: 1981: 64). Such as "man", "plant", "cow", "stone." Events include words such as "work", "thinking", "hatred", "walk". Abstracts are

features of objects, events, or other abstracts.[7] When these classes have been determined, it becomes possible to comprehend semantic relations. When semantic relations between lexical units have been clarified, the scope of analysis widens, and the next level is examined ---- that of relations between clauses (or portions of colons) and colons. These relations determine the meaning of a pericope in the same way as relations between words determine the meaning of clauses and colons. Finally, there are relations between pericopes, and these determine the meaning of the whole work, in this case the letter to the Ephesians.

It will often be found that semantic structure does not correlate with syntactic structure. This is a remarkable (if not the most remarkable) aspect of language. An example of this occurs in pericope 5, where colon 3.6 is semantically the focal point of the entire pericope. Yet it is syntactically subordinate; but, as will be seen in the relevant chapter, the surface structure helps to place it in focus by the specific arrangement of elements. Semantic structure determines meaning, therefore "semantic structure is the crucial component of language."[8] For this reason, analysis of any discourse must penetrate to the semantic relations in order to discover the meaning of the discourse.

Questions regarding the meanings of individual words are not entered into in detail in this dissertation. This is because the focal interest of the thesis is the relation between words and other units. However, in a few cases it is necessary to discuss briefly the way in which the meanings of individual words compare.

# 1. INTRODUCTION

NOTES

1. Louw also states that κῶλα are the same units as referred to by de Groot (1962) as "zinstukken" or "zinssegmenten," i.e. segments of language containing one construction stretch. The English transcription "colon" (plural "colons") is used in this work instead of the Greek κῶλον and κῶλα.

2. Questions may be raised over e.g. 4, 1.13 and 14 where there is a deviation from the usual practice of placing genitive forms on the same line as words to which they are linked by the genitive. In this specific case it is necessary to represent the two nominals separately, because both are linked to the same nominal in the same relation.

3. They are J.A. Robinson, van Leeuwen, de Zwaan, Abbott, Foulkes, Greijdanus, Grosheide, Goodspeed, Bouwman, Bruce, Houlden, Schlier, and Markus Barth, and Macpherson.

4. Because Roberts does not include his discourse analysis in the text of his commentary, it is not possible to discuss at length differences between the division recommend in this dissertation and his colon division.

5. Louw (1982), discusses these two levels in chapter 9.

6. Relationals used to be regarded as a separate class. More recently, however, they have come to be classified with abstracts, which they really are. Relationals include all those words described as prepositions in traditional grammar, as well as conjunctions.

7. For more elaborate definition see Louw (1982) or Nida (1981).

8. Chafe, 73.

# 2. COMMENTARY

## 2.1 PERICOPE 1: Ephesians 1.1-2

Pericope 1 consists of Ephesians 1.1 and 2. The pericope is defined as such because it comprises the praescriptio. This is the usual opening to a Pauline letter, and indeed that of extra-Biblical, even common letters of the time,[1] though, in the latter case, with a difference of words.[2] Furthermore, as will be seen later, the passage beginning in the third verse of Ephesians 1 is such a close-knit structural unit, both syntactically and thematically, that the break between verses 2 and 3 is self-evident.

The pericope contains two sentences,[3] indicated in the schematic representation as colon 1 and 2. The verbal γράφει has been supplied in parenthesis, because its ellipsis is due to the fact that its meaning is automatically supplied, being part of a formula commonly found at the beginning of letters. Colon 1 is then a statement, colon 2 a wish expressed in the form of a greeting.

Each of the colons has a number of enlargements. So 1.2 and 1.3 are enlargements upon the nominal Παῦλος, the first defining Παῦλος, the second defining ἀπόστολος. 1.5 and 1.7 are both enlargements upon τοίς ἁγίοις while 1.8 defines πιστοῖς. In the same way 2.2 and 2.3 are enlargements upon 2.1 (in reality upon the verbal which has been left out and which could be something like "May be given…"). 2.4 and 2.6 both follow upon ἀπό in 2.3. θεοῦ in 2.4 and κυρίου in 2.6 are enlarged respectively by 2.5 and 2.7. Although these enlargements serve to define the origin of χάρις καὶ εἰρήνη, they are stylistic elaborations typical of Paul's writing. A particular statement is generally elaborated upon by a number of explanatory phrases. In colon 1 the writer is identified as Paul,[4] the addressees as the Ephesians.[5]

Both UBS3 and NA26 indicate that from a text-critical viewpoint the words ἐν Ἐφέσῳ are disputed. Nevertheless, the fact that the words are included in the text indicates that as yet the evidence in favour of their inclusion is stronger than counter-evidence. For the purposes of this analysis, the text will be accepted as it stands.

Concerning Paul it is asserted that he is an apostle belonging to Christ Jesus. Ellicott, 1, describes Χριστοῦ Ἰησοῦ as genitive of possession. Abbott, 1, thinks it "is not simply a genitive of possession, but implies 'sent by' in which case one may perhaps refer to the genitive as one of cause." Grosheide, 13, says "de genetief zegt, aan wien die apostel toebehoort, d.i. tevens in wiens diens hij staat." Although Grosheide links his two explanations with "d.i." which indicates that he regards them as synonymous, they are actually quite different. "Toebehoort" implies possession, while "in wiens diens hij staat" refers to an object of service.

Paul's apostleship is given more authority when it is qualified as being according to the will of God. 1.3 can therefore be transformed as "Because God wanted it so". About τοῖς ἁγίοις two things are said. They are described as being at Ephesus and as being πιστοῖς ἐν Χριστοῦ Ἰησοῦ. About the interpretation of πιστοῖς ἐν Χριστοῦ Ἰησοῦ there has been much difference of opinion.[6] In this particular context πιστός may be taken either as faithful or believing. Both fit into the contextual relationships and it is impossible to make a definite choice. Terms like πιστός (and ἅγιος) are favourite terms of Paul, and it is to be questioned whether there is any real value

in attempting a precise distinction of meaning at every occurrence. With this opening to his letter, Paul identifies the writer and the addressees, as is usual in the salutation of a letter. But he also places θεός and Χριστός very clearly in perspective. Semantically, colon 1 could be described as containing the following kernels.

God willed it; Christ Jesus sent Paul as a specific messenger; Paul is writing to God's people; the particular group to whom he is writing are those at Ephesus; they are in a particular relationship of union with Christ Jesus.

As will become clear in the description of the letter to the Ephesians, the four entities so named (God, Christ, Paul and the Ephesians) are the dominating participants in the unfolding of Paul's argument. The relationships between them are important, and it will be seen that this very first colon reveals certain relationships and roles that are consistently maintained and further defined throughout the letter. For instance, the phrase διὰ θελήματος θεοῦ (because God wanted it so) presents a fact that is constantly referred to - that things happen because God wants them to happen. Paul indicates that both he and the Ephesians stand in a special relationship to Christ. In ἀπόστολος Χριστοῦ Ἰησοῦ the relationship is that between the special messenger and the one who sent him, while ἐν Χριστῷ Ἰησοῦ indicates the unity between the believers and Christ.[7] Furthermore, as will be remarked repeatedly, Christ is constantly referred to as the mediator, presented in such a way that it is clear that everything of a positive nature in the relationship between God and man is linked to Christ as prerequisite. This is consistently indicated from the first colon, with the mention of Christ in 1.2 and 1.4.

Colon 2 is Paul's greeting.[8] Ὑμῖν refers to the Ephesians as recipients of χάρις καὶ εἰρήνη. As sources indicated by ἀπὸ, θεός and κύριος are named.[9] This means that what the writer is really saying is: May God…and the Lord…give you grace and peace. (TEV) Instead of merely naming θεός and κύριος again, Paul defines each further. θεός ις defined as being πατρὸς ἡμῶν, and κύριος is defined as being also Ἰησοὺς Χριστός.

Paul's writing is stylistically rich, as will become apparent. Notice that he adopts here a type of chiastic construction, of the following form.

| | |
|---|---|
| A | B |
| Θεοῦ | πατρὸς ἡμῶν |
| κυρίου | Ἰησοῦ Χριστοῦ |
| B | A |

The two entities or persons are mentioned chiastically with their respective qualifications. This device emphasises the important points in the description. In terms of the articulation of topic and comment as given and new information respectively, and the identification of comment with focus, it would be correct to say that Paul highlights the focus on the comment by placing what is

new between the two persons already mentioned in his discourse. However, it should be noted that this particular expression appears to be a favourite figure in Paul's style. By means of the first person plural pronoun ἡμῶν Paul apparently refers to the Ephesians as well as himself. This is with regard to the relationship with God the Father. Thus while colon 1 contained no description of such a relationship, but only of their relationship with Christ, in colon 2 the picture of the interrelationships is completed. The whole range can now be described as follows.

God is the father of us all. Paul is a special messenger of Christ. The Ephesians are firstly God's people (οἱ ἁγίοι) but they are also in close relationship with Christ. And while Paul is a messenger specifically of Christ, his apostleship is based on God's will.

# PERICOPE 1

## NOTES

1. Deissman, 33-59; White, 45.

2. Markus Barth, 71; J.A.C. van Leeuwen, 21.

3. Schlier, 29, sees in this evidence of what Paul intended his letter to be. "Solcher Briefeingang in zwei Sätzen zeigt die Formalien orientalischer Briefe, die letzlich auf des Schema der persischen Hofkanzlei zurückgehen." From this he concludes that Paul did not intend his letter to be "Privatbriefe, auch nicht als persönliche, seelsorgerliche Schreiben." "Es ist für ihn eine im gewissen Sinn öffentliche und offizielle Angelegenheit." Whether Paul wrote with any real awareness of oriental letter forms is impossible to say. I do not think that considerations like this help one to understand the letter any better.

4. Bouwman, 22, thinks that Timothy's name was left out as co-author (as in Colossians) to give more prominence to Paul's apostleship.

5. Much has been written on the question as to whether Paul was indeed the author and to whom the letter was addressed. A treatment of these questions lies outside the scope of this dissertation. The dispute will merely be noted and passed over. Among the most interesting opinions are the following:

   i. Ephesians contains parts of all the "genuine Pauline epistles" but that Paul was not himself the author. (Goodspeed)
   ii. "Ephesians was constructed from liturgical material in use at Ephesus, which was made into a letter by the addition of references to Paul" (J.C. Kirby, criticized by O'Neill.)
   iii. Luke wrote Ephesians from a collection of Paul's writings (R.P. Martin).

   W. Hendriksen, 33-35, treats arguments for and against Pauline authorship extensively. He concludes that "as soon as the church began to assign New Testament writings to definite authors it 'with one accord' named Paul as the author of Ephesians. There was no doubt or dissent…There is no reason to depart from these traditional convictions." Unfortunately arguments like these are not based on documentary evidence, but are mainly speculative.

6. Abbott, 3, mentions two schools of thinking. "Ellicott, Eadie, Meyer and others accept 'believing'…" "Lightfoot et al accept πιστός as meaning faithful, steadfast…" Grosheide, 14, thinks 'believing' is the correct rendering. The arguments presented do not always seem sensible, as when Ellicott, 2, makes the following distinction: "Πιστός stands here not in its general and classical sense, 'qui fidem praestat' (Grot., Alf.) but in its particular and theological sense, 'qui fidem habet!'" Markus Barth, 68, opts for rendering πιστός as 'faithful'.

7. There has been just as much written on the expression ἐν Χριστῷ. M. Barth, 69, summarizes: "This key term of Paul's theology is a puzzle that has been treated in any number of monographs and excurses. Mythical (Schlier in his commentary), mystical (Schweitzer),

existential, sacramental (Bouttier), local (Deissman), historical and eschatological (Lohmeyer, Neugebauer, Bouttier), juridical (Parisius), and ecclesiastical (Grossouw) interpretations compete for recognition or are grouped together in various selections (Büchsel and most commentators)."

8. Schlier, 34, "Der Angabe des Absenders und Empfängers schliesst sich, wie in jedem antiken Brief, der Briefgruss an…Aus dem Gruss ist beim Apostel ein Segen geworden."

9. Foulkes, 44, "The two words (χάρις and εἰρήνη) are in fact twin themes of the Epistles…The grace and peace come from God our father, as source of all things, and from the Lord Jesus Christ, who by what He has done has brought them to men."

## 2.2 PERICOPE 2: Ephesians 1.3-14

There is general agreement among commentators that Ephesians 1.4-14 comprises the second pericope of the letter. Apart from formal grounds for such a delimitation, which will be discussed presently, the pericope is thematically separated from the first two verses of the chapter, as well as from the pericope beginning in verse 15. After the opening lines of the letter, verse 3 marks the beginning of a eulogy, as against the prayer beginning in verse 15. Bouwman, 25, along with other writers, thinks that he has discovered formal aspects to verify this distinction, in that the passage verses 3 to 14 bears definite characteristics of the Hebrew berakah, e.g. that God is not directly addressed, but praised in the third person.[1] Houlden, 262, says that "Lohmeyer felt able to demonstrate a full verse pattern" in this passage, but doubts the validity of this claim himself.

There are certain formal matters in the passage that demarcate it as a pericope. Most important of these is the syntactic structuring, which is such that the whole passage may be regarded as one sentence. The texts of UBS3 and NA26 differ in punctuation, but in both editions the passage is indicated to be a separate paragraph. Internally, UBS3 has a major break after γῆς in verse 10 while NA26 shows that there are variants at this point and at αυτῷ. Both editions indicate a major break after Χριστῷ in verse 12. And NA26 has a major break after ἠγαπημένῳ in verse 6. Syntactically, however, the structuring is so close-knit with relative clauses at all the places where major breaks are indicated that the whole is really one sentence.

Another formal aspect is the beginning of verse 15. Διὰ τοῦτο links what precedes verse 15 to the next pericope causally and represents a major change in discourse.

Having established the boundaries of the pericope, some remarks need to be made regarding the colon division. It may be argued that the whole passage indicated as pericope 2 may be divided into two colons. The first colon would then consist of verses 3 to 10 (τῆς γῆς), and the second from verse 10 (ἐν αὐτῷ) to verse 14. Syntactically this is quite possible. Ἐν ᾧ ἔχομεν is then regarded as an enlargement upon τῷ ἠγαπημένῳ. Colon 2 would be built on a sentence formed from ἐν αὐτῷ in verse 10 with a verbal to be supplied from the preceding clause (possibly some form of ἀνακεφαλαιόω), with enlargements after ἐν ᾧ in both its occurrences in verse 13 - either on αὐτῷ in verse 10, or upon τῷ Χριστῷ in verse 12. Following the reasoning just presented, the whole pericope may equally well be regarded as one colon.

However, from a practical point of view it is advantageous with regard to description and comprehension to subdivide such a large unit. I have thus divided the pericope into four colons and I believe the matters on which I am about to remark bear out this division.

A relative pronoun is often recognized as functioning in the same way as a demonstrative form. This means that an expression like ἐν ᾧ in verses 7, 11 and 13 can be taken to be equivalent to

καὶ ἐν οὐτῷ (ἐν ᾧ in the second part of verse 13 is different, because it is not immediately preceded by its antecedent).

References to Christ are prominent markers in the pericope and it will be seen that they correlate with the division into four colons. One of the dominant themes of the pericope is Christ as mediator of all blessings that have come from God to man. Among all the references to Christ in the pericope, those in verses 6 (ἠγαπημένῳ), 10 (ἐν αὐτῷ), and 12 (τῷ Χριστῷ), are followed by a relative clause beginning with ἐν ᾧ. I suggest that these 'double references' to Christ function as markers in the pericope to indicate the patterning of the writer's thoughts.

To my mind, the division into four colons is also attested by the changes in grammatical subjects. While there is one agent or semantic subject throughout pericope two (except in 4.5 and 4.7 in colon 4) there is a thematic variance indicated by the change in grammatical subject. These changes correlate with the four colons. In colon 1 the grammatical subject is God. In colons two and three the understood grammatical subject is ἡμεῖς, and in colon 4 the understood grammatical subject is ὑμεῖς.

Before looking at each colon more closely, it may be noted that commentators generally divide pericopes with reference to themes. Foulkes, 44-45, divides the pericope according to three themes.[2] Roberts however, 1982:12-14, treats Eph 1.4-14 in three parts, each ending with εἰς ἔπαινον (τῆς) δόξης αυτοῦ.

Pericope 2 is linked to pericope 1 by means of the reference to God as Father in 1.1, correlating with colon 2.4 and .5 in pericope 1. The entire colon 1 is built upon εὐλογητὸς ὁ θεός by means of enlargements and enlargements upon enlargements, as indicated in the schematic presentation. The use of καὶ in 1.1 is the so-called epexegetical, meaning something like "that is". From 1.2 the colon is built up around the verbal forms ἐυλογήσας, ἐξελέξατο, προορίσας, each with its own enlargements being enlarged upon by the next. Τῆς χάριτος in 1.17 is enlarged upon by 1.18. Note that θεός is the subject of all the verbal forms, as it is indeed the agent in the whole colon.

Looking now in greater detail at every enlargement, we find in 1.1 and 1.2 an interesting phenomenon, where forms of the same word are used with different semantic structures. In 1.1 εὐλογήτος implies ἡμεῖς as agent, and θεός is the goal at whom the action described in the verbal is directed.[3] The meaning is "Let us praise God." In 1.2 θεός is the agent of εὐλογήσας and ἡμᾶς refers to the beneficiaries, i.e. the people who as object of the action described in εὐλογήσας are benefited by it. A translation would be "(He) has blessed us." Arranging the two clauses in a chiastic order, Paul uses the contrasting meanings of the same word (εὐλογέω) to make clear the message: "We should praise God, because He has blessed us." Εὐλογήσας in 1.2 is enlarged upon by 1.3 and 1.5, while 1.6 is an enlargement upon εὐλογήσας taken together with the enlargements in 1.3 and 1.5. In 1.4 we find an enlargement upon πασῃ in 1.3, making clear that πασῃ refers to those εὐλογίαι that are ἐν τοῖς ἐπουρανίοις. I disagree with Bouwman, 29, 30,

who says that εὐλογήσας is modified by four qualifying expressions: πασῃ, πνευματικῇ, ἐν τοῖς ἐπουρανιοῖς, and ἐν Χριστῷ. It does not make sense to break up the unit πασῃ εὐλογίᾳ πνευματικῇ, and regarding ἐν τοῖς ἐπουρανίοις as a direct modifier of εὐλογήσας creates problems of comprehension as to the local significance of ἐν τοῖς ἐπουρανίοις.

It is interesting that the same preposition, ἐν, is used in three consecutive expressions to indicate three different relations: in 1.3 it denotes instrumentality, in 1.4 locality[4] and in 1.5 a relation of mediating. This last description is true whether ἐν is taken as indicating a relation between εὐλογήσας and Χριστῷ, or between ἡμᾶς and Χριστῷ. In the first case a translation would be: "(He) blessed us through (the mediating of) Christ." The second could be rendered: "(He) blessed us by (means of) our union with Christ." As was noted earlier, the entire colon is built up around three verbal forms. These three are linked syntactically by καθώς (1.6) and by the fact that προορίσας is a participle. The relation between εὐλογήσας and ἐξελέξατο as indicated by καθώς contains elements of temporality (a sequence of events: He chose us, then He blessed us), modality (the manner of his blessing us was in accordance with the way in which He chose us). I think προορίσας is co-ordinate with ἐξελέξατο rather than there being a relation of succession in some way. I am not sure whether that is what Grosheide, 18, means when he says: "Προορίσας komt in betekenis dicht bij ἐξελέξατο, doch staat, wat de plaats in den gehele zin betreft, grammatisch dus, op een lijn met εὐλογήσας vs 3."

Ἐξελέξατο is defined by 1.7 (once again referring to Christ as mediator) and 1.8 (a modification regarding time) while 1.9 is the complement, denoting the purpose with which the choice was made. 1.10 and 1.11 are enlargements upon εἶναι. There is difference of opinion among commentators whether ἐν ἀγάπῃ is to be taken with what precedes or with what follows.[5]

The structuring of the pericope as a whole makes it more acceptable to regard ἐν ἀγάπῃ as modifying that which precedes it. Caird, 35, states: "One good reason for preferring the second alternative (i.e. that ἐν ἀγάπῃ is taken with what precedes it) is that throughout this passage the verb in every clause precedes the phrases which qualify it. This is one of the many Semitic characteristics which mark the style of the Epistle."

Προορίσας (1.12) is enlarged upon by 1.13 (denoting result), 1.16 and 1.17 (purpose). Υἱοθεσίαν (1.13) can be transformed: (He had decided) to make us his sons. 1.14 is an enlargement denoting Christ as mediator, while 1.15 expresses a relation of possession - His sons. The expression in 1.16 contains two events, εὐδοκία and θέλημα, both of which have God (referred to in αὐτοῦ) as the experiencer. A transformation of 1.16 would therefore be: God was pleased and God desired it. Introduced by κατὰ these events describe the basis for προορίσας: God had decided to make us his sons, because it pleased Him and He desired it. The idea that God's pleasure and his will form the basis of his dealings with man recurs in 2.14 κατὰ τὴν εὐδοκίαν αὐτοῦ and in 3.16 κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ.[6]

Δόξης τῆς χάριτος αὐτοῦ in 1.17 can be transformed to "His glorious grace."[7] Ἔπαινον is an event word with ἡμεῖς as agent, and with εἰς, ἔπαινον expresses purpose. "So that we may praise…" A deep structure analysis reveals that δόξης is the object of ἔπαινον while God is the semantic goal. What Paul is saying is: "…so that we may praise God for his glorious grace," i.e. "his wonderful kindness." 1.18 is an enlargement upon χάριτος, defining it as that which was bestowed on us by means of τῷ ἠγαπημένῳ, referring once more to Christ as the mediator. Ἐν in 1.19 thus indicates a relation of mediating.

The message of the colon can be summarized as follows: God has blessed us according to his eternal will. Jesus Christ has been the mediator of all the blessings we have received.

God is clearly portrayed as initiator and agent, Christ as mediator, and man as beneficiary.

Colon 2 places Christ as mediator in focus immediately by the position of ἐν ᾧ in the beginning. While colon 1 is built around verbs of which θεός is the understood subject, colon 2 is built upon the verb ἔχομεν, of which ἡμεῖς is the understood subject. The basic sentence is thus "We have" and this is enlarged successively. Colon 2.2, as has already been mentioned, expresses the means by which. It is also possible, however, to regard ἐν in 2.2 as indicating a relation of agency, so that Christ becomes the agent of τὴν ἀπολύτρωσιν. "We have the redemption through Him is then interpreted as meaning: "He (Christ) has redeemed us." The direct grammatical object of ἔχομεν is expressed by 2.3 and 2.5, which are actually synonymous. Because of this, 2.4, syntactically linked to 2.3 as instrumental enlargement, is semantically relevant for both 2.3 and 2.5. Ἔχομεν is enlarged upon by 2.6, indicating a relation of degree between the event expressed by ἔχομεν and τὸ πλοῦτος τῆς χάριτος αὐτοῦ. Linking 2.7 to the foregoing by means of a relative pronouns ἧς, Paul changes his point of view and makes God the grammatical subject of all the verbal forms until the end of the colon.

The verb ἐπερίσσευσεν is enlarged upon by 2.8 and 2.9 with 2.10 and 2.11. The former indicated the recipients of God's grace, the latter the characteristics of the agent, God. Part of the bestowal of grace was the revelation of the purpose of God, as described in 2.12.

Γνωρὶσας is enlarged upon by 2.13 and 2.14, the former indicating the recipients of the revelation, the latter the basis for the revelation. Upon this follows 2.15, being an enlargement upon εὐδοκίαν, and προέθετο in 2.15 is itself again enlarged upon by two expressions in 2.16 and 2.17. The first is an expression correlating with the thought of secrecy in τὸ μυστήριον, meaning something like "by Himself." In this case ἐν αὐτῷ is taken to be equivalent to ἐν ἑαυτῷ, which is possible in Κοινη Greek. (For another interpretation see p 21). The latter expresses the content of προέθετο "God decided to…" The exact interpretation of this clause will be discussed below. For the present, note that 2.18 expresses the content of οἰκονομίαν. Colon 2.19 enlarges upon ἀνακεφαλαιώσασθαι and 2.20 as well as 2.21 are enlargements upon τὰ πάντα in 2.18, defining "all things" more precisely.

There are a number of points to be made with regard to interpretation. Διὰ τοῦ αἵματος αὐτοῦ in 2.4 is very interesting. It represents a form of synecdoche, a figure of speech in which a part appears for the whole. A single element – blood - is used to refer to a whole event - death. It is particularly interesting, since the words used belong to different semantic classes viz. objects (blood) and events (death). The result is a figurative expression which can be transformed: Because He (Christ) died. We should note also that ἀπολύτρωσιν and ἄφεσιν are both event-words of which God is the agent. Given these insights, we can now interpret 2.1-.6 as follows: We are the recipients, through Christ, of what God has done. God has set us free by forgiving our sins. He did this because Christ died. He (also) did this because of his grace which is plentiful.

Comments are also necessary on the interpretation of the passage from 2.15. Linked to εὐδοκίαν in 2.14 by means of this relative pronoun ἥν, 2.15 enlarges upon εὐδοκία (what pleased God) by adding: He had decided upon, or had planned. Colon 2.17 adds to the description of the plan, referring to it in οἰκονομίαν and defining it by τοῦ πληρώματος τῶν καιρῶν . Semantically the genitive form serves to restrict, thereby defining οἰκονομίαν more precisely as associated with the "fullness of time." This expression means simply "when the right time has come." Colon 2.18 provides the content of the plan, which is described as being: "to bring everything under the headship of Christ." Continuing the interpretation from 2.7, we could present it as follows: 'God gave his grace to us in large measure. In his wisdom and insight He revealed his will which had been secret to us. This was because it pleased Him. He had already decided upon it by Himself. It was a plan for when the time would be right. His plan was to bring everything together under the headship of Christ. This "everything" includes the things that are in heaven as well as those that are on the earth.'

Although ἔχομεν has as subject "we", in actual fact God is the agent in the whole of colon 2. Ἔχομεν is not a verbal form which indicates an event. It is rather an abstract denoting a case relation. I.e. ἔχομεν τὴν ἀπολύτρωσιν is equivalent to "We experienced redemption," or ἀπολυτροῦμεθα, "We are being redeemed." The agent implied is God. Therefore ἔχομεν τὴν ἀπολύτρωσιν means "God has redeemed us." Colon 2.4 indicates the means whereby He did this. Christ is once more prominent as mediator, in ἐν ᾧ (2.2) and διὰ τοῦ αἵματος αὐτοῦ (2.4). It is possible that ἐν αὐτῷ in 2.14 refers also to Christ as mediator. (For another interpretation see p20). Notice that in 2.19 Christ appears in a different role. He is now referred to as the beneficiary of ἀνακεφαλαιώσασθαι.

Colon 3 is built upon a matrix consisting of a supplied verb, probably from ἀνακεφαλαιώσασθαι or some form of θέλειν. I suggest that it is reasonable to posit a form like ἀνακεφαλαιώσεται with ὁ θεός as subject. The colon is then, in fact, a series of enlargements: 3.1 is an enlargement upon this understood verb supplied from the previous clause; αὐτῷ is enlarged upon by 3.2; ἐκληρώθημεν in its turn is enlarged upon by 3.3 and 3.7, each again enlarged by a number of clauses and phrases. These are indicated in the schematic presentation, each enlarging upon the word to which it is linked.

It is significant for the interpretation of the colon and its place in the pericope to notice the following: Christ is the referent of αὐτῷ (3.1) as well as ᾧ (3.2). Thus he is once more brought prominently into focus as the mediator.

As before, God's will and decision beforehand are emphasized, in 3.3 and 3.4 as well as in 3.6. From the point of view of content 3.5 appears to be a statement of what has been made quite clear in the pericope thus far: God has been portrayed as agent in every colon. Even where the grammatical subject has been someone else, the underlying or semantic subject or agent has consistently been God. So, for instance, in this colon also, the agent in ἐκληρώθημεν and προορισθέντες is God.

The significance of the change in grammatical subject is that it shifts the focus. Caragounis, 48, 49, remarks on this: "The surface form is determinative of the focus of attention in a given text. Up to vs 10 God was the gram. subj. of every event. He was in the center of focus. It was an enumeration, in direct form, of what God had done. With vs 11, however, God is backgrounded and 'we' is pushed into the foreground. God is, to be sure, still the logical subj. of almost all clauses of vv. 11-14, but there is a shift in focus. Vv. 11-14 are no longer concerned with what God has done, but with what 'we'/'you' have experienced!" Finally, the purpose of what God is said to have done, is, as before in 1.17, said to be εἰς ἔπαινον δόξης αὐτοῦ (3.10).

Colon 3 does introduce a new thought in 3.8, which has to be contrasted with what follows in colon 4. More will be said about the contrast later.

Following upon 3, colon 4 contrasts the ἡμεῖς (understood grammatical subject of ἐκληρώθημεν and προορισθέντες, and referred to by ἡμᾶς in 3.7) with ὑμεῖς in 4.1. The contrast is highlighted by the position of ὑμεῖς in 4.1.

The syntactic structure of colon 4 is as indicated in the schematic presentation. The basic sentence is ὑμεῖς ἐσφραγίσθητε. This is enlarged upon by 4.2 (localization) and 4.3 (denoting the agent). There are two more enlargements in 4.5 and 4.7, each in turn having enlargements. Colon 4.3 is enlarged upon by 4.4, which leads in turn to 4.9-4.11. Christ is referred to in ἐν ᾧ (4.2), once more in the prominent first position. Whereas Paul has repeatedly referred to God and Christ, colon 4 is the first instance of mention of the Holy Spirit in 4.3 and 4.4. The Spirit is the agent of ἐσφραγίσθητε. Τῷ πνεύματι is then further defined by τῆς ἐπαγγελίας and 4.4 τῷ ἁγιῷ, the latter describing Spirit as (the Spirit who is) holy. Ἐπαγγελίας in 4.3 is an event-word of which God is the agent, so that the Spirit is defined as the Spirit who was promised. Abbott, 22, agrees with this though he retains the passive construction. "The Spirit of promise," i.e. the Spirit which had been promised." Linguistically God or Christ may be the agent of ἐπαγγελία in 4.3. I am inclined to accept that God promised the Holy Spirit, because of the prominence of God as agent in the context. The Spirit is further defined by 4.9: both ἀρραβών (down payment) and κληρονομίας are events. They can be transformed as follows: "The Holy Spirit is the down payment of what God has promised, i.e. the Holy Spirit guarantees that we will receive what God

has promised." Colon 4.10 provides the result of ἀρραβών and can be rendered: "resulting in the freeing of his possession," or, "the freeing of those who belong to Him." Colon 4.11 stresses once more the purpose of all this: "So that we may praise his glory." It has to be noted that in many cases, as in 4.11, it is difficult to decide whether the intention is purpose or result.

We now have to return to 3.8 in connection with 4.5 and 4.7. It seems that Paul is contrasting Jews and Gentiles. Foulkes, 54, sees this contrast in the change of personal pronouns between first and second persons in the epistle as a whole. M. Barth, 130ff, strongly attests to this view. There are others who do not agree with this identification of the two groups. Jayne states: "The most obvious identification of 'we' and 'you' is with two groups of Christians and within the context of the letter these are the Senders and the Recipients." Jayne provides no grounds for this statement, suggesting only that "the change in pronoun…has the pastoral function of cementing the unity of all groups of Christians within the Church Universal."

The fact is that in the pericope under consideration, it is stated with regard to the 'we' group that they were the first to hope in Christ (3.8). In the case of the 'you' group the way to salvation is set out. "You were sealed by the Holy Spirit…when you heard the word (4.5) and believed (4.7)…" Λόγον is further defined as τῆς ἀληθείας (the word which is true) and by 4.6 in apposition: "the Good News." Σωτηρίας in 4.6 is another event-word, of which God is the agent, τὸ εὐγγελίον the cause, and ὑμῶν the beneficiaries. The Word is, therefore, also the Good News "which caused you to be saved." Ἐν ᾧ refers to τὸν λόγον and indicates the goal of πιστεύσαντες.

Paul's message in pericope 2 can be summarized as follows: We should praise God because He has blessed us in Christ with every spiritual blessing. He did this because He chose us to be blameless, and decided to make us his children through Jesus Christ, so that we may praise Him for his wonderful grace. We have been redeemed by Christ through his death, according to his great mercy. He was greatly merciful towards us and made known the mystery of his will to us. He had decided upon this mystery which was to unite all things in heaven and on earth under the headship of Christ. In Christ we have been given a share, because of God's will. We who were the first to hope that the Christ would come. We were ordained to live to the glory of God's grace. In Christ you also have been sealed by the Holy Spirit, after you heard the gospel and believed in Christ. The Holy Spirit is the guarantee of what we are to receive from God. God's purpose in this also is that we may praise his glory.

The theme of the pericope is clearly: We should praise God for blessing us with the fullness of salvation. Maybe the words of Houlden, 265, can aptly close the exposition of this pericope. "In setting out so comprehensively the Christian gospel of salvation, this passage acts as a basis for the rest of Ephesians, which goes on to develop its ideas."

## PERICOPE 2

NOTES

1. Roberts, 1982:10, observes that actually Eph 1.3-3.21 is in its entirety an extended Berakah.
2. "from eternity to eternity God works all things according to his perfect plan"; "that purpose is fulfilled in Christ and thus in Him every blessing that men have is found"; "as far as men are concerned, its goal is the very practical one, that they should be to the praise of his glory."
3. Abbott, 3, stated that εὐλογητός means here: "worthy of blessing." This would identify εὐλογητός as an abstract with regard to semantic classes. I think that it is rather an event.
4. There seems to be an unwillingness on the part of commentators to accept that this phrase is to be taken locally. Abbott, 5, regards it as expressing locality, but with this qualification: "Not, however, taking the words as expressing literal locality, but as designating the heavenly region in which our citizenship is." Lincoln wants the same meaning given to the phrase each time it occurs in Ephesians and thinks "the meaning which is most appropriate in all five contexts is a local one." He goes on to discuss other writers' views.
5. Abbott, 8, mentions a third possibility, viz. taking it together with ἁγίους καὶ ἀμώμους as having been suggested by Lightfoot and Alford, but then settles for regarding ἐν ἀγάπῃ as modifying προρίσας. "So do Chrysostom and the other Greek commentators, Jerome, and among moderns Bengel, Harless, Meyer, Stier, Eadie, Ellicott, Soden, al." Bruce, 28 and Hendriksen, 78, 79 agree as does Schlier, 38, and Bratcher and Nida, 13. Bouwman, 31, M. Barth, 79 take the opposite view. Foulkes, 47, says: The phrase "may be taken either with what follows or with what precedes, and the differing opinions of translators and commentators ancient and modern indicate that it is not possible to be dogmatic regarding the intention of the writer." "…the position of the phrase, and its use elsewhere in the epistle for man's love rather than God's love (iii, 17: iv, 2, 16; v, 2) make the rendering accepted by the AV, RV, and NEB more likely." (AV and NEB do not render the phrase in the same way, the former having "that we should be holy and without blame before Him in love," the latter "…to be full of love." According to the punctuation of both UBS3 and NA26 ἐν ἀγάπῃ belongs with what precedes.
6. Phrases like this one are favourites with commentators. Abbott, 9,: "Here the 'counsel of his will' seems intended to express emphatically the absolute self-determination of God." Bruce, 30, "The multiplication of genitival phrases like 'the praise of the glory of his grace' is a noteworthy feature of the style of this epistle, especially where Paul wishes to emphasize the superlative majesty of God's grace and glory and wisdom and power." Bouwman, 33, "Deze combinatie van twee genitieven is meer nog dan voor Kol, typerend voor Ef en geeft aan de stijl van deze brief iets plechtstatigs."
7. Abbott, 10, completely rejects this rendering. "The interpretations which make δόξης a mere adjectival attribute, either of ἔπαινος (Grotius) or of χάρις (Beza) are weak and inadmissible. Chrysostom gives the truer view ἵνα ἡ τῆς χάριτος αὐτοῦ δόξα δειχθῇ." As is often the case with commentaries, Abbott does not really give good reasons for preferring the rendering of Chrysostom, nor does the rendering make any clearer the relation between δόξης and χάριτος.

## 2.3 PERICOPE 3: Ephesians 1.15-23

The passage Eph 1.15-23 seems to be a separate pericope because it forms a closely-knit constructional unit. Verses 15 to 21 are syntactically so closely-knit that I have treated them all as one colon. This colon is then followed by two further colons introduced by καὶ. These colons are co-ordinate with each other and an integral part of the reasoning, especially with regard to the position of Christ, as will be shown later. These facts are the main obstacle towards agreeing with Roberts, 1982:45, that verses 22 and 23 belong to the next pericope. It is clear that the pericope is demarcated as beginning in verse 15 by the fact that the sentence begins with Διὰ τοῦτο, serving as marker of a major break in the discourse. (Cf Διὸ in Eph 2.11 and 4.25, and τούτου χάριν in Eph 3.1 and 3.14). Most, if not indeed all commentators regard this as the beginning of a new pericope. Schlier, e.g. points out the fact that Διὰ τοῦτο marks the beginning of a pericope, 75: "Διὰ τοῦτο ist an sich eine etwas formelhafte Übergangswendung…"

Van Leeuwen, 40, contends that Eph 1.15 shows similarities with extra-Biblical letters regarding form. He refers to specific papyri in which the same style is employed.

The end of the pericope is taken as coinciding with the end of chapter 1 for syntactic reasons as pointed out above. Καὶ in Eph 2.1 is necessary for stylistic reasons rather than indicating a close relationship between what precedes and what follows.

Pericope 3 contains some of Paul's most intricately woven passages. Starting with the matrix of οὐ παύομαι he proceeds from enlargement to enlargement, stringing together syntactically expressions that are progressively associated with regard to content. This associative style of writing is typical of Paul's works. The semantic structure of the pericope has to be sought underneath the syntactic continuum. As before, numerical references refer to colons and their subdivisions, and the way in which the syntactic relations are structured are indicated in the schematic presentation.

Colon 1.2 is the complement of οὐ παύομαι in 1.1. Εὐχαριστῶν in 1.2 is modified temporally by 1.3. Μνείαν ποιούμενος is temporally modified by 1.4, while 1.5 is a casual enlargement upon the completed expression οὐ παύομαι εὐχαριστῶν, expressing the reason for his profound feeling of gratitude. Abbott, 26, sees this portion of the passage as being somewhat problematic. "Οὐ παύομαι is usually joined directly with εὐχ., while μνείαν π. is made subordinate, as specifying the further direction of the εὐχαριστία. But the following ἵνα seems to require us to take μν. π. as the principal notion, 'I cease not while giving thanks for you to make mention,' etc." Reasoning of this kind is unnecessary if an analysis like the present is done, since it becomes clear that that ἵνα follows on προσευχῶν, see below on 1.9.

Colon 1.6 and 1.8 provides the direct objects of ἀκούσας, and each of these is enlarged, by 1.7 and 1.9 respectively. Πίστιν and ἀγάπην both refer to events, the agents of which are referred to in ὑμᾶς (1.6) and the goals are expressed respectively by the prepositional phrases in 1.7 and 1.9, i.e. their faith is directed towards Jesus Christ and their love is directed towards all the ἁγίοι, the children of God.

Προσευχῶν is an event-word, the agent of which is referred to in μοῦ. Ἐπὶ τῶν προσευχῶν means: "when I pray." The content of Paul's prayer is given in 1.9 after ἵνα[1]…(I pray) that God may give to you. Θεός is enlarged upon by 1.11 and 1.12, δώῃ by 1.13-.17. Of these 1.13 indicates the recipients of what God is to give, 1.14 and 1.16 express the grammatical objects of δώῃ and 1.17 the purpose of δώῃ.

Some observations need to be made about the expressions in 1.11, and 1.12. Firstly, 1.11 sketches a two-fold relationship - that between God and Jesus Christ, and that between ὑμεῖς (in ὑμῶν) and Jesus Christ. The genitive case indicates a close association between each pair. God is the God of Jesus Christ, who is the Lord of the people referred to in ὑμῶν - we.

In the case of 1.12 and 1.14, interpretation becomes easier when semantic categories are brought into consideration. Much has been written on both ὁ πατὴρ τῆς δόξης,[2] and πνεῦμα σοφίας καὶ ἀποκαλύψεως .[3]

From a semantic point of view, δόξης is an abstract. As such it describes an attribute or status of an object. Although I suppose it may be possible to supply an object such as man and then to interpret the phrase so that God is the giver of glory to man, it seems linguistically more accurate to regard the abstract δόξης as being applicable to the object which is indicated by the syntactic structure to be in a close relation to the word expressing the abstract. Since πατήρ and δόξης are bound syntactically by the genitive case, the most acceptable interpretation is that the glory is an attribute of the Father. He is "the glorious Father."

In the case of 1.14, πνεῦμα can be classified as object, ἀποκαλύψεως as event. 1.15 is an enlargement of 1.14 and has to be considered with 1.14. In 1.15, ἐπιγνώσει is an event, αὐτοῦ an object, and ἐν is a relational. As grammatical object of δώῃ, πνεῦμα is that which must be given to man (ὑμῖν). Σοφίας as abstract describes a characteristic. In this expression it could be taken with πνεῦμα, but this would seem to suggest the existence of various spirits which are to be given. The only other object which could be defined by σοφίας is the one referred to in ὑμῖν. The meaning of the expression would thus be that the spirit will make those to whom it is given wise.

Πνεῦμα is the agent of ἀποκαλύψεως. Πνεῦμα ἀποκαλύψεως can be transformed πνεῦμα ἀποκαλύψει - "the spirit will reveal." The event ἀποκαλύψεως is linked to the event ἐπιγνώσει by the relational ἐν. While πνεῦμα is the agent of ἀποκαλύψεως, the understood agent of ἐπιγνώσει is ὑμεῖς and the goal of ἐπιγνώσει is αὐτοῦ. The two events with their agents may be expressed in two kernels:

"The spirit will reveal God to you."

"You will know God."

Semantically it is the same event - that in which God is known by man. The same event is described from different angles, and the two event words are linked by the relational ἐν - probably best rendered as indicating a logical sequence, in fact that of result. Putting all the above reasoning together, we are now able to render Paul's message as follows: "I pray that God will give to you the Spirit to make you wise and reveal God to you, so that you may know Him." (Cf. TEV)

The combination of τοὺς ὀφθαλμοὺς τῆς καρδίας in 1.16 means simply "minds". Appearing with πεφωτισμένους in apposition with ὀφθαλμοὺς it means enlightened minds. To give someone an enlightened mind can only mean to enlighten his mind, i.e. to enable him to understand something better. The purpose of all this is expressed in 1.17, which is enlarged upon by 1.18, 1.19, and 1.21.[4]

Literal renderings of these enlargements make comprehension difficult. For that reason it is necessary once more to describe the relations existing between the words.[5] Once again, deciding to which semantic category each word belongs facilitates description. In 1.18 ἐλπίς is an event and so is κλήσεως. The agent of ἐλπίς is the same as that referred to by ὑμᾶς in 1.17. The agent of κλήσεως is referred to in αὐτοῦ, i.e. God. When two event-words are linked together in such a genitive construction, it is often the case that the event referred to in the word in the genitive form precedes that referred to in the other. Chronologically therefore in this case, the event of calling precedes that of hoping. We could render it thus: "God called you, and you hope." But the two events are also linked logically, so that we may translate: "God called you to hope." By transformation into an indirect question after εἰδέναι ὑμᾶς τίς it becomes: "…so that you may know to what kind of hope God has called you."

Colon 1.9 and 1.20 are translated in the King James Version as: "…(that ye may know) what (are) the riches of the glory of his inheritance in the saints." Such a translation is in reality a mere stringing together of English lexical equivalents in a Greek type of sentence construction, and therefore difficult, if not impossible, to understand.

Κληρονομίας is an event, an action of promising, thus presupposing an agent who promises (referred to in ἀυτοῦ), things that are promised (not overtly indicated, but probably best rendered by 'blessings') and a beneficiary to whom the promise is made. This last role can be most easily filled by τοῖς ἁγίοις. What is being talked about, then, is what God has promised to his people. Πλοῦτος and δόξης are both abstracts, defining an attribute or characteristic. It is best to regard each one of them as qualifying that which is referred to by the word with which each is linked in a genitive construction. This means that δόξης describes a quality of κληρονομίας - glorious blessings, and πλοῦτος defines δόξης. Since πλοῦτος describes the quality of plenty, it could be taken to mean "great". With the necessary transformation into the form of an indirect question,

1.19 and 1.20 can then be rendered: "how greatly glorious are the blessings which God has promised to his people."

In 1.21 μέγεθος functions as an abstract defining δυνάμεως, while itself being qualified by τὸ ὑπερβάλλον. I think the rendering of TEV is very good: "…and how very great is his power."

Δυναμέως is enlarged upon by 1.22 and 1.24 and both of them require comment.

In 1.22 εἰς ὑμᾶς can either be taken as indicating the goal towards which the power is directed, or as being locative, yielding the interpretation that his power is working in us. The former interpretation seems meaningless to me, and should be rejected. Κατὰ in 1.22 expresses a relation of similarity. God's power working in us is the same as τὴν ἐνέργειαν τοῦ κράτος τῆς ἰσχύος αὐτοῦ as enlarged upon by 1.25 with 1.26. In its turn 1.25 is enlarged upon by 1.27 and 1.29. Ἐνέργειαν is an event-word, as is emphasized, by the corresponding verbal form in 1.25, ἐνήργησεν. God is the agent, so that the meaning is "God worked". Κράτους and ἰσχὺος have almost identical meanings,[6] and belong to the same semantic category, being abstracts that function independently as objects. In such a case the first qualifies the second, so that we are compelled to form an adjective from the first and render the combination, as e.g. TEV "mighty strength". Combining now τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, we can render it: God worked, using his mighty strength." To join it to the preceding clause a transformation is necessary. "…and how very great is his power working in us. This power is the same as when God worked with his mighty strength." 1.26 is a further enlargement, so that we can add "…in Christ." 1.27 and 1.29 enlarge upon ἐνήργησεν giving the content of what God did. He raised Him from the dead, and the made Him sit at his right hand (1.30).

The whole section can now be put together. "This power is the same as when God worked with his mighty strength in Christ, raising Him from the dead and seating Him at his right hand."

Καθίσας is enlarged upon by 1.30 and 1.32. The former is enlarged upon by 1.31 with regard to locality, while the latter is complemented by 1.33-.37. In 1.38 and .39 ὀνομαζομένου is enlarged temporally.

The syntactic structure of colons 2 and 3 are as indicated in the schematic presentation.

Colons 2 and 3 provide an interesting metaphor which serves to bring into perspective relationships between Christ and the world, on the one hand, and Christ and the church, on the other. This is brought to the fore especially by the chiasm in 2.1 (with 2.2) and 3.2 and 3.3, and the interwoven 3.1 (with 3.4).

| A | B |
|---|---|
| 2.1 πάντα ὑπέταξεν | 2.2 ὑπὸ τούς πόδας αὐτοῦ |
| 3.2 κεφαλήν | 3.3 ὑπὲρ πάντα |

B A

The gist of this chiasm is the stressed fact of the headship of Christ. That is why 'head' and 'feet' are chiastically arranged with 'all things'. In between this the relationship between Christ and the church is noted as being one of close identification. Howard, 356, feels "we may conclude that the primary thrust of the author lies in the correlative relationship between the metaphors 'head' and 'feet'. It is only in a secondary way that he connects 'head' and 'body'. Thus the 'body' metaphor is subordinate to the other two. The reason is that the author wishes to express the sovereign headship of Christ over all things which are under his feet."

Prominence is, however, given to the church also. It is closely identified with Christ in 3.6 and then 3.7 defines it further as τὸ πλήρωμα of 3.8, τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου. Without trying to solve all the difficulties experienced by commentators in the interpretation of τὸ πλήρωμα,[7] it is to be noted that Paul is building up his description of the believers. From calling them God's people in pericope 1, he has now come to describe them as ἐκκλησία, and finally as the body of Christ, and the fullness of Christ.

There is a corresponding development of the description of Christ. In the preceding pericopes Christ has consistently been portrayed as mediator. Now He is described as κεφαλὴν ὑπὲρ πάντα. Even within the third pericope itself there is a dramatic escalation in the prominence given to Christ. From being raised from death according to 1.27 and .28, He is said to be seated above a series of authorities,[8] 1.32-.37, He is κεφαλήν, 3.2, and eventually τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου, 3.8.

As regards the development of the letter as a whole and the consistent recurring of certain themes, it is interesting to note that, although Paul commences the pericope with himself as agent in focus, the dominant agent is again God. He will give to man his blessings, and He has elevated Christ to a position of authority and supremacy.

What Paul is saying in this pericope can be briefly stated as follows: Although he is grateful for the faith and love of the Ephesians, he prays that God may give them insight so that they will fully realize what God has given them. This includes a specific hope, glorious blessings and power. The power is the same as that with which God raised Christ from the dead, and elevated Him above everything else. As head above all things, Christ is also head of the church, which is his body, and his fullness.

Three themes are thus stressed. The position of Christ, the position of the believers in Christ, and the relationship between Christ and the church.

## PERICOPE 3

NOTES

1. Grosheide, 27, "Zoals gewoonlijk geeft de finale zin bij bidden den inhoud van het gebed aan." Of course, Grosheide calls the construction "final" in term of the old grammatical rule that introduces a purpose clause, which is not always the case.
2. E.g. Grosheide, 27, "…niet Vader der heerlijkheid, doch Semietisch heerlijke Vader." There is really no difference in meaning between these two expressions. Both mean the Father is glorious. Hendriksen, 96, "…the glorious Father" is a logical statement after Paul has just been describing the attributes of God magnificently revealed through his works." Bouwman, 42, "De constructive is dus op te vatten als gen. relationis (die heerlijkheid schenkt…) en niet als gen. qualitatis (heerlijke Vader)" M. Barth, 148, "The term 'Father of Glory' may denote God as a source of the splendor which produces a light in the hearts of man." Abbott, 27, "The Father to whom belongs glory." Houlden, 274, "A Hebrew turn of phrase referring to glory both as the mode and 'place' of God's being…and also perhaps as that which issues powerfully from Him." Foulkes, 59, "He is the Father to whom all glory belongs…and He is the source." No real linguistic grounds are provided for any of the choices made.
3. On the question of whether the Holy Spirit is meant or the spirit of man: Abbott, 28, "According to Eadie, Ellicott, Meyer, definitely the Holy Spirit…It is better to understand with R.V. after Chrys., Theodoret, al., 'a spirit of wisdom'…" Foulkes, 60, "spiritual powers of wisdom and vision", referring to Robinson who states that with article πνεῦμα is Holy Spirit, without article "some special manifestation or bestowal of the Holy Spirit." Hendriksen, 97, "Having recently made a contextual study and tabulation of every New Testament occurrence of πνεῦμα I have arrived at the conclusion that one should not rely too heavily on the rule…" also referring to the rule of Robinson stated above. Hendriksen prefers the view that πνεῦμα refers to the Holy Spirit, giving six reasons for his choice. Though his reasoning is not based on objective linguistic grounds, his conclusion is sound. An examination of occurrences of πνεῦμα in the New Testament will reveal many cases where πνεῦμα without article means Holy Spirit.
4. Foulkes, 6103, also regards all three of these indirect questions as complements of εἰδέναι. I really do not think Van Leeuwen, 43, has any grounds for stating: "Deze beide zinsdelen (i.e. τίς ὁ πλοῦτος and τί τὸ ὑπερβάλλονμέγεθος…) zijn niet gecoördineerd met, maar gesubordineerd aan het voorafgaande τίς ἡ ἐλπίς κτλ." Grosheide, 29, is not specific as to whether his comment on this portion of the passage is to be taken grammatically, semantically, with regard to content, or even theologically. "τίς, τίς, τί nodigen uit om aan de zinnen, welke ze inleiden, een gelijk karakter te geven. Dat kan ook wel, alleen mag niet over 't hoofd worden gezien, dat de vraagzin van vs 19, alleen al door zijn breedte, toch ook reeds, omdat τὸ ὑπερβάλλον niet op één lijn staat met ἐλπίς en πλοῦτος τῆς δόξης, niet in alle delen met het voorafgaande gelijk kan worden gesteldt."
5. This is a more objective, and therefore better, approach than some of the vague remarks found in the works of commentators. Grosheide, 29, seems to be confusing grammatical terminology with considerations of content in his comment: "We wezen er reeds op, dat Paulus weliswaar in vs 19 wel verder gaat, maar toch de constructive enigermate verandert.

Immers het loopt nu niet meer over iets dat de gelovigen hebben (ἐλπίς κληρονομία), maar om de δύναμις θεοῦ die zich aan (εἰς) hen openbaart."

6. Abbott, 31, distinguishes between ἰσχύς, κράτος, and ἐνέργεια as follows: "ἰσχύς is inherent power, κράτος power expressing itself in overcoming resistance, and ἐνέργεια the actual exercise of power." Distinguishing between words such as these on semantic grounds yields better results.
7. Yates mentions "three major grammatical and linguistic problems and an important theological problem." See also Schlier, 96-99, M. Barth, 183-210. One of the main problems is whether πλήρωμα is to be taken actively or passively. I tend to agree with Van Leeuwen, 46, "Of men πλήρωμα opvat in act. of in pass. zin, als 'vervulling' dan wel als 'volheid',…maakt weinig verschil."
8. Houlden, 276, has an interesting observation on this: "Rule…authority…power…dominion…These are the titles of various degrees of angelic beings in Jewish terminology, seen as ruling the various heavenly spheres."

## 2.4 PERICOPE 4: Ephesians 2.1-10

I regard Eph 2.1-10 as a pericope mainly because of the remarkable way in which it is built up formally. As was mentioned earlier, καὶ in Eph 2.1 is used as a stylistic device rather than that it represents a close syntactic link with what precedes. It is merely a discourse marker introducing new information. The boundaries of pericope 3 were discussed fully above.

The passage presently under consideration starts with an ellipsis, usually called an anacoluthon,[1] i.e. an interrupted construction. In his typical associative manner of thinking and writing, Paul embroiders on the thought suggested by τοῖς παραπτώμασιν and only returns to his original construction in verse 5. This is effective in binding together the first five verses of the chapter.

Parenthetically inserted in the sentence in verse 5 is the expression χάριτί ἐστε σεσῳσμένοι. Proceeding now with the thought introduced by συνεζωοποίησιν, from verse 5 to 7, Paul links the rest of the passage by means of repetition of the parenthetical sentence of verse 5, in verse 8. After expanding the thought in verse 8 and 9, verse 10 is again linked by means of γάρ. Contrasting with this close-knit passage, διὸ in Eph 2.11 marks the beginning of a new pericope.

Colon divisions are according to the basic sentence form NP+VP, with enlargements. Although 6.4-9 is syntactically part of colon 6, it is very closely related to colon 3 and 5 as well, indicating the purpose with which God did what is described in 3, 5, and 6. Colon 7 is regarded as a colon because it is joined logically by the introductory word γάρ not only to the one immediately preceding colon, but to a group of colons. Γάρ in colon 7 is not intended to express a logical sequence with colon 6 alone, but resumes the line of thought with the repetition of a sentence already used before. Colon 11 is also a separate colon because in its case it follows on the group of colons 8-10, not only the one immediately preceding it. Because the syntactic structure of the pericope is not very complicated I will assume that it is indicated with sufficient clarity in the schematic presentation and apart from remarks which may be relevant in the course of the description of discourse, I will make no further comments. However, from a semantic point of view it is necessary to describe clearly the relations existing between words, between words and groups of words enlarging upon them, and between groups of words and other groups of words. Certain relations are simple and need no comment. Others have to be described at length. Colon 1 is elliptical, as has been stated already, and in the schematic presentation the sentence has been completed.

Καὶ in 1.4 links two more or less synonymous words.[2] This may be a stylistic device, in which case the expression means nothing more than one of the words alone would mean. It is also probable, however, that the two words together cover a somewhat larger semantic field than any one of the individual words. The apostle would then use them together because, although their meanings overlap considerably, there are still parts of the meanings of both

words that are complementary to each other. In such a way the two terms reinforce one another. Since the scope of this dissertation is an analysis of the discourse, I will not embark on analyzing the meanings of individual words, except in so far as it is necessary for the description of the discourse. Παράπτωμα and ἁμαρτία are both events. Their agent is expressed by ὑμῶν, linked to them by the genitive form. In 1.3 and .4 they express the cause of the condition described in 1.2 as νεκρούς. "You were dead, because of the sins you had done."

Κατά in 1.6 and 1.7 expresses a relation of manner between περιεπατήσατε and the expressions following κατὰ in each case. In 1.6 κατὰ indicates a manner similar to the present world order.[3] In 1.7 κατὰ likewise indicates the manner as being similar to (the objectives of) him who rules over the powers in space. The notion of complying with the objectives of the ruler is an implication derived from the nature of ἄρχοντα, which belongs semantically to the field of domination. This relatively vague denotation is defined by the enlargements in 1.8 and 1.9, describing the ruler as the one who works in the sons of disobedience. I believe the genitive in 1.8 is the result of attraction after the genitive form τοῦ ἀέρος in 1.7, and therefore we should not endeavor to distinguish the genitive in 1.8 from the accusative (ἄρχοντα) in 1.7.

In 1.7 the genitive is used successively to indicate two different kinds of relation. The genitive form τῆς ἐξουσίας might be called an objective genitive, i.e. ἐξουσίας refers to the object which is under subjection to τὸν ἄρχοντα. Though the genitive form τοῦ ἀέρος could be taken to express the same notion (i.e. space is subject to the power referred to in *** ἐξουσίας), it is more likely, however, that the genitive form indicates locality, i.e. "(the power) <u>in</u> space." Ἀπειθεία in 1.9 is an event which is linked by the genitive form to the object functioning as agent. Οἱ υἱοὶ τῆς ἀπειθείας actually means, then, "disobedient sons", i.e. sons who disobey.

The relational ἐν is used successively in 1.9, 1.10 and 1.11, each time with the dative form, but expressing three different relations. Using the same words to indicate different relations or with different meanings is an effective stylistic device. Paul employs this device quite often. Cf. e.g. pericope 2, 1. land .3, and 1.4-.6. In 1.9 ἐν expresses locality---the spirit is working in the sons of disobedience. In 1.10 there may be an element of locality. TEV renders it as expressing a relation of manner. But I think it is rather a relation of association---"we were part of them as a group." In 1.11 ἐν expresses manner.

Σάρξ in 1.11 signifies the natural man as opposed to the spiritual man.[4] Ταῖς ἐπιθυμίαις is an event of which the agent is that referred to by ἡμῶν. The combination of all these relations in 1.11 can be rendered as: "(We lived) as we naturally desired."

The enlargements in 1.12, 1.13 and 1.,14 are syntactically linked to ἀνεστράφημεν but are semantically an expansion of 1.11. Αἳ ἐπιθυμίαι τῆς σαρκός is more fully described as τὰ θελήματα τῆς σάρκος καὶ τῶν νοιῶν. "The will of the flesh and the mind" can be transformed into: "What the body and the mind desired."

Colon 2 forms the climax of this derogatory description of man indicating the inevitable (φύσει) consequence of all the ills---to be τεκνὰ ὀργῆς. Caird, 52, thinks τεκνὰ ὀργῆς is a Hebraism meaning 'liable to divine retribution'. From a linguistic point of view the genitive indicates association. Τεκνὰ ὀργῆς would then express the idea that the people referred to are in the sphere of ὀργή which would imply that they are likely to experience ὀργή. Therefore, the explanation offered by Caird, whether it is a Hebraism or not can be upheld. The υἱοὶ τῆς ἀπειθείας (1.9) have now brought upon themselves God's wrath.

Notice that, in contrast with pericope 2, colons 3 and 4, where a distinction is made between 'we' (presumably Jews among which Paul is included) and 'you' (gentiles such as the Ephesians), Paul starts off with 'you' in this colon (1.1), proceeds to include in the description of transgression, 'we' (1.10 ἡμεῖς πάντες), and finally, in the climactic statement in 2.1 includes, by the enlargement in 2.2, the wide group of οἱ λοιποί. This seems to indicate that Paul is talking about mankind in general.

The effect of the anacoluthon in 1.1 now becomes evident, when, after the extremely negative description in 1 and 2, colon 3 provides the counterpart. Man is evil, so evil that he may indeed be regarded as being in a state of death. Furthermore, he is destined by his sin to experience God's wrath. But God makes man alive through Christ. Because of the anacoluthon, colon 3 is closely structured with 1 and, because 1 and 2 are closely structured, by implication with 2 as well. This closely-knit structure is further strengthened by the repetition of 1.2 and 1.3 in 3.6 and 3.7.

Within colon 3 ὁ θεός and ἡμᾶς are contrasted by the parallel construction which becomes apparent if the text is presented as follows:

ὸ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει
ἡμᾶς νεκρούς τοῖς παραπτώμασιν

There is an interesting divergence between syntactic and semantic structures in colon 3.1-.3. Syntactically πλούσιος is in a direct relationship with ὁ θεός, coupled by ὤν, while ἐν ἐλέει is a prepositional phrase modifying πλούσιος. Semantically, however, ἔλεος in this context is an abstract defining ὁ θεός. "God is merciful." Πλούσιος on the other hand, does not define θεός in the same sense as if Paul merely wanted to say that God is rich (e.g. possessing much money). In reality, πλούσιος in this context is an abstract indicating the degree in which ὁ

θεός is ἐλεήμων. Other than in the surface structure, in the deep structure ἐλέει and ὁ θεός are therefore more directly related than ὁ θεός and πλούσιος. What 3.2 and 3.3 mean as enlargements upon 3.1 is this: "God is greatly merciful." The interchange of relations in the surface structure result in a figurative expression: "God is rich in mercy as He could be rich in money."

Καὶ in 3.6 is concessive: "Although we were dead," contrasting with συνεζωοποίησεν, "God made us alive." Although the relational συν is in this case joined to the verbal, it still indicates a relation with the word in the dative case, as is usual. Τῷ Χριστῷ in 3.5 is thus linked to ζωοποίησεν in a relation of accompaniment. The event of making alive took place in close connection with Christ.

Colon 3.9 is a transformation of .8, with one element of .8 omitted in .9 and an additional element added in .9. ἡ ἀγάπη αὐτοῦ means: "He loved." Ἀγάπη is an event and the agent of the event is referred to in αὐτοῦ. This is transformed in .9 as ἠγάπησεν. In .8 πολλήν is added as an abstract defining the manner in which the event was enacted, in this case describing the measure. In .9 the goal of the event is identified in ἡμᾶς. Together, 3.8 and .9 might be rendered: "Because He loved us much." The causal relation is indicated by διά.

Colons 5 and 6 are linked to 3 by means of καὶ in each case. A link is also established with pericope 3, 1.27 and 1.29 by the use of the same verbs with συν- prefixed. This is strengthened by colon 6.2 which contains an expression identical with pericope 3, 1.31 ἐν τοῖς ἐπουρανίοις. In all this Christ is once again brought to the fore as mediator. One aspect of the relation of accompaniment as indicated by συν- is the mediating role of Christ. This aspect is also present in the relation of union expressed by ἐν in 6.3.

Colon 6.4 expressed the purpose of God's action as described in colons 3, 5 and 6. His purpose is to demonstrate how abundantly gracious He is. About God's grace[5] two things are said. Colon 6.8 refers to the goal of his kindness, i.e. his kindness is towards ὑμᾶς; 6.9 expressed the way in which it was revealed, by the mediating of Christ Jesus. Colon 6.5 is a temporal enlargement: "in the ages to come."

In the midst of this argument, colon 4 represents a parenthesis. Syntactically it is linked neither to what precedes nor to what follows. Semantically, however, it fits perfectly into the argument in the context of colon 3, as well as 6.4 and .6-.9. The fact that it is syntactically parenthetical serves to highlight 4,[6] and give it a focal position. Its prominence is further enhanced by its repetition in 7.

Colon 7 adds a new element in 7.3, "You have been saved by grace, because you believed." While 7.2 expresses an attribute of God, 7.3 expresses as grounds for salvation, the event of

believing in which "you," grammatical subject of ἐστε in 7.1, are the semantic subjects. Although colon 8 has been taken by many to refer to πίστις in 7.3,[7] I think it is more probable that the use of the neuter pronominal form has significance indicating that its reference encompasses the entire colon 7. This is also the view of Bratcher and Nida, 47. Colons 8 to 11 therefore enlarge upon colon 7.

Colon 1 presents man as the experiencer, and in 11.6 man is once more the experiencer, though in a different context altogether. However, the meaning "conduct one's life" is the same in both instances. The difference lies in the sphere. Notice the contrast in the following:

i. ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν … ἐν αἷς περιεπατήσατε
ii. αὐτοῦ γάρ ἐσμεν ποίημα κτισθέντες … ἐπὶ ἔργοις ἀγαθοῖς … ἵνα ἐν αὐτοῖς περιεπατήσωμεν

This change depends on an event of which God is the agent, expressed by colon 4, and expanded by colon 3, 5 and 6.[8] It would be quite correct to say that the focal point of the whole pericope is colon 4, since upon this truth hinges the dramatic change, which may be summarized with reference to the contrasted words in colons 1 and 11. From being νεκρούς (1), people have now become creations of God (ἀυτοῦ…ποίημα, κτίσθεντες, 12). While τά παραπτώματα were the reason for their wretched state before; they are now inclined towards ἔργα ἀγαθά. This inclination is expressed by ἐπί in 11.4. The relational ἐν in 11.3 expresses the relation of mediating between κτίσθεντες and Χριστῷ Ἰησοῦ. As is consistently the case in Ephesians Christ is repeatedly indicated as the mediator in this pericope.

Paul's message in pericope 4 can be briefly stated as follows: From being as good as dead because of your sins, you have been made alive by God. This He did by means of Christ, and so that He might reveal his bounteous grace. You were saved only by grace and not through any good words. From being under the control of the spirit who works in the disobedient people you have now become creations of God, inclined towards good work.

PERICOPE 4

NOTES

1. Grosheide, 34, recognizes this. Hendriksen, 116, feels that "the anacoluthon which many see here is more apparent than real." But syntactically there is a very real break.

2. Abbott, 39: "St Paul appears to use the words as synonymous, see Rom. v. 20….Compare also Rom. iv. 25 with 1 Cor. xv. 3."
3. Caird, 51, calls the expression a Hebraism "(lit. 'according to the age of this world'), which means 'conforming to the standards of the present world order.'"
4. Bratcher, 217, has the same view. Abbott, 43, and Grosheide, 37, both still refer to the "basic meaning" of σάρξ, yet have essentially the same explanation of σάρξ as presented here.
5. I do not think that the objection of Abbott, 50-1, that "to exhibit χάρις in χρηστότης would be tautological" has any real value. Colon 6.6 and .7 are similar in many ways to colon 3.8 and .9. Ἐν χρηστότητι is a transformation of τῆς χάριτος αὐτοῦ. By this device Paul emphasizes God's grace, as in 3.8 and .9 he emphasizes God's love.
6. Grosheide, 40, sees in this proof that "Paulus op het zalig worden door genade veel nadruk wil leggen."
7. Hendriksen, 121-2, mentions three possible interpretations of τοῦτο. 1. "That offered by A.T. Robertson, 'In Eph 2:8…there is no reference to διὰ πίστεως … in τοῦτο…, but rather to the idea of salvation in the clause before'." 2. "That presented, among others, by F.W. Grosheide. As he sees it, the words 'and this not of yourselves' mean 'and this being saved through faith is not of yourselves' but is the gift of God." 3. "That defended by A. Kuyper, Sr, in his book Het Werk van die Heiligen Geest…pp 506-514," which amounts to taking τοῦτο as referring to πίστις." Hendriksen himself has "become convinced that theory (3) is the most logical explanation of the passage in question." Schlier, 115, does not think that it makes much difference to the essential message whether τοῦτο is taken as referring to πίστεως, or to the whole preceding sentence, but thinks that it is more probable that τοῦτο does refer to the whole sentence.
8. This interpretation agrees essentially with Roberts, 1982: 52, who describes the structure of Eph. 2.1-10 as comparable to an hour-glass. Verses 1-3 (the condition in the past) and verses 5b-10 (the new situation), are knotted, so to speak, in 4 and 5a.

## 2.5 PERICOPE 5: Ephesians 2.11-22

The boundaries of pericope 5 are indicated by δίο in Eph 2.11, which introduces the conclusion arrived at after the reasoning in the whole of pericope 4,[1] and by τούτου χάριν in Eph 3.1,which in its turn points to the whole preceding passage as the grounds for what Paul is about to say.

More than anything else, the cohesiveness of Eph 2.11-22 makes it inevitable that the passage be regarded as one pericope. This cohesiveness is apparent, on the syntactic level, in the close relationship between the sentences grammatically. Semantically the cohesion is just as strong, as will become clear in the discussion below. On the other hand, Eph 3.1-13 is equally cohesive, so that there can be no question as to whether the two passages should be joined in one pericope.

Considering the basic sentence NP + VP with enlargements, which figures as a colon, I do not think there are any alternative ways of colon division as far as colons 1-6 are concerned. ὅτι in 5.1 is not a conjunction "that", but a discourse continuer. It may be argued, however, that colon 7 could be divided into three colons. Colon 8 would then begin with verse 21 and colon 9 with verse 22. Such a division may be justified by the fact (as was pointed out with regard to pericope 2) that a relative pronoun like ᾧ in Eph 2.21 and 22 can function as a demonstrative. Ἐν ᾧ would then be equivalent to καὶ ἐν τουτῷ. However, in pericope 2 there were other considerations that strengthened the argument for subdivision, while there seem to be no such arguments here. Long colons are also typical of Paul's style, a fact that may be obscured if his discourse is divided into shorter passages.

As before, syntactic relations are presented schematically and will only be commented on if the schematic presentation is not fully indicative.

Pericope 5 is structured semantically around 3.6 and .7 as will be justified in the course of our argument. Bouwman, 62, is correct when he points out that the whole passage is antithetically structured. "De correspondentie is echter niet parallel maar chiastisch waarbij de beelden in omgekeerde volgorde worden op-en afgerold."[2] Roberts, 1982: 59, compares the structure of pericope 5 (as 4) to an hour-glass. He regards verse 13 as the focal point. To my mind verse 15 is focal, because it contains the description of the actual work of Christ which brought the heathen near. This structure is not formally marked by the colon structure, but it is lexically marked in many cases by pairs of identical words or antonyms. Perhaps the best way to make this clear would be to describe the structure "from the outside inwards", beginning with colons 1 and 7.14-.17.

Colon 1.2 and 1.6 makes clear in no uncertain terms the division that used to exist between Jews and non-Jews in terms of the qualification of circumcision, which in this case probably refers to the entire concept of being a Jew, a member of the nation of Israel. Ὁι λεγόμενοι ἀκροβυστία (1.4) is contrasted directly with τῆς λεγομένης περιτομῆς (1.5). There are a number of interesting points here. In each case the difference between meaning and reference is important. Περιτομή means circumcision, a ritual in Jewish religion, and ἀκροβυστία is the antonym, lack of

circumcision. The words refer, however, to people. What makes it more interesting is that while semantically περιτομή is an event-word and ἀκροβυστία a resultant state of an event (the state resulting, as it were from absence of the event of circumcision), both are used to refer to objects (people) and groups of objects at that. Περιτομῆς refers to the group of people who have undergone circumcision, while ἀκροβυστία refers to the group of people who are uncircumcised. The qualification ἐν σάρκι is appended to both τὰ ἔθνη (meaning gentiles but referring to the same group as ἀκροβυστία) and περιτομῆς. This qualification defines the denotation of both groups as existing on physical grounds.

Colon 1 is countered by colon 7.14-.17 in both aspects, that of separation as well as that of the physical sphere of the ground for the separation. The latter is contrasted with ἐν πνεύματι in 7.17, the former by the prefix συν- (συνοικοδομεῖσθε in 7.15) which contributes to the meaning of the verb precisely the opposite of separation. Whereas in 1 there is division, in 7 the two groups are being built up together. In 1 the physical aspect is important in differentiating but in 7 the spiritual is more important.

Colon 1.7 contrasts with colon 7.9-.13, echoed in 7.14-.17. Χωρίς in 1.8 indicates the relation between the subject of ἦτε i.e. 'you' and Christ as one of separation. Colon 7 brings the unity between the believers and Christ into focus by the position of the anaphoric relative in ἐν ᾧ (7.9) as well as the enlargement on ναὸν ἅγιον in 7.13, ἐν κυρίῳ. This is echoed in 7.14 by the repetition of ἐν ᾧ .[3]

Colon 1.10 and 1.11 stress the position of τὰ ἔθνη with regard to the nation of Israel and the covenants, describing them as ἀπηλλοτριωμένοι and ξένοι. Colon 6.1 and 7.1-.3 contrast with this, stating emphatically ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστε συμπολῖται καὶ οἰκείοι. (Note the parallelism, strengthening the contrast.) Colon 1.10 and 1.11 covers the range of the position of Israel with regard both to the Old and New Covenants. Πολιτείας τοῦ Ἰσραήλ refers to the position of Israel in the Old Covenant. Διαθηκῶν τῆς ἐπαγγελίας combines two event-words in a genitive construction. The relation between these can be interpreted in at least two ways. One possibility is that chronologically the event referred to in the second event-word, precedes the event referred to in the first. The promise was given first and then the covenants were made. A second possibility is that τῶν διαθηκῶν is the content of τῆς ἐπαγγελίας. God promised covenants. His promises received the status of covenants. Included in διαθηκῶν is also the New Covenant.[4] Even this differentiation is covered in 7.6 and 7.7. Τῶν ἀποστόλων is associated with the New Covenant, προφητῶν with the Old.

Notice the chiastic arrangement, in which τῆς πολιτείας τοῦ Ἰσραήλ and προφητῶν (Old Covenant) are compared with τῶν διαθηκῶν and τῶν ἀποστόλων (New Covenant).

A B

1.10,.11 ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραήλ καὶ ξένοι τῶν διαθηκῶν

7.6, .7 τῶν ἀποστόλων προφητῶν

B A

In many ways 1.13 represents a climax in the description of the unfavourable position of τὰ ἔθνη -- to be ἄθεοι ἐν τῷ κόσμῳ. This description of hopeless separation from God is countered in 5.1 by ἔχομεν τὴν προσαγωγήν πρὸς τὸν πατέρα. Grosheide, 47, thinks the Trinitarian character of 5 is not intentional, "maar dat hij (Paulus) op zijn gewone wijze predikend, daardoor vanzelf trinitarisch predikte." Intentional or not, the contrast is clear. From being ἄθεοι the status has changed to being in a relationship with all three Persons in the Trinity. The change in person of the verbs agree with this idea. In 1.13 the people spoken of are 'you' (still subject of ἦτε in 1.7), in 5 they have become part of the 'we' group.

The different prepositions in 5.1,.2 and .3 indicate three different relations. Πρός (5.1) indicates an intimate relation between τὴν προσαγωγήν and τὸν πατέρα -- the access we have is to the Father, with focus on close relationship, Δι(ὰ) in 5.2 indicates that the access is to be had through the mediating work of Christ. Ἐν in 5.3 indicates that the access is to be enjoyed in union with (i.e. association) the Holy Spirit. Echoes of 5.2 and .3 are found in 7.13 and .17.

Colon 2 contrasts within itself the former position of τὰ ἔθνη (2.4 οἱ ποτε ὄντες μακρὰν) with their present situation (2.1 ὑμεῖς ἐγενήθητε ἐγγὺς), focusing upon Jesus Christ as mediator (2.3 and 2.5). Although both 2.3 and 2.5 are syntactically enlargements of ἐγενήθητε, semantically 2.5 enlarges 2.3 by defining more closely what is meant by 2.3. It was specifically by means of the death of Christ that it became possible for those formerly separated from God to come near. As in pericope 2,2.4, Paul again uses synecdoche, referring by 'blood' to 'death'. The relational ἐν is used in both enlargements, but indicating different relations: in 2.3 there is an association between ὑμεῖς and Christ Jesus, in 2.5 the relation is one of causality between ἐγενήθητε ἐγγύς and τῷ αἵματι τοῦ Χριστοῦ.[5]

The change from μακράν to ἐγγύς as well as the thought in 3.1 is taken up again in reverse order in 4.1-.4. Whereas in our description up to this point it has been clear that Paul contrasts two conflicting positions with each other, here, and for the rest of the pericope, the second member in the pair of statements elaborates on the thought presented in the first. Thus, what is merely mentioned in 3.1 is enlarged upon in 4.1 and .2 in effect explaining that by saying αὐτὸς γὰρ ἐστιν ἡ εἰρήνη ἡμῶν, the writer meant ἐλθὼν εὐγγελίσατο εἰρήνην. The recipients of this εἰρήνην are described as τοῖς μακράν as well as τοῖς ἐγγύς, meaning those who were once far away but have now come near (in the light of 2) as well as those who have always been near. Ἐγγύς and μακράν refer, of course, to association with God. Notice, once again the chiastic construction between the colons.

A B

| | |
|---|---|
| 2.1 ὑμεῖς ἐγενήθητε ἐγγύς | .4 οἱ ποτε ὄντες μακράν |
| 4.3 τοῖς μακράν | .4 τοῖς ἐγγύς |
| B | A |

But within colon 3 itself 3.1 contrasts also with 3.16. In fact, although they are syntactically only indirectly related (as is indicated in the schematic presentation,) they could as well be joined together as they stand, in which case the second would serve as an enlargement of the first. In fact εἰρήνην and ἔχθραν belong to the same semantic domain as opposites, and ἀποκτείνας τὴν ἔχθραν is equal to ἐστιν ἡ εἰρήνη. I suggest that there is a parallel structure in this colon between εἰρήνη and ἔχθραν to highlight the contrast. It is shown in the following extract.

| | | |
|---|---|---|
| 3.1 | αὐτὸς γὰρ ἐστιν ἡ εἰρήνη ἡμῶν | A |
| 3.3 | τὸ μεσότοιχον τοῦ φραγμοῦ λύσας i.e. 3.4 τὴν ἔχθραν | B |
| 3.11 | ποιῶν εἰρήνην | A |
| 3.14 | ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ | B |

The genitive form τοῦ φραγμοῦ has invited comment by commentators. The difficulty arises when one feels compelled to name the genitive or, worse, to decide what it means.[6] The genitive form results from the intention of the writer to join two words together to strengthen the image.

Since μεσότοιχον and φραγμός are near synonyms it is reasonable to assume that Paul felt that although their meanings overlap, there are certain aspects covered by the one that are not contained in the other, and so used both for the sake of exhaustiveness. Φραγμός highlights the notion of separating which is a supplementary component of both μεσότοιχον and φραγμός. I think therefore, that TEV renders the combination well: “the wall that separated them.”

At the same time, as ἡ εἰρήνη in 3.1 is contrasted with τὴν ἔχθραν in 3.16, so also τὴν ἔχθραν in 3.4 is contrasted with εἰρήνην in 3.11.

Another contrasting pair which deserves notice is 3.2 and 3.8 (along with .12 and .13). The latter is once more explanatory of the former. Ὁ ποιήσας τὰ ἀμφότερα ἕν is made clearer by 3.8 ἵνα τοὺς δύο κτίσῃ εἰς ἕνα καινὸν ἄνθρωπον and 3.12 and .13 ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνί σώματι. In 3.10 and 3.13 εἰς and ἐν indicate the intended end result of the action in the verbals, κτίσῃ and ἀποκαταλλάξῃ. Still nearer to the middle of the pericope, ἐν τῇ σαρκί in 3.5 forms a pair with 3.9, ἐν αὐτῷ. In both expressions, ἐν indicates a relation of locality.

This exposition of course, leaves 3.6 and .7 as the only statement which has no counterpart. As stated in the beginning of the description of this pericope, 3.6 and .7 is the central point around

which the whole pericope is built up. It is the focal point of the whole passage. Before elaborating further upon the structure of the pericope as a whole, 3.6 requires comment. Abbott, 63, points out what is rather obvious: "Τὸν ν. τῶν ἐντ. δ belong together", and translates the phrase "the law of commandments expressed in decrees." Τῶν ἐντολών and δόγμασιν are immediate constituents bound together by the relational ἐν. By means of the genitive form τῶν ἐντολῶν the unit τῶν ἐντολῶν ἔν δόγμασιν is joined to τὸν νόμον. By virtue of the way in which the phrase is constructed, ἔν δόγμασιν defines τῶν ἐντολῶν , and τὸν νόμον is defined by the combined phrase τῶν ἐντολῶν ἔν δόγμασιν .[7] The commandments are thus defined as being in the form of rules, and the law is characterized as being one which functions by commandments. Although Paul sometimes seems to employ an apparently unnecessary number of words for rhetorical purposes, I think Schlier is correct when he says, 125, that "diese Plerophorie des Ausdrucks ist bei ihm in unserem Brief, wie wir schon öfters sahen, nicht rhetorisch, sondern durch das Bestreben bedingt, präzise zu formulieren."

With regard to the pericope as a whole, Bouwman, 62, is correct when he says that the whole pericope points to the antithesis 'before'/'now'. This is brought to the fore by the whole structure and indicated clearly by the contrast between ποτε (1.2) and νυνὶ (2.2). As focal point, 3.6, and .7 provides the basis for the change. Every aspect of the dramatic change for the better in the plight of the heathen depends on the work of Christ in eliminating the reason for their being excluded from God's people.

It is remarkable that although 3.6 and .7 provide the focal point of the pericope semantically, because of the structuring of the pericope, they are subordinate syntactically. Yet the syntax of the passage helps to bring the semantic prominence of 3.6 and .7 into focus, as a result of the colon structure.

What is particularly important in the pericope is the prominence given to Christ. In the central part, 3 and 4, He is foregrounded as the sole agent. In all the other colons except 1, He is consistently and insistently portrayed as the mediator, by references to Him. God as the Father is backgrounded completely while the Holy Spirit has only slightly more prominence. The gist of the message of pericope 5 seems to be the tremendous change in the status of the heathen after they became Christians. Before they were excluded from the people of God, now they have become fellow-citizens of the people of God and members of the family of God. From being separated from God, they are now a dwelling place of God. Once they were far from God, now they have come near. All this has come about through the mediating work of Christ. By his death He removed the cause of the enmity, the law, and thus brought peace between the heathen and the Jews, as believers, and God.

As will be seen later, when the structure of Ephesians as a whole is tabulated, pericope 5 seems to have great prominence in the first half of the letter. It seems significant that this pericope, indicated by the structuring of the entire first half of the letter as being of great importance,

should itself be so structured as to lay emphasis specifically as it applies to the heathen, is tremendously prominent in Ephesians.

PERICOPE 5

NOTES

1. Grosheide, 41 after expressing some doubts, concludes "We nemen daarom aan, dat Paulus thans een soort conclusie geeft uit de gehele voorafgaande pericoop."

2. Cf. Kirby, 156 ff, and Giavini.
3. I cannot but totally reject Grosheide, 49, "ἐν ᾧ slat op ναός" because of the very fact that he mentions in a footnote: "Ὃ wordt wel van Christus Jezus genoemen. We stemmen toe dat dit zakelijk het geval is." The next statement he makes is completely invalid. "Maar omdat Paulus het beeld van het gebouw nog verder uitwerkt, laten we het in eerste instantie liever op hoeksteen slaan."
4. Grosheide, 42: "Ἐπαγγελία wordt vooral gebruikt van de door God onder de oude bedeling gedane belofte inzake Christus. Διαθῆκαι zijn de door God in die oude bedeling bepalingen, beslissingen omtrent Christus
5. Abbott, 60, states: "Ἐν τῷ αἵματι τοῦ Χριστοῦ more particularly defines the instrumentality." This statement is true in a wider theological perspective. It cannot be said with regard to this context.
6. Commentators generally try to apply traditional case names. Abbott, 61: "The genitive (i.e. τοῦ φραγμοῦ) has been variously explained, as of quality…or of possession…or better of opposition…" Bouwman also tries to find a name, 68, "De genitief kan zijn, 'gen. poss.'…, 'gen. agens.'…of epexegeticus. Het laaste is waarschijnlijk." Houlden, 290, does not attempt to name the genitive: "…..lit. 'the dividing-wall of the fence', i.e. two words which are virtually synonyms joined in typical Ephesian style. Or else the second word explains the first----'the dividing-wall which acts as a fence'."
7. Schlier, 125, describes it thus: " Ὁ νόμος τῶν ἐντολῶν ist natürlich das aus ἐντολαί bestehende und in ihnen sich entfaltende Gesetz……Ἐν δόγμασιν ist nähere, präpositionale Bestimmung zu αἱ ἐντολαί und damit zum ganzen Ausdruck."

## 2.6 PERICOPE 6: Ephesians 3.1-13

This passage is in its totality a parenthesis. Eph 3.1 is elliptical and is perhaps repeated in full form in Eph 3.14.[1] It may be argued that Paul continues his line of thought in Eph 3.13, but in view of the probable identity between Eph 3.1 and 3.14, it is more reasonable to regard the entire passage Eph 3.1-13 as parenthetical, developing as a result of the writer's tendency to follow a process of progressive association.[2] From verse 1 he digresses to write about his own ministry, which is indeed the theme of the pericope. Verse 1, then, forms the introduction, with the statement of the theme in verse 2. The main argument is stated in verses 3 to 12. Verse 13 draws a conclusion from the preceding argument.

The parenthetical nature of the passage is the main reason for its being regarded as a pericope. Eph. 3.14 resumes the argument again after verse 1, drawing a conclusion from Eph 2 or indicating that what was presented there is the reason for what follows. Thematically, therefore, the passage is disjointed from what precedes and from what follows. The parenthesis is also indicated formally by the repetition of τούτου χάριν in Eph 3.14.

It will be seen from the schematic presentation that the colon division of the pericope correlates with the thematic analysis just given. The colons were, of course, defined on syntactic grounds, but it is interesting that a division into colons on formal grounds in this case coincides with a content analysis. Let us now proceed to look at each solon in detail.

Τούτου χάριν links this pericope and the preceding logically, pointing to what has preceded as the reason for what is to follow. Hendriksen, 149, sees in the opening words of this pericope an indication of "its close material connection with the preceding chapter"….Because blessings so great have been bestowed…." This link is, however, not significant for pericope 6, since, as we have seen, it does not follow upon the line of reasoning, but is rather a digression.

The subject of the elliptical sentence (ἐγώ Παῦλος) is enlarged upon by 1.2 describing his state as being that of a captive. At least three interpretations of τοῦ Χριστοῦ are possible. Christ may be the possessor of ὁ δέσμιος. Christ may also be the captor. Most probably, however, τοῦ Χριστοῦ denotes the reason for Paul's state of being a captive. He is ὁ δέσμιος because of Christ, i.e. because he serves Christ. By the relational ὑπὲρ in 1.3, ὑμεῖς (in ὑμῶν) are indicated as the beneficiaries of Paul's captivity. He is a prisoner for the sake of the gentiles, among whom the addressees of this letter are also included.

Following upon this statement, colon 2 introduces the description of Paul's ministry. Colon 2 is rendered by NIV. "Surely you have heard about the administration of God's grace that was given to me for you." TEV on the other hand, has: "Surely you have heard that God, in his grace, as given me this work to do for your good." NEB is similar to TEV: "….for surely you have heard how God has assigned the gift of his grace to me for your benefit."

The difference in translation stems from differing interpretations of the relations in the expression τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι. The different interpretations

are apparent in the following presentations of immediate constituent analysis. NIV is based on B, TEV and NEB on A.

A τὴν οἰκονομίαν

τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι

The second line contains expressions that are regarded as immediate constituents. They are seen to relate in totality to the expression in the first line .

B τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ

τῆς δοθείσης μοι

The first line contains expressions that are regarded as immediate constituents. They are seen to relate in totality to the expression in the second line.

In both analyses μοι (2.3) indicates the recipient of what is given (δοθείσης in 2.2). God is the semantic subject of the event in δοθείσης, and 2.4 indicates the beneficiaries. Εἰς in 2.4 indicates a relation of directedness-----" (God gave to me) with you in mind," i.e. for your sake. Semantically εἰς in 2.4 is synonymous with ὑπὲρ in 1.4. Thus far the relations are clear. But it is in the relations of τῆς χάριτος that the interpretations in the above translations differ.[3] In B, τῆς χάριτος is regarded as being the semantic object of οἰκονομίαν, an event in which Paul is the agent. In A, τῆς χάριτος is more closely related to οἰκονομίαν. If B is accepted, Paul is saying: "Surely you have heard that God has given me the task of administering his grace to you." In A, τῆς χάριτος is the reason or basis for δοθείσης. "God has entrusted this task to me for your sake, because of his grace." According to the surface structure, either interpretation is possible, since δοθείσης is in the genitive form as a result of attraction with τῆς χάριτος τοῦ θεοῦ . Interpretation A seems preferable, however, for two reasons. Firstly, it seems more reasonable to group the words in genitive form together and let them function as a unit over against οἰκονομίαν. Furthermore, A agrees with what is expressed in colon 3.24-.27.

Colon 3 is syntactically intricate and requires comment. The basic sentence is 3.1. ὅτι is an attention prompter i.e. if it is taken as part of the text. This is a transformation of ὁ θεὸς ἐγνωρίσε τὸ μυστήριον μοι. As in the case of 2.2 it is probably the Jewish avoidance of frequent use of divine names which caused the subject to be deleted. Μοι in 3.2 indicates the recipient of ἐγνωρίσθη τὸ μυστήριον, while 3.3 and .4 enlarge upon ἐγνωρίσθη with regard to manner (κατά, i.e. by revelation, and similarity, (καθώς) i.e. "similar to what I have previously briefly written." Colon 3.6 enlarges upon the presupposed object of προέγραψα, and functions as the protasis of a conditional construction, of which 3.7 is the apodosis. "If you read what I have previously briefly written, you will be able…" The complement of 3.7 is provided by 3.8…. "to understand my insight into…." and ἐν in 3.9 relates τῷ μυστηρίῳ to τῆν συνεσίν as its object, i.e. know the

secret. Semantically ἐν in 3.9 is a marker of specification, which means that Paul is speaking of knowledge with regard to the secret. The expression ἡ σύνεσίς μοῦ ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ can be transformed as follows: "I understand the secret which is Christ." In the construction τῷ μυστηρίῳ τοῦ Χριστοῦ the genitive denotes the content of τῷ μυστηρίῳ, i.e. Christ is the content of the secret.

Colon 3.10-.17 is an extended enlargement upon τῷ μυστηρίῳ in 3.9. If γενεά is taken as "period" or "age", 3.11 is a temporal enlargement upon ἐγνωρίσθη. Ἑτέραις γενέαις could however, also indicate the recipients, if γενέαις is taken as "generation." It might be preferable to regard 3.11 as temporal, since the sequence, time (3.11) and recipients (3.12), would then correlate with the same sequence in 3.14 (time) and 3.15 and .16 (recipients). The manner or medium, i.e., the intermediate agent in the revelation is the Spirit (.17). God is the agent.

Colon 3.18-.23 enlarge upon τὸ μυστήριον in 3.1, defining the content of the secret (which is Christ) --- that the gentiles' status has now been changed. They are now partakers of God's blessings (1.19), members of the one body (.20), and sharers of the promises of God (.21). Colon 3.22 and .23 are enlargements upon the group .19-.21. Ἐν in .22 can indicate a relation of association---they enjoy everything in .19-.21 in union with Christ. It may also donate Christ as mediator----because of what He has done.[4] Διά in .23 indicates instrumentality. Enlarging upon τοῦ εὐαγγελίου, Paul refers to the theme of his ministry in 3.24, reiterating that it was given to him by God in his grace (.25 and .26).

There are a number of interesting relations in 3.25-.28. Δωρεάν is syntactically an object, defined by τῆς χάριτος which is joined to it in a genitive construction. Semantically it is really the other way around, so that τῆς χάριτος is actually defined by δωρεάν. This is because τῆς χάριτος is the grammatical object of τῆς δοθείσης in .24. Δοθείσης is an event word of which God is the agent. Colon 3.25 and .26 can thus be rendered: "God has given his grace to me as a gift." Κατά describes a relation between all of this and ἐγενήθην διάκονος. What Paul is saying is: "I have become a minister of the gospel because of the fact that God has given me his grace as a gift." Colon 3.28 defines the giving of God's grace further, describing the manner in which it takes place----by the working of his power.

Syntactically, the colon comprises two distinct parts, 3.2-.17 and 3.18-.28, both enlarging upon 3.1. The section 3.2-.17 enlarges upon ἐγνωρίσθη, while the section 3.18-.28 enlarges upon μυστήριον. Each consists of two portions, one in which the μυστήριον is described, and one that has to do with Paul's ministry. These portions are furthermore chiastically arranged, as indicated below.

| A | B |
|---|---|
| 3.1 ἐγνωρίσθη μοι, .2-.6 Paul's ministry | 3.9-.17 The mystery |

3.18-.23 Content of the mystery 2.24-.28 Paul's ministry

B A

Semantically the argument of colon 3 can be reduced to the following main points.

1. A revelation of mystery has been given to Paul.
2. The manner of the revelation.
3. It has now been revealed as never before.
4. The content of the mystery.
5. Christ is the basis of the mystery revealed in the Gospel.
6. Paul is a minister of the Gospel, the Good News.
7. He is a minister because God has given him this kindness, privilege, as a gift.

Colon 4 is built upon the sentence in 4.1, which can be transformed ὁ θεός ἐδώκε τὴν χάριν ταύτην. This is then enlarged upon. Colon 4.2 provides the recipient, ἐμοί, who is further qualified by 4.3. Colon 4.4 and .7 each defines the content of χάρις (4.1), each being in turn further enlarged upon. Colon 4.5 indicates the people at whom the event in εὐαγγελίσασθαι is directed, while 4.6 expresses the content of εὐαγγελίσασθαι and colon 4.8 expresses the content of φωτίσαι, in the form of an indirect question. Colon 4.9-.11 are enlargements developing from τοῦ μυστηρίου in .8. Colon 4.10 is temporal, and .11 local. Colon 4.12 defines τῷ θεῷ in .11. The third important point in the construction of the colon (the first two are .4 and .7) is .13, expressing the purpose of God in giving this ministry to Paul.[5]

The sentence in 4.13 can be transformed: ἵνα γνωρίσῃ ὁ θεὸς τὴν πολυποίκιλον σοφίαν. God is the agent in the process of making known. Colon 4.14-.18 enlarge upon γνωρίσθῃ expressing the time at which it is taking place (νῦν in 4.14), the recipients of the revelation (.15, localized in .16), the means by which, or the instrument used in the revelation (.17), and the basis upon which the revelation is made (.18). At the end of colon 4, Paul refers to Christ as mediator once more (.20 and .22). God is the agent of 4.19. In .24 the relation of faith between the understood experiencer of τῆς πίστεως (viz. ἡμεῖς), and Christ as the means by which the event referred to in ἔχομεν takes place, is brought to notice.[6] Ἔχομεν in 4.22 is an abstract of case which denotes the experiencer of what is mentioned in τὴν παρρησίαν καὶ προσαγώγην. It means therefore: "We have boldness, we have access," which is equal to: "We are bold, we go." By means of ἐν in .23 another aspect is added to τὴν παρρησίαν καὶ προσαγώγην. Πεποιθήσις is related to παρρησία semantically, containing as an additional component of meaning the notion of trust, or confidence. Colon 4.22 and .23 means therefore, "We are bold, and go into God's presence with confidence."

There is a widening of the group of recipients of the revelation from God as described in this pericope. Beginning at 3.1 we find the following stages.

3.1 ἐγνωρίσθη μοι τὸ μυστήριον

3.15 and .16 (ἀπεκαλύφθη) τοῖς ἁγίοις ἀποστόλοις αυτοῦ καὶ προφήταις

4.5 ἐν τοῖς ἔθνεσιν

4.15 ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις

As media in the process of revelation the following are mentioned: The Holy Spirit (3.17), Paul himself (4.2,.4,.7), and the church (4.17). God is again, as before, clearly the agent (3.1 ἐγνωρίσθη 4.1, ἐδόθη 4.13 γνωρισθῃ) and Christ the mediator (3.22, 4.20, 4.22). The term τὸ μυστήριον in 3.1 is in essence in direct contrast with 4.22 and .23, τὴν παρρησίαν καὶ προσαγώγην ἐν πεποιηθήσει, and this correlates with the expansion of the group who receive the revelation as indicated above.

The pericope ends with two colons expressing conclusions ----5 and 6. In 5.3 indicates a causal relation between ἐγκακεῖν and ταῖς θλίψεσίν μου . An alternative analysis is possible, taking 5 and 6 as one colon, with 6 then being an enlargement upon ταῖς θλίψεσίν . However, as has been pointed out before, relative forms such as ἥτις can function as demonstratives. If ἥτις is then understood as καὶ τοῦτο, the relative is a discourse referential pertaining to the whole statement of colon 5. Furthermore, the syntactic relationship between ἥτις and ταῖς θλίψεσίν is only indirect, because of the discrepancy in number agreement. Yet, while colons 5 and 6 are syntactically not a unit, ἥτις is semantically linked with ταῖς θλίψεσίν. This is an example of how syntactic and semantic structure differ.

Two interpretations of δόξα ὑμῶν in 6.1 are possible, depending upon what the relation between δόξα and ὑμῶν is considered to be.

Δόξα is an event in which honour or praise is accorded. Ὑμῶν may in this case be the agent, in which case δόξα ὑμῶν may be rendered: “You praise (the Lord?).” Alternatively ὑμῶν may be the experiencer, in which case the expression may be rendered: “You are honoured.” It may be better to accept the second interpretation as the correct one, because there is no indication of purpose or result in colon 6, as if Paul wanted to say: “My tribulations are given so that you may praise the Lord.” Also, it would be reasonable to expect an indication of whose praise is intended. On the other hand, there is a direct relation between ταῖς θλίψεσίν and δόξα ὑμῶν, established through ἥτις ἐστὶν, which makes it easier to interpret colon 6 as: “My tribulations are (for) your honour.”

The thoughts contained in pericope 6 can be summarized as follows:

God gave Paul the task of ministering to the heathen, by revealing the mystery of the Gospel to him. This mystery is that the gentiles are to be sharers in the promises of God through Jesus Christ. Paul preached the Gospel to the gentiles. God's purpose is that the supernatural rulers and powers should know of his great wisdom. Because Paul's tribulations come about through his ministry, the Ephesians should not be discouraged. His tribulations are actually to their honour.

# PERICOPE 6

## NOTES

1. Commentators generally recognize the anacoluthon in 3.1; Bouwman, 82, also thinks that the argument is resumed in verse 14; Grosheide, 49, is not so sure: "Wij kunne niet zeggen, wat Paulus bedoeld had te schrijven."
2. Bouwman, 80, refers to what he regards as the close copying of Colossians by a Pseudo-Paul as the explanation for the parenthetical nature of this pericope. Based on the same "fact" is his remark on the structure of the pericope, 81: "Zo wordt Col in twee concentrisch cirkels geparafraseerd en keren de kernwoorden als 'oeconomie, mysterie, verborgen' enz. tweemal terug (v. 2 en 9). Het woord 'mysterie' komt zelfs een derde keer terug in een tussenbemerking, waarin de schrijver zichzelf introduceert (3,3b-4)."
3. Abbott, 79, regards τῆς χάριτος as neither subjective nor objective, but offers no alternative.
4. Houlden, 299, described ἐν Χριστῷ "…probably, as usually in Ephesians, instrumental in sense----'through Christ Jesus'." Since the description 'instrumental' deprives Christ of any agentive share, I do not think it is correct. In fact, Houlden himself departs from his own description with the rendering 'through Christ Jesus'. If it were purely instrumental, it were better rendered 'with Christ Jesus'.
5. I think Houlden, 158, is unnecessarily searching for a good reason not to link 4.11 to τῷ τὰ πάντα κτίσαντι. He agrees with Hodge who reasons that τῷ τὰ πάντα κτίσαντι is "entirely subordinate…and therefore not the proper point of connection for the main idea in the whole context." It is difficult to see how the connection can be so made.
6. Bouwman, 88, thinks that here already the conclusion of the first part of Ephesians is heralded. "Het belerende gedeelte van de brief nadert langzamerhand zijn einde. De gedachten keren daarom terug naar het uitgangspunt, de goddelijke voorbeschikking, die door en in Christus gerealiseerd is."

## 2.7 PERICOPE 7: Ephesians 3.14-21

Eph 3.14-21 is regarded as one pericope because it is a prayer ending in a doxology. Houlden, 302, remarks: "Jewish Blessings commonly ended with a prayer that God's gifts may be rightly received, before the final doxology (cf. Ps. 106.47), so that Ephesians follows a customary form." Whether this statement is true or not, Eph 3.14-21 is clearly a prayer and as such cannot be but regarded as a pericope on its own.

I think the colon division requires no comment, as there are no problems or valid alternatives.[1]

After the digression defined as pericope 6, Paul returns to the sentence in Eph. 3.1. Τούτου χάριν establishes a link with what has preceded, i.e. in pericope 5. Κάμπτω τὰ γόνατά is well rendered by TEV, "I fall on my knees," referring, of course, to praying. Πρός defines the relation between κάμπτω τὰ γόνατά and τὸν πατέρα by indicating that the prayer is directed to the Father. Τὸν πατέρα in 1.2 is enlarged upon by 1.4, defining the Father as the source of the name of every family. As such He is the agent in ὀνομάζεται. This in fact means that the Father names every family. Πᾶσα πατριὰ is enlarged upon by .5 and .6, defining the locality of their existence. Κάμπτω τὰ γόνατά is enlarged upon by 1.5, indicating (as is common in a clause with ἵνα after a verb of praying) the content of the prayer.

Before continuing a detailed analysis of the colon, it should be noted that it is built upon a framework consisting of three major sections each beginning with ἵνα (marking content), in 1.3, .18 and .29. While these are the major syntactic and also semantic 'joints', each is followed by a number of enlargements and/or enlargements upon enlargements. So δῷ in 1.3 is enlarged upon by .7 expressing the recipients of what God is about to give, .8 (expressing the measure in which God is to 'give') and .9 and .12 as complements of δῷ. Colon 1.18 enlarges upon the unit formed by δῷ and its complements still expressing the content of the prayer. Ἐξισχύσητε in 1.18 is enlarged upon by its complements 1.19 and 1.26. Similar to 1.18, 1.29 enlarges upon the whole unit of εξισχύσητε and its complements, once more expressing the content of the prayer. Δῷ in 1.3 may be translated "give" although semantically it denotes "cause to happen." Therefore God is rather the causer than merely the giver, while ὑμῖν refers to the beneficiaries.

The enlargements upon 1.9 and .12 are symmetrical[2] in that each comprises two prepositional phrases. Notice διά in both 1.10 and .13. Notice εἰς with the accusative form in 1.11 and ἐν with the dative form in 1.14. They are different forms of the same lexeme and are interchangeable as units with their respective case forms in this context. Furthermore, 1.11 and 1.14 have identical reference. Yet, while the syntactic and even phonological structures are similar, the semantic structures differ considerably. The meaning of 1.9-.11 can be expressed as: "(May God cause you) to become strong by means of his Spirit in your inner selves." God is the causer, the Spirit is the mediator, and there is a change of state in the individual persons. In contrast with this, 1.12-.14 means: "(May God cause) Christ to live in you by (your) faith." God is again the causer,

but there is a direct relation established between Christ as experiencer of κατοικῆσαι and the Christians as experiencers of τῆς πίστεως. Διά expresses the relation of 'means whereby', so that the meaning is: "Christ will live in your hearts, by means of your faith" i.e. "because you believe."

Schlier, 168, points out that κραταωθῆναι and κατοικῆσαι are chiastically arranged. Although he does not explain what he means, I think this statement is made with regard to δυνάμει and τὸν Χρίστον, as referring to notions associated with the verbals. The relations between the verbals and δυνάμει and τὸν Χρίστον respectively are completely different. While Χριστός is the experiencer of κατοικῆσαι, as has been pointed out already, δυνάμει refers to the event already contained in the event word κραταιωθῆναι, thus only serving as a degree marker to strengthen the meaning of the verbal, or, perhaps intended stylistically for the sake of the chiasm with τὸν Χριστόν.

An exposition such as the above rules out the possibility of interpreting (like Abbott, 96, and Grosheide, 57) κατοικῆσαι as merely a further definition of κραταωθῆναι.

In 1.15 and 1.16 two metaphors are used to qualify ὑμῶν, one from plant life (.15), and one from the activity of building (1.16).[3]

While 1.15 and 1.16 are co-ordinate and define ὑμῶν, 1.17 serves as an enlargement upon both .15 and .16. It is possible to connect ἐν ἀγάπῃ with 1.12-.14 as further enlargement upon κατοικῆσαι. But 1.12-.14 need no further enlargement, while it does seem as if ἐν ἀγάπῃ fulfills a necessary function qualifying .15 and .16.[4] Ἐν in 1.17 thus serves to indicate a relation between both ἐρριζωμένοι and τεθεμελιωμένοι and ἀγάπῃ. Because two metaphors are used in .15 and .16, ἐν indicates a different relation in each case. The relation between ἐρριζωμένοι and ἀγάπῃ is one in which ἀγάπη is the source --- they have their roots in love, i.e. they grow out of love. In .16, however, ἀγάπη is the foundation upon which they are built ().

Turning now to 1.18 and its enlargements, it is interesting that although 1.19 with its enlargements in 1.20-.25 is syntactically complete, it is semantically deficient and is completed by 1.26 with its enlargements 1.27 and .28. Καταλαβέσθαι and γνῶναι actually serve not as two independently meaningful words, but as near synonyms, syntactically providing the basis for the passage, but semantically complementing each other. The syntactic structure of course, is that which is indicated in the schematic presentation. The semantic structure can be characterized as follows:

As a result of the events related in the preceding section, man becomes the experiencer of καταλαβέσθαι and γνῶναι, able to understand the love of Christ, which is defined by .22-.25 as being broad and long, high and deep (i.e. very great) and in fact incomprehensible to man.[5] The paradox is highlighted by the chiasm.

| A | B |
|---|---|
| γνῶναι | τὴν ἀγάπην |
| ὑπερβάλλουσαν | τῆς γνώσεως |
| B | A |

The purpose of καταλαβέσθαι and γνῶναι is expressed in 1.29 with its complement in 1.30, which, in turn, expresses the syntactic purpose of 1.29. Semantically 1.29 and 1.30 contain a series of different relations.

In the deep structure θεός is the agent of πληρωθῆτε, while the understood grammatical subject, ὑμεῖς, refers to the goal, which in this case may be regarded as beneficiaries, i.e. those who are to receive what God gives when He 'fills'. The question "With what is God going to fill them?" is answered by πᾶν τὸ πλήρωμα τοῦ θεοῦ. This means that εἰς here really indicates a relation between πληρωθῆτε and πᾶν τὸ πλήρωμα τοῦ θεοῦ, where πᾶν τὸ πλήρωμα τοῦ θεοῦ is the object which is directly affected by the action of πληρωθῆτε. But semantically πᾶν τὸ πλήρωμα τοῦ θεοῦ is the same as θεός. Paul wants to say: "The purpose of all this is that you may be filled with God." In saying this, Paul has included the three Persons of the Godhead in his prayer. In 1.10 and .11 he speaks of the Holy Spirit dwelling in the believers. In 1.12 Christ is to live in them. Now, in 1.29 and .30 the description is complete, τοῦ θεοῦ referring to God the Father and simultaneously to the fullness of God which here includes the Spirit and Christ.

Colon 2 is a wish----"May God be praised"----with the verbal omitted, because of the accustomed form of the wish. Colon 2.2-.8 enlarge upon αὐτῷ, referring to God (Cf. 1.30). In 2.3 and .4 the latter is an expansion as well as a narrowing of the former. Ὑπερεκπερισσοῦ is an intensified form of ὑπέρ. But ὧν αἰτούμεθα ἢ νοοῦμεν defines πάντα more narrowly as being personally applicable. Colon 2.6-.8 expresses the means by which the event referred to in ποιῆσαι takes place. God does it by means of his power working in us.

I think Grosheide, 59, is ignoring syntactic reality for the sake of theological convictions when he says "Κατὰ τὴν δύναμιν κτε kan niet met ποιῆσαι verbonden worden, immers het doen Gods geschied niet volgens een in ons werkende δύναμις". Maybe this remark stems from the idea that δύναμις in this context refers to human power. But in the light of 2.2, I think τὴν δύναμιν in 2.6 refers to God's power.

There are three enlargements upon δόξα: Colon 2.11 is a temporal modification. Its meaning is 'forever', emphasized by the cumulative effect of the expression. As he so often does, Paul uses the same preposition in 2.9 and .10 to indicate different relations. In 2.9 ἐν establishes a relation in which τῇ ἐκκλησίᾳ refers either to the locality or the agent. And, since the church would be the agent even if the relation were locality, it seems reasonable to assume that Paul means: "May

the church praise God." The same relation cannot be identified in 2.10. There are at least three possibilities. Ἐν may indicate Christ in his mediating capacity. If this interpretation were accepted, one might render this section of the colon as: "May God be praised by the church, through Christ Jesus." Ἐν may also refer to a causal relation, in which case one might translate: "May God be praised by the church, because of what Christ has done." Lastly, Ἐν may indicate a relation of union between the agent of the event and Christ. This appeals to me more than the other two possibilities, because of the position of 2.10 in relation to 2.9. If καὶ is regarded as epexegetical, the meaning is: "May the church praise God, that is, in its union with Christ, forever."

In pericope 7 Paul expresses, in the form of a prayer, his desire that God may cause the Ephesians to be strengthened by the Holy Spirit and that Christ may live in their hearts. He desires also that they may come to comprehend the magnitude of the love of Christ, and, finally, to be filled with God himself. Paul's prayer ends in a doxology in which God is glorified as the one who is able to do much more than can be expected. He does this by working in people. He should be glorified by the church, in union with Christ Jesus, forever.

# PERICOPE 7

## NOTES

1. It is interesting that e.g. Markus Barth, 377, divides this pericope into "three clearly distinguishable parts", verse 14-15, 16-19 and 20-21. His division is purely according to contents.
2. Barth, 369-370, and Bouwman, 91-2, among others also note this parallelism, but Bouwman feels that it is based more on content than being formal. (?)
3. Grosheide, 58, makes a remark on ἐρριζωμένοι and τεθεμελιωμένοι which is totally irrelevant, that according to classical usage, they should be accusative, (actually they would probably be genitive after ὑμῶν), but that in the New Testament there are more examples in the nominative. I note his remark here because unfortunately, many commentators make such remarks which are meaningless in the interpretation of the text. Typical also is Abbott, 96-97, who first calls the nominative 'irregular', then admits they are in a construction 'of which there are frequent examples'. Slightly more relevant is his further remark that as a result of the case form in this instance, "more prominence is given to the thought, and the transition to the following clause is more easy."
4. This is also the view of Hendriksen, 172: "As to the phrase 'in love', neither here nor in 1:4, where it also occurs, is the preceding clause in need of any additional modifiers." I do not agree with Hendriksen with regard to Eph 1.4. Cf. p 18.
5. M. Barth, 373, points out that it is a figure of speech, oxymoron. "Paul makes a seemingly absurd combination of opposites in order to emphasize a particular point."

## 2.8 PERICOPE 8: Ephesians 4.1-16

Pericope 7 ends with the word ἀμήν as is expected, since it is a prayer. In contrast to κάμπτω τὰ γόνατά πρὸς τὸν πατέρα (at the beginning of the previous pericope), the phrase παρακαλῶ οὖν ὑμᾶς of Eph 4.1 clearly indicates that the Ephesians become once more the direct addressees to whom Paul is writing.

Most commentators regard Eph 4.1 as the beginning of the second main part of the epistle. Abbott, 104, states that οὖν indicates the transition from one part of the epistle to another, indicating the logical dependence. M. Barth, 426, says οὖν "emphasizes the logical dependence of ethical advice upon the preceding doctrinal statements." Bruce, 75, refers to similar transitions in Rom 12.1 and Col 3.5. It is to be questioned whether οὖν does in fact indicate in this case a logical relation between the two sections of Ephesians, or between this pericope and the preceding. Linguistically οὖν functions merely as a discourse continuer, serving to introduce a new section of discourse. There may be other reasons for identifying a logical sequence, but linguistically οὖν does not carry that significance.

It is therefore clear that Eph 4.1 introduces a new pericope. On the other hand, there is such an apparent change in style as well as content in Eph 4.17 that a new pericope obviously begins there. The cohesiveness of Eph 4.1-16 is the third reason why this passage has been defined as a pericope here.

The change in addressees referred to above correlates with a shift in emphasis indicated by the change in roles. In pericope 7 God is dominant as agent and man only assumes the role of agent as a result of what God directly does, in pericope 8 man is described as being in a more active role. This is apparent when one considers event words such as περιπατήσαι, ἀνεχόμενοι, τηρεῖν (1), διακονίας (13.7), and ἐπιχορηγίας (14.6), in all of which the addressees of Paul's letter are the agents.

The syntactic construction is indicated in the schematic presentation. To supplement this presentation, a number of remarks on grammatical relations are necessary, before proceeding to a description of the semantic relation.

Παρακαλῶ in 1.1 is complemented by 1.3 which could itself be divided into two, with περιπατῆσαι, the complement of παρακαλῶ, being enlarged upon by ἀξίως τῆς κλήσεως. However, in the schematic presentation it has not been presented as such, because I believe that the four enlargements contained in .5-.9 are not in the same relation to περιπατῆσαι as is ἀξίως τῆς κλήσεως. While ἀξίως τῆς κλήσεως is the complement of περιπατῆσαι, the phrases in .5 and .9 define the manner in which .3 and .4 as a whole are put into effect. In 10, ἀναβὰς εἰς ὕψος is really an enlargement upon 10.3 and .4. It has been placed before .3 and .4 in an effort to retain the order in which these expressions appear in the text. (Paul is quoting, of course, from Psalm

68.19). They are placed in that order in the schematic presentation because I believe that position is functional with regard to focus. For the same reason, 9.2 is placed above 9.1. In 13.5 τοὺς δὲ ποιμένας καὶ διδασκάλους is presented as one enlargement upon ἔδωκεν. This may seem incorrect since the two words refer to different ministries. But it is clear from the text that Paul intends them to be taken together, since each of the other expressions consists of a unit beginning with τούς. By the omission of τούς before διδασκάλους, he seems to indicate that he intends τοὺς δὲ ποιμένας καὶ διδασκάλους to be regarded as referring to single individuals having been given the task of fulfilling both ministries in one.[1]

There is an alternative to the manner in which I have indicated syntactic relations in 13.6-.9. It may be argued that ἔδωκεν in 13.1 is enlarged upon only by .6, while .7 is an enlargement upon καταρτίσμον in .6 and that .8 enlarges upon ἔργον διακονίας in .7. However valid this may be, it seems to me to be based more on semantic considerations than on syntactic reasons. Account will be taken of these below when semantic relations are described. Notice that 13.24 is one of three enlargements upon αὐξήσομεν in 13.26. The other two are 13.27 and .28. I have placed 13.24 above 13.26 in the schematic presentation, because of its position in the text.

Colon 14 is presented as such because it seems particularly plausible that the relative pronoun should be regarded as being used demonstratively here (to mean "And He…"), where it is not immediately preceded by its antecedent ( in 13.27). Although the division into colons is based on syntactic considerations, it is interesting to see the correlation in this case between syntactic and semantic structure. From a semantic point of view, 14 presents a thought which is simultaneously so complete in itself and so important, providing the climax to the whole pericope, that it warrants being regarded as a separate colon.

It is now necessary to pay attention to every colon in detail with regard to relationships between words and groups of words in order to arrive at a description of the semantic structure of the pericope as a whole.

Paul describes himself by means of the enlargements (1.2) upon ἐγώ as "the prisoner of the Lord." TEV sees in ἐν a relation of causality and translates it correctly, I think, "I who am a prisoner because I serve the Lord." For an alternative view see the discussion on pericope 6, colon 1.3. The four enlargements on 1.3 represent an interesting development as far as semantic structure is concerned. Ταπεινοφρόσυνη and πραύτης are abstracts, each defining a particular characteristic, without necessarily presupposing a second person toward whom these characteristics are revealed. Μακροθυμία on the contrary, is an event in which a second person is the goal of the event while the first person is the agent. Ἀνεχόμενοι, similarly, is an event, as is ἀγάπη. In each of these three cases the individual is urged to act in a certain manner towards other individuals. The agent in σπουδάζοντες is the group of addressees collectively. There is therefore a widening of the group in 1.5-.8, from the individual who must have certain characteristics, to how individuals must behave toward one another, to what they should all do

together. All of these are, of course included in ὑμᾶς in 1.1, but within this group, a differentiation of agents is made with each event.

The question may now be raised whether μετὰ μακροθυμίας should not therefore be joined to ἀνεχόμενοι ἀλλήλων. On this Abbott, 106, remarks: "Μετὰ μακροθυμίας (is) connected by some expositors with the following, but ἀνεχόμενοι is already defined by ἐν ἀγάπῃ, which is best connected with that word. The repetition of μετά is rather in favor of than adverse to the parallelism with the preceding, ταπ and πρα being taken more closely together as being nearly allied virtues." Because of the repetition of μετά in .5 and .6, and, on the other hand, the use of participial forms in both .7 and .9, there is a closer bond between .5 and .6 on the one hand, and .7 and .9 on the other. This is emphasized by the fact that .7 and .9 are both enlarged upon by phrases introduced by ἐν. Therefore, while it is syntactically possible to see 1.6 either as in the schematic presentation, or to join it with 1.7, it seems more correct to present it as in the schema. However, the fact that it is regarded syntactically as in the schematic presentation, does not detract from the validity of the semantic structure as described above.

Colon 1.6 and 2.7 contain three events, μακροθυμία, ἀνεχόμενοι, and ἀγάπη. Instead of joining them by καὶ, Paul strings them together syntactically in a participial construction and by means of the relational ἐν. Of the three, μακροθυμία and ἀνεχόμενοι are virtually synonymous, so that the dominant event is ἀγάπη, against the background of which both μακροθυμία and ἀνεχόμενοι are to be enacted.

The semantic relations in 1.9 have to be clarified. The agent (as well as the grammatical subject) of σπουδάζοντες as well as τηρεῖν is 'you'. Leaving aside the syntactic relation between this phrase and what precedes it, σπουδάζοντες therefore means "Do your best to preserve…" The direct grammatical object is, of course, τὴν ἑνότητα. Ἑνότητα is an abstract, joined syntactically to τοῦ πνεύματος by the genitive. The meaning cannot be that ἑνότητα is an abstract defining of τοῦ πνεύματος, since the meaning would then be "Do your best to see that the Spirit remains one." Ἑνότητα must therefore be an abstract qualifying 'you' with τοῦ πνεύματος expressing the agent who brought about the unity. This presupposes, of course, an event such as 'unify', so that ἑνότητα contains, as it were, both the event of unification in which the Spirit is the agent, and the abstract related to that event, in which the object 'you' is qualified. The meaning is then "the unity among you which the Spirit establishes." This makes it necessary to regard τοῦ πνεύματος as referring to the Holy Spirit.

Τῆς εἰρήνης in 1.10 would be called in traditional terms a subjective genitive. This means that τῆς εἰρήνης refers to the agent of the event referred to in τῷ συνδεσμῷ.[2] Because εἰρήνη is not in itself an object, and cannot therefore refer in a direct sense to an agent, it must be understood as being an instrumental relation. There are then two possibilities: 1.10 may be regarded as expressing the instrument related to τηρεῖν, or it may be seen as being instrumental in the event referred to in ἑνότητα. It seems reasonable to accept the second rather than the first possible

interpretation for 1.10, both from the fact that the word order seems to suggest it, as well as from the logical (and theological) implications.

The meaning of 1.9 and .10 is therefore: "The Holy Spirit makes you one by means of the peace which binds you together. You must do your best to preserve this unity."

This final statement in Paul's exhortation is motivated in 2 to 8. Already in colon 1 the contrast between the idea of many and that of one is suggested (ὑμᾶς in 1.1 and τὴν ἑνότητα in 1.9), but in this group of colons the contrast is further used to illuminate the exhortation to preserve unity. A certain balance is obtained stylistically by the arrangement of the colons.[3] Two colons emphasizing singleness (2.1 and 3.1) are followed by one in which singleness and plurality are directly contrasted (4). Then four colons in which singleness is emphasized (5-8.8) are followed by four enlargements upon θεός in 8.1, in which each time the fact is emphasized that the one God is in a certain set of relations with 'all'.

From this the message is clear: You must be one, for there is only one God. The relation between all the believers and God is defined in 8.2-.5 as a father-son relation (8.2), one in which God has authority over all (8.3), works through all (8.4), and lives in all (8.5).

The same Trinitarian picture emerges as in the previous pericope (1.8, .10, and .26). In the Westminster Commentaries, 46, Lock calls it "semi-consciously Trinitarian," while Barth, 463, refers to Coutts who thinks that Paul is working backwards on the order followed in Eph 1 to 3.

Colon 4 requires comment. Καθώς indicates a relation of similarity between ἐν σῶμα and ἐν πνεῦμα on the one hand, and μιᾷ ἐλπίδι. Ἐκλήθητε and τῆς κλήσεως refer to exactly the same event, in which 'you' were called. The agent is in all probability God. To these two event words is linked μιᾷ ἐλπίδι, by the relational ἐν and the genitive construction respectively. The only meaningful relation can be that of direction, or purpose---"…to hope". A translation would therefore be: "…just as you were called to one hope."

Having thus clearly shown that there should be unity among believers, Paul now states the counterpart of his argument: that, nevertheless, each believer has a specific, individual ministry. This is stated in colon 9, and is particularly effective, since 9.2 contrasts directly with 8.2-.5 (ἑνὶ δὲ ἑκάστῳ and πάντων/πάσιν). This contrast is highlighted by the position of ἑνὶ δὲ ἑκάστῳ at the beginning of colon 9.

It may be convenient at this point to comment on the structure of pericope 8 in its entirety. It has already been pointed out that colons 2-8 are the logical motivation for the exhortation in colon 1. Colon 9 contains the next important statement. Roberts, 1963: 76 ff, shows that the section beginning with colon 9 (Eph. 4.7) is really a continuation of the argument set out in pericope thus far, since it is an elaboration upon the significance of Christ as grounds for unity among believers in the church. Colons 10-13 contain an explanation of this statement, the first three linking the giving of ministries with Christ's ascension, and 13 defining the ministries and their

purpose. Within the group 10-13, 10 provides an introduction containing references to the ascension of Christ (10.2) and his giving fits to men (10.4). Of these, 11 and 12 expand upon the former, 13 upon the latter. Colon 14 provides a type of summary, placing in perspective the unity of the body of believers (14.4 and .5 echoing colon 1), the specific function of each individual believer (14.6 and .7 echoing colon 9), and the supremacy of Christ (14.1 echoing 11 and 12).

Colons 10-13 exhibit amongst themselves a close-knit structure. Ἀναβάς (10.2) and ἔδωκεν (10.4) are key words in 11 and 12 on the one hand and 13 on the other, respectively. In 11 and 12 Paul makes use of a chiastic construction to emphasize the greatness of Christ's achievement.

| A | | B |
|---|---|---|
| 11.1 τὸ δὲ ἀνέβη | 11.2 κατέβη | 11.3 εἰς τὰ κατώτερα τῆς γῆς |
| 12.1 ὁ καταβάς | 12.2 ὁ ἀναβὰς | 12.3 ὑπεράνω πάντων τῶν οὐρανῶν |
| B | | A |

The contrast is strengthened by 11.3 and 12.3 being added to κατέβη and ἀναβάς respectively. And, although 12.4 is strictly relevant to only ὁ ἀναβάς in 12.2, because of the closely-woven structure of the two colons, it actually expresses the purpose of the whole event comprising both 11 and 12. This is especially suggested by the fact that 12.4 is the only portion of the two colons that is asymmetrical, i.e. does not have a counterpart in the other colon.

Before considering colon 13 in detail, there is one point about colon 9 which needs to be clarified. The meaning of the colon is quite clear up to a point: "To each one of you God's grace was given," or "God has given to each one of you a gift." But the enlargement in 9.3 appears to be ambiguous with regard to the relation between τῆς δωρεάς and τοῦ Χριστοῦ. It can be interpreted to mean: "the gift that Christ has given", or "the gift, that is, Christ."[4] If one judges by the context it would seem that the former interpretation is to be preferred, in the light of the emphasis on Christ as the giver of gifts in 10 to 13. This can be illustrated by a schematic presentation as follows.

| A | B | C |
|---|---|---|
| 9.2 ἑνὶ δὲ ἑκάστῳ ἡμῶν | 9.1 ἐδόθη ἡ χάρις | .3 κατὰ … .4 τοῦ χριστοῦ |
| 10.4 (ὁ ἀναβάς (i.e. Christ) | ἔδωκεν δόματα | τοῖς ἀνθρώποις |
| C | B | A |

Apart from seeming to formally strengthen the interpretation of τῆς δωρεάς τοῦ Χριστοῦ as indicated above, the existence of such a stylistic pattern emphasizes the element labeled B --- that gifts have been given.

The contrasting idea of oneness as opposed to many appears again in colon 13. It can once more be presented schematically in the form of a chiasm, as follows.

| A | B |
|---|---|
| 13.1 αὐτός | 13.2.5 τούς … |
| 13.9 πάντες | 13.10 τὴν ἑνότητα |

Certain remarks are now necessary on relations in colon 13. In 13.6 τῶν ἁγίων refers to the object of καταρτισμόν, while πρὸς expresses a relation of purpose between ἔδωκεν in 13.1 and καταρτισμόν in 13.6. The interpretation of 13.7 and 13.8 may be that they also express the purpose intended in ἔδωκεν. However, it is possible, and indeed to my mind, preferable, to regard 13.7 and expressing the purpose of καταρτισμόν in 13.6. It seems preferable, because I think the agent of the two event words ἔργον and διακονίας has to be supplied from τῶν ἁγίων yielding the meaning: "so that they can do the work of serving", i.e. "so that they can serve." While the relation indicated by πρὸς in 13.6 and εἰς in 13.7 is that of purpose, though it is equally possible that 13.8 gives the contents of 13.7. Grosheide, 67, thinks this is the case, while Bouwman, 108, ascribes to the building up of the body of Christ (13.8) the status of being the final purpose of the whole "structure".

It seems that commentators often allow themselves to be misled by verse divisions into a fragmentation of passages that form units, and in doing this, they are sometimes hampered in their interpretation. So for instance, when Bouwman speaks of Eph 4.12 as if it were a complete structure, as above. The advantage of the method of analysis followed in this dissertation is that a syntactical model is obtained for the pericope as a whole unit without any regard for verse division. In the case of colon 13 his method makes it apparent that the section 13.6-.8 comprising Eph 4.12 forms part of a larger whole which continues in Eph 4.13. Schlier, 199, is quite correct when he says "Worin besteht nun aber die Zurüstung der Heiligen und also der Aufbau des Leibes Christi? Welches ist also, jetzt inhaltlich verstanden, das Ziel, das der Herr mit seinen Gaben im Auge hat? Die Antwort darauf wird V.13 gegeben……" Syntactically this is indicated by the fact that Eph 4.11-15 is one colon.

Colon 13.9, then, enlarges upon οἰκοδομήν, describing the end result. The building up of the body will result in everyone (πάντες, 13.9) reaching a stage of development described in three respects by 13.10, .14, and .15. These are unity (13.10), maturity (13.14) and the fullness of Christ (13.15). The basis of the unity in 3.10 is defined by 13.11 and 13.12, both of which refer to events in which 'we' (subject of καταντήσομεν) is the agent and the goal is expressed by τοῦ

υἱοῦ τοῦ θεοῦ in 13.13. The section from 13.9-.13 can thus be rendered: "…until we all become one through our faith in and knowledge of the son of God."

The purpose of this, in turn, is expressed in 13.17 and .26, contrasting a state of childishness (νήπιοι) with growth (εὐξήσωμεν). It is significant that 13.24 and .25 are placed in such a position that they are directly contrasted with .22 and .23 and really with the whole section from .20 to .23.

Colon 13.17 to .23 is difficult to expound in detail. Among the factors which tend to make clarification difficult is the large number of synonyms or near synonyms--- κυβεία, πανουργία, μεθοδεία, πλάνη. Furthermore, it is difficult to decide what words belong together as immediate constituents, thus forming units in relation to other words or units of words. Most probable seems to me a division wherein κλυδωνιζόμεναι and περιφερόμενοι are enlarged upon by παντὶ ἀνέμῳ τῆς διδασκαλίας and πρὸς τὴν μεθοδείαντῆς πλάνης. These are 13.20 and 13.23 respectively, and the former indicating the cause of περιφερόμενοι, the latter indicating its direction or end result. The teaching is done in a cunning manner (13.21 and .22). Τῶν ἀνθρώπων (13.21) refers to the agent of διδασκαλίας.

Colon 14 commences with emphasis upon ὅς by virtue of its position at the beginning of the colon. As pointed out above, the antecedent of ὅς is αὐτόν in 13.27. The reference of αὐτόν in 13.27 is identical to that of αὐτός in 13.1, which is the person spoken of in 11 to 12, i.e. Christ. This is emphasized explicitly in colon 14.2.

Ἐξ in 14.3 indicates that Christ is the source upon which the body draws as it builds itself up.[5] Colon 14.8 and .9 express the result --- that the body builds itself up in love. Ἐν ἀγάπῃ in 14.9 is reminiscent of 1.8. I believe the experiencers in both the expressions are the same. In 1.8 the addressees of the letter, as members of the unity of believers were to love one another as they tolerated one another. In 14.9 the unity has become known as a body, and still the members are required to love one another. Colon 14.4 and .5 enlarge upon τὸ σῶμα. The two verbals συναρμαλογούμενον and συμβιβαζόμενον are closely related in meaning. And both presuppose an agent as well as a semantic object. The latter is the body, or the members of the body. The agent must be God. Διὰ in 14.6 expresses and instrumental relation: God fits and holds together (.4 and .5) the body by means of the supporting joints (Διὰ τῆς ἐπιχορηγίας πάσης ἁφῆς). Ἐπιχορηγίας is the event of supporting or helping, and in 14.6 the agent is πάσης ἁφῆς -- i.e. God fits and holds the body together by means of each member being active in supporting or helping other. Colon 14.7 expresses the manner (κατὰ) in which this takes place. The agent of ἐνέργειαν is referred to in ἑνός ἑκάστου μέρους. The support (ἐπιχορηγία) is therefore according to the working of each separate part (or member) of the body. Ἐν μέτρῳ (the due action or proper activity) is part of this expression, emphasizing the uniqueness of the contribution of each member.

The message of the pericope can be summed up as follows: We should do our best to become one as believers, because God is one. However, to each individual Christ has given a special gift. He gave these gifts to enable people to perform certain ministries in the church. These ministries serve to build up the church, to become as strong and mature as Christ is. He is the head and the church is his body, growing up by the work of each individual member. This work they do in accordance with the way in which God works in each one of them.

PERICOPE 8

NOTES

1. Schlier, 196-7, thinks so too: "Seine vierte Gruppe bilden in unserem Zusammenhang die 'Hirten und Lehrer'……..Die Identität ihrer Person und ihres Amtes oder Dienstes kann freilich durch die vorliegende Formulierung nicht bewiesen werden. In der Praxis aber mag ihre Funktion oft vereinigt gewesen sein." Barth, 438, and Hendriksen, 197, also regard shepherds and teachers as being one group. There may also be a correlation here with the fact, that shepherds are not mentioned separately in 1 Cor 12. Roberts, 1982: 136 finds indications of a close relationship between shepherds and teachers in the New Testament.
2. Abbott, 107, calls τῆς εἰρήνης a "Genitive of apposition: peace is the bond in which the unity is kept." Grosheide, 62, agrees, and I admit that it is an attractive possibility.
3. Lock, 46, described these lines as a "Rhythmical description of the unity: perhaps intentionally sevenfold to indicate its completeness; perhaps also intentionally falling into a stanza with the corresponding lines 3.3.1.3." Barth, 467, points out that "both (verses) use rhetorical devices typical of Hellenistic Greek: vs. 5 contains the three genders of 'one' in grammatically precise sequence of masculine, feminine, and neuter; vs. 6 plays with the preposition 'over', 'through', 'in'."
4. Theron, 214, feels confident that Christ is the Giver of Gifts. Barth, 429-30, however, admits the possibility that Christ is Himself the gift. These are typical of the conflicting interpretations. Linguistically these two interpretations differ in that Theron regards Christ as agent, while Barth thinks Christ may be the complement of τῆς δωρεᾶς.
5. Bratcher and Nida, 106, emphasize what is to my mind one aspect of the whole idea behind the expression ἐξ οὗ: "from whom" clearly expresses the idea of the head, Christ, being in charge of the body, the church." Because He is the head, the body relies on Him in its process of growth.

## 2.9 PERICOPE 9: Ephesians 4.17-24

A description of the structure of the letter to the Ephesians as a whole and of the interrelationships between pericopes will be given after the description of the pericopes individually. But it may be remarked now that there seems to be a division of the whole letter between the first and last three chapters. The first half is characterized by a long, sustained theological argument. The latter half is characterized rather by descriptions of the everyday implications of Christian life.

Within this latter half there are again certain divisions as far as the content is concerned. Eph 4.1-16 has to do with the church. Eph 4.17 to 6.20 has to do with practicalities of everyday living. This is followed by the final greeting in Eph 6.21-24.

Again, Eph 4.17 to 6.20 can be subdivided into three sections. Eph 4.17-5.21 covers general aspects of practical Christian life. Eph 5.22-6.9 describes aspects of authority and submission. Eph 6.10-20 is a sustained metaphor, comparing the Christian life to a battle.

We come now to Eph 4.17-5.21. This passage could be viewed as a single pericope, but it seems that there are different themes within this passage. Eph 4.17-24 is a general statement of the contrast between the old life and the new, with an exhortation to adopt the new. Eph 4.25 to 5.5 deals with the practical details of the new life and in 5.6-21 the contrast between the old life and the new is described in terms of light and darkness. Therefore, while they are indisputably closely related, I have defined each of these as a separate pericope.[1]

Apart from thematical considerations, the boundaries of pericope 9 are formally indicated by οὖν in Eph 4.17 and διὸ in Eph 4.25, each of which marks the beginning of a pericope. The syntactic structure is apparent from the schematic presentation. It may be remarked that λέγω and μαρτύρομαι in 1.1 belong to the same colon since they are here used pleonastically constituting a single lexical unit.

In the schematic presentation ἀποθέσθαι, ἀνανεοῦσθαι, and ἐνδύσασθαι are linked to ἐδιδάχθητε in 4.1. As such they express the content of ἐδιδάχθητε. It is also possible to regard them as used imperatively, and therefore to regard each of them as the matrix of an independent colon. This second possibility is attractive, since it seems to correlate better with the structure of the pericope as a whole, as will be discussed below. There is also a third possibility, viz. that ἀποθέσθαι, ἀνανεοῦσθαι, and ἐνδύσασθαι are directly linked with ἀληθεία.[2] I have settled in the schematic presentation for what seems to be the most obvious linking, and the interpretation will be discussed below.

The pericope falls neatly into three sections, marked in the schematic presentation as A, B, and C.

A is an exhortation to the Ephesians not to be like the other heathen. Some commentators have interpreted the pleonasm in 1.1 as lending weight to Paul's exhortation. Grosheide, 70, says: "Λέγω καὶ μαρτύρομαι is sterk, het krijgt de waarde van een bevel," Barth, 499, sees in λέγω καὶ μαρτύρομαι a "stepping up of the entreaty's intensity" from Eph 3.1 to 3.13-14. Now in Eph 4.17 "he first uses the simple verb 'I say' and then interprets it by the strong term 'I insist upon'." In a pleonastic phrase like λέγω καὶ μαρτύρομαι, however, λέγω is neutral and adds nothing to the meaning of the phrase, although the pleonasm lends weight to the exhortation. Weight is also lent to Paul's exhortation by ἐν κυρίῳ. The relational ἐν in this case indicates a relation either between the agent of the two verbals on the one hand and κυρίῳ on the other, or between the exhortation and κυρίῳ. The first possibility would mean that Paul is saying: "In my position of being in unity with the Lord, I warn you." The second could be rendered as TEV: "In the Lord's name, then, I warn you. Τὰ ἔθνη in 1.4 is enlarged upon by three embedded sentences, two of which have further enlargements. These, as well as the enlargement upon περιπατεῖν describe the condition of those who are not Christians.

Paul's use of ἔθνη is interesting. Ἔθνη means "heathen", but its reference is different in 9,1, from that in 6,3.18-.21. In pericope 6,3.18-.21 ἔθνη is used to refer to believers whereas here it refers to unbelievers. This is clear from the context, since those who are said to be τὰ ἔθνη συκληρονόμα καὶ συύσσωμα. Καὶ συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ in 6,3.17-.20 can surely not be the same group referred to in 9,1.6-.13. This illustrates the difference between meaning and reference. Ἔθνη has the meaning of "gentiles". It refers, however, to believers in Eph 3.6 and to unbelievers in Eph 4.

This group of unbelievers are characterized semantically not only as experiencers (the semantic structure of ἐσκοτώμενοι is such that the referents of τὰ ἔθνη fulfill a role of patient---somebody has darkened their minds), but also as experiencers without an external agent in 1.10. In this case they themselves are the agents of what they experience, viz. ἀσελγεία. This semantic characterization indicates that there is a certain sense in which the non-Christians are merely said to be in a certain condition, but that in addition they actively participate in actions here described pejoratively.

The exhortation to live differently from the unbelievers is emphasized by the parallelism between 1.2 and 1.3, ὑμᾶς περιπατεῖν being parallel with τὰ ἔθνη περιπατεῖ.

The semantic relations in the enlargements 1.3-.15 are diverse. Colons 1.4 and .5 are grammatically related to περιπατεῖ, 1.6,.7 and .11 are directly related grammatically to ἔθνη while .8 and .10 are linked grammatically to ἀπηλλοτριωμένοι with .9 linked to οὖσαν in .8, .12 to οἵτινες.

Colon 1.13 and .14 provide the complement of παρέδωκαν, with .15 being an enlargement upon ἐργασίαν. It will be seen, however, that underlying these grammatical relations the semantic relations are often different from those indicated in the surface structure. Considering 1.5, for instance, while grammatically it is indicated as related to περιπατεῖ, it is semantically related to τὰ ἔθνη. Ματαιότητι is an abstract defining τοὺ νοός, to which it is linked by the genitive form. Taken together with the genitive αὐτῶν, which refers to the people of whose minds Paul speaks, .5 means "They have worthless minds." Since 'they' refers to τὰ ἔθνη, .5 is really an enlargement, semantically, upon τὰ ἔθνη. The relational ἐν indicates a relation of manner between περιπατεῖ and the expression in .5. "They live in a manner which is worthless as regards their minds." While 1.6 has a completely different grammatical appearance, the semantic structure is in fact almost identical with .5. As stated above, 1.5 on its own can be rendered: "They have worthless minds." In the same way, .6 can be rendered: "They have darkened minds."

Ἐσκοτωμένοι is an event in which the agent causes darkness (literally, of physical events), or causes an experiencer not to understand (i.e. an intellectual event). In this instance ἐσκοτωμένοι means "they have been caused not to understand." The experiencers are the grammatical subject of ὄντες. Τῇ διανοίᾳ specifies in what respect the "darkness" of ἐσκοτωμένοι is experienced. The agent of ἐσκοτωμένοι is not specifically referred to.

The difference between 1.5 and 1.6 lies really in the fact that ἐσκοτωμένοι is an event while ματαιοτήτι is an abstract. This could be expected to have the effect that in the case of the former the agent is foregrounded, while in the latter the experiencers are foregrounded. But, since the agent of ἐσκοτωμένοι is not mentioned, and by virtue of the fact that ἐσκοτωμένοι is in the passive form, the agent in backgrounded, so that in both 1.5 and .6 the experiencers are in focus. This is strengthened by their being overtly referred to in αὐτῶν (1.5) and ὄντες (1.6).

In 1.7 the focus is once more upon the same persons referred to in τὰ ἔθνη (1.4), αὐτῶν (1.5), and ὄντες (1.6). They are defined by ἀπηλλοτριωμένοι as being strangers. The complement of ἀπηλλοτριωμένοι is τῆς ζωῆς, linked by the genitive form to ἀπηλλοτριωμένοι, which is in its turn linked to the genitive form τοῦ θεοῦ. God is thus designated as the source of the life. (Cf. Bratcher and Nida, 111, "the life that God offers mankind"). Τῆς ζωῆς restricts the range of ἀπηλλοτριωμένοι: strangers as far as the life is concerned. Colon 1.7 can thus be rendered: "They are strangers to the life that comes from God." This means: they are people who have no relation to the life that God gives.

The relational διὰ in 1.8 and .10 indicates a causal relation between ἀπηλλοτριωμένοι and τὴν ἀγνοίαν and τὴν πωρώσιν. In 1.8 the experiencers of the event in τὴν ἀγνοίαν` are referred to in αὐτοῖς --- "they do not know", or "they are ignorant". In 1.9 the abstract τὴν πωρώσιν with τῆς καρδίας (which is defined by τὴν πωρώσιν) together are an idiom, which can be rendered "they are not willing", or "they are stubborn". The identity of the experiencers of ἀπηλλοτριωμένοι (in 1.7) with τὰ ἔθνη (in 1.4) is underlined by the reference to τᾶ ἔθνη in αὐτοῖς (1.9) and αὐτῶν

(1.10). Colon 1.7 to .10 can now be rendered as follows: "They are strangers to the life that comes from God, because they are stubborn and ignorant."

In 1.11 τὰ ἔθνη are again the experiencers in παρέδωκαν. But here again, the underlying semantic structures provide a different picture from what is apparent in the surface structure. Grammatically παρέδωκαν is a verb and ἀσελγείᾳ a noun. Semantically, however, they are both events with the same experiencer, referred to in οἵτινες as well as in ἑαυτους. To complete the picture, it has to be remarked that ἀπηλγηκότες is semantically an event, having the same experiencer as περέδωκαν and τῇ ἀσελγείᾳ. Also ἐργασίαν is an event whose agent is the experiencer of παρέδωκαν and ἀσελγειᾳ and παρηλγκότες. Ἀκαθαρσίας is an abstract (a moral quality) with πασης, providing the direct object of ἐργασίαν, while πλεονεξίᾳ is an event ("to want more and more," i.e. greed, a psychological event) which can meaningfully have only one experiencer, viz. the agent of ἐργασίαν. When all these facts are employed to find out what the meaning underlying 1.11-.15 is, 1.12 is relatively easy: "They are insensitive." Ἀναλγέω is a psychological event, "to lose feelings of shame." Combined with παρέδωκαν in a participial form, it ascribes shamelessness to the experiencers of the event in παρέδωκαν. The combination παρέδωκαν τῇ ἀσελγείᾳ needs further comment. Παρέδωκαν signifies a causal generic event, and means "cause to happen." Because the experiencers in both παρέδωκαν and ἀσελγείᾳ are the same, παρέδωκαν means "cause to happen to themselves." Generic events serve as markers, i.e. they indicate that other words (nouns, for example) are events. So in this case ἀσελγείᾳ (grammatically a noun) is marked by παρέδωκαν to be an event. The combination παρέδωκαν τῇ ἀσελγείᾳ may be more intense than if a verb with the meaning of ἀσελγεία were used. But the fact that there is no alternative (there is no verb ἀσελγεῖν) may indicate that the expression παρέδωκαν τῇ ἀσελγείᾳ is not as intense as one would be led to induce from the literal meaning of παρέδωκαν --- as if they gave themselves over to…

Colon 1.14 repeats in essence what .11 has already stated and may be regarded as being related epexegetically: "i.e. they did all kinds of immoral things."

Putting the whole passage together, it may be rendered thus: "They are insensitive (without shame) and do indecent things, all kinds of immorality, without being satisfied."

Section B provides the grounds for the exhortation in A. Ἐμάθετε and ἠκούσατε belong to the same semantic field, that of cognitive processes (or intellectual activities), and overlap as far as their meanings are concerned, while ἐδιδάχθητε belongs to the field of communication. Ἐμάθετε refers to learning, maybe in the sense of discovering or getting to know. It may here refer to initial contact with the teaching of Jesus. Ἠκούσατε means 'you have heard' in the sense of giving heed to. Ἐδιδάχθητε means 'you have been taught'. Ἠκούσατε could, of course means merely "you have heard", but in the context it seems probably that 2-4 represent a progressive involvement, from "you came to know", through "you gave heed to" to "you were taught."

Whether or not 2-4 represents a stage-by-stage description of the involvement of the Ephesians with Christian teaching, section B essentially emphasizes that they have been taught and therefore know that to live like the heathen is not in accordance with Christian principles.

The relation expressed by ἐν in 4.2 may be that of union. That seems to be what TEV has in mind with the translation "as his followers." But ἐν may also indicate specification, in which case 4.1 may be rendered: "You were taught with regard to Him," i.e. "you were taught about Him." In the context of 2.1 and 3.1 this latter interpretation is preferable. Since it is impossible to conceive that 2.1 and 3.1 mean that the Ephesians actually heard Christ personally, the meaning must be that they learned about Him and heard about Him (or gave heed to the teaching about Him). In 4.4 expresses a relation of location.[3] The truth is located in Jesus, where the reference of τῷ Ἰησοῦ is probably the life and teachings of Christ. Καθῶς in 4.3 expresses the content of ἐδιδάχθητε. "You were taught that the truth is in Jesus."

There may be significance in the fact that in colon 2 Christ is referred to, while in 4.4 Jesus is mentioned. The reference of αύτόν in 3 and αὐτῷ in 4.2 is τὸν Χρίστον in 2. In 4.4 Paul suddenly refers to Jesus. His train of thought in 2 to 4 may be the following: "You have come to know about Christ. You have heeded what you heard about Christ. You have also been taught with regard to Christ that the truth is in Jesus." By this he seems to be saying that the Christ (Messiah) is truly revealed in Jesus.

Section C represents a direct command. After the negative exhortation or warning in A, and the motivation of that warning in B, C is a positive exhortation in three parts, expressed by three infinitives. (See above p 88 for discussion of the syntactic relations.)

Section C is interesting structurally since 4.5-.9 and 4.11-.16 are identically patterned and contrasted as negative against positive. Both .5 and .11 have as verbal an aorist medium infinitive. (In contrast there is a present passive infinitive in .10.) Both .5 and .11 have as direct object τὸν ἄνθρωπον (in .7 and .11), qualified by an adjectival form, παλαιόν and καινόν respectively, being antonyms. In both cases τὸν … ἄνθρωπον is modified b a noun phrase consisting of the article and a participial form, φθειρόμενον (.8) and κτισθέντα (.12) also being antonymic. This is followed by further enlargements beginning with κατὰ (.9 and .13), leading ultimately to antonyms, both of which are in the genitive form, τῆς ἀπάτης (.9) and τῆς ἀληθείας (.16). In this antithetical construction, τὰς ἐπιθυμίας is .9 is placed in contrast with θεόν in .13.

Thus, starting from verbal forms which may be called reversives,[4] (ἀποθέσθαι in 4.5 and ἐνδύσασθαι in 4.11) two ways of life are consistently contrasted.

Colon 4.6 and 4.7 are enlargements on ὑμᾶς in .5, defining it in greater detail. Κατὰ in .6 indicates that ὑμᾶς is intended with reference to τὴν προτέραν ἀναστροφήν. Essentially the same is indicated by .7, although in different terms. Ὑμᾶς κατὰ τὴν προτέραν ἀναστροφήν is equal to τὸν παλαιὸν ἄνθρωπον. Κατὰ in .9 expresses a causal relation and τῆς ἀπάτης describes an attribute of τὰς ἐπιυθμίας. On the other hand, κατὰ in 4.13 expresses similarity ("created to be

like God") and 7.4-.6 define the characteristics of the new creation, which is upright and Holy. It is characterized by truth (colon 4.14 and .15 indicate manner, while 4.16 qualifies 4.14 and .15). Thus, while the syntactic structures are directly contrasted, it is clear that the semantic structures are not antonymic in the same way, but rather meant to contrast the two ways of life in broad perspective.

Apart from illuminating the contrast between the two ways of life, the structuring of colons 4.5-.9 and 4.11-.16 also results in lending great prominence to colon 4.10. Differing syntactically from 4.5-.9 and 4.11-.16 and functioning semantically as the bridge between the two clusters, 4.10 is so prominent that it is reasonable to state that it is the focal point of C. Colon 4.10 is effectuated by 4.5-.9 and 4.11-.16 which are semantically the same but for being negative and positive respectively. This is indicated formally by the syntactic structuring.

Not only does Paul warn the Ephesians in A not to live like the other heathen but he suggests that they did once live like that --- μηκέτι. Now they are encouraged to get rid of the old self 4.5-.9 and put on the new self 4.11-.16. This they do by the renewal spoken of in 4.10.

It seems as if Paul wanted to provide in colon 4.10 the complete counterpart of 1. There is therefore reference to νοῦς in 2.10, to counter τοῦ νοός in 1.5, as well as τῇ διανοίᾳ in 1.6 and τὴν ἄγνοιαν in 1.8. Colon 1.10 contains a reference to another part of man's being in τῆς καρδίας. And in 4.10 τῷ πνεύματι also refers to an aspect of man's being which is different from that referred to in τοῦ νοός. I am inclined to accept as correct TEV's rendering: "Your hearts and minds must be made completely new" for this very reason, that Paul wants to say: "As you were once (as the other heathen) completely wrong in your whole being, so now you should be completely renewed."

A final remark concerning 4.10 is necessary. Τῷ πνεύματι refers to the inner being of man. Joined with τῷ πνεύματι by the genitive form, τοῦ νοός is explicative, defining τῷ πνεύματι. Paul is saying that they should be renewed in their hearts, i.e. their minds. "Hearts and minds" should therefore be regarded as a lexical unit. The thoughts contained in pericope 9 may be summarized as follows:

Christians should no longer follow the lifestyle of the heathen, who are ignorant and therefore estranged from the life which God gives. They allow themselves to act indecently, and never get enough of shameful deeds. Christians, however, have come to know Christ, have listened to teaching about Him, and have been taught that all truth is in Jesus. Therefore they should get rid of things belonging to the old way of life, as one takes off a piece of clothing, and put on the new man. This is possible if they are renewed in the inner man.

# PERICOPE 9

## NOTES

1. Bouwman, 114, divides the 'teaching' part of Ephesians with reference to περιπατεῖν. "Kenwoord van het algemene gedeelte is περιπατεῖν … dat tevens die onderdelen markeert: 4.17 (negatief); 5.2 (positief); 5.15 (negatief-positief)….." He also divides his first pericope in this section (4.17-32) into three, and finds in these again the same sequence of negative-positive: 4.17-19 (negative); 4.20-24 (positive) and 4.25-32 the conclusion.
2. Grosheide, 72, and Barth, 533, discuss various such interpretations.
3. Barth, 533, mentions four interpretations of ἀληθεία ἐν τῷ Ἰησοῦ. "The Son of God is the Truth." "The incarnation is the core of the gospel." "All that 'Jesus' taught during his ministry on earth is also the essence of the church's proclamation and doctrine if the church's testimony is to be 'true'." "In Eph. 4.21 the noun 'truth' can denote an ethical attitude, that is, a conduct true and faithful to Jesus." Barth rejects the second and third, and regards the first and fourth as acceptable. Abbott, 136, says that Credner, van Soden and Westcott and Hort think that Χριστός is the subject of ἔστιν, so that it should be rendered: "as He is truth in Jesus." Notice that all of these are possible implications of interpreting ἐν as expressing locality.
4. Nida, 1973: 109: "In reversives, the sets of diagnostic components, normally in a temporal sequence, exhibit two different sequences, one the reverse of the other."

## 2.10 PERICOPE 10: Ephesians 4.25-5.5

This pericope differs from those that precede it with regard to syntactic complexity. Whereas pericopes 1 to 9 are generally characterized by intricate syntactic constructions, 10 consists primarily of short, simple syntactic units. This characteristic prevails also in 11. Pericope 12 is similarly uncomplicated in its first half, but towards the end of 12 Paul's style becomes more intricate again. Because of the relatively simple syntax of pericope 10, fewer remarks need to be made. Enlargements are indicated in the schematic presentation.

Ὀργίζεσθε καὶ μῆ ἁμαρτάνετεις is one colon (2). This is because καὶ is not in this case merely co-ordinating two verbals. The construction is conditional: "If you get angry, do not sin."[1] Although Ephesians 4.31 may be regarded as one colon, I have decided to divide it into five colons, 10 to 14, each containing by implication ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. This division seems advantageous because of the manner of joining (καὶ is co-ordinating here), as well as the fact that the meaning of the grammatical subjects do not overlap sufficiently. Compare this, for instance, with χρηστοί and εὔσπλαγχνοι in colon 15.1 and .3. In this case the second adjective is an extension of the first, so that there is no difficulty in combining them in one colon. Similarly, in 18.5 προσφορὰν κεῖ θυσίαν combines two words which are near-synonyms.[2]

Colons 19-24 are separated for the same reasons as 10-14. Because ἃ in 25 refers to all the nominals functioning as grammatical subjects of ὀνομαζέσθω in 19 to 24. Ἃ in 25 is regarded as καὶ ταῦτα and 25 is presented therefore as a separate colon. Once again, as with ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ in 10 to 14, so μηδὲ ὀνομαζέσθω ἐν ὑμῖν καθῶς πρέπει ἁγίοις should be supplied in 20 to 24.[3]

Colon 26 forms a contrast, as indicated by ἀλλὰ. What it contrasts with has to be decided from a semantic viewpoint, since it is impossible to ascertain it syntactically. We shall return to this matter presently.

As is often the case in Paul's writings, he once again links this pericope to the preceding. (This is not to say that he intended to write in pericopes. Yet it seems to be a fact that a good writer arranges his material in 'chunks'. Paul links these 'chunks' together by various means.) The causal conjunction διὸ in Eph 4.25 serves already to link the pericope to what precedes. But there is also a more subtle yet very effective device by which the train of thought is sustained.

As was pointed out in the description of pericope 9, colon 4.5-.9 and 4.11-.16 of that pericope are identically structured, along a line indicated by certain points at which contrasting words appear in the two colons. The final points of contrast in the two colons are 4.9 and 4.16, τῆς ἀπάτης and τῆς ἀληθείας respectively. Now, in pericope 10 colon 1, the two concepts referred to in 4.9 and 4.16 of pericope 9 appear again. In 1.1 ἀλήθειαν is used. In 1.2 τὸ ψεῦδος is semantically so

closely related to τῆς ἀπάτης that the association cannot be missed. The link is more firmly established by the parallelism between 4, 4.9 (τῆς ἀπάτης) and 9, 4.16 (τῆς ἀληθείας) on the one hand, and τὸ ψεῦδος (10, 1.2) and ἀλήθειαν (10, 1.1) on the other. (Notice, incidentally, the methodological advantage of following the order of the written text in the schematic presentation rather than ordering enlargements only according to their syntactic relations.) The prominent position of ἀποθέμενοι τὸ ψεῦδος also serves the purpose of immediately showing that what follows is to be brought into association with what has just been said. And yet any feeling of monotony is avoided stylistically by using τὸ ψεῦδος (closely related to τῆς ἀπάτης) rather than a form of ἀπάτη itself.

The effect of the linking of pericope 9 to 10 is that 10 is placed in perspective as a continuation and elaboration of 9. Pericope 10 is in many ways the practical application of the broad principles sketched in 9. Whereas in the preceding pericopes Paul was involved in a theological argument, in pericope 10 he gives the practical implications by means of short commands or exhortations. This also lends greater emphasis to each statement.

The end of pericope 10 is indicated by a thematic change to the subject of light and darkness. This, and the cohesion of the passage from Eph 4.25 to 5.5 are the reasons why the pericope is regarded as closing at 5.5. Certain specific words and relations in this pericope now need to be commented on. Those that seem self-explanatory are not described.

In colon 1 ἀποθέμενοι τὸ ψεῦδος (1.2) is a figurative expression, equivalent to: “Stop telling lies” or “Stop speaking untruthfully.” As such it is in direct contrast with 1.1 λαλεῖτε ἀλήθειαν. In the case of 1.1 ἀλήθειαν is an abstract modifying the event in λαλεῖτε. In the case of 1.2 the semantic relation between ἀποθέμενοι and τὸ ψεῦδος is indirect (syntactically the relation is direct, being that of verb and direct object), depending upon the extension of meaning of τὸ ψεῦδος so that it denotes the habit of lying. It is used metaphorically with ἀποθέμενοι to call to mind the putting off of clothes. Paul wants the Ephesians to lay aside the habit of speaking untruths as a person takes off clothing. The agent in ἀποθέμενοι (and the understood agent in τὸ ψεῦδος, i.e. the person who speaks untruthfully) as well as the agent in λαλεῖτε is, of course, the people to whom the exhortation is addressed.

Ἕκαστος in 1.3 specifies that the exhortation to speak truthfully is applicable to each individual.

A comparison of 1.4 and 1.5 reveals interesting relations. Μετὰ as well as πλησίον function grammatically with the genitive form following. This is the reason why ἀυτοῦ is genitive (after πλησιον). Πλησίον is combined with the article to function as nominal, and, because it follows μετὰ the article is also in the genitive form. Semantically, μετὰ expresses a relation of communication between λαλεῖτε and τοῦ πλησίον --- each must speak the truth to his neighbour. The relation between τοὺ πλησίον and αὐτοῦ is one of association. Colon 1.5 is metaphorical. The believers are in the same type of relation to one another as the members (μέλη) of a body are to one another. The relation between ἀλλήλων and μέλη is therefore also one of association, but

then so close as to be a relation of unity. There is a chiastic construction between .4 and .5, as indicated below. This chiasm serves to emphasize the relations between the elements.

| A | B |
|---|---|
| τοῦ πλησίον | αὐτοῦ |
| ἀλλήλων | μέλη |
| B | A |

It is interesting to see that in three closely consecutive instances, the genitive form appears in the surface structure whereas each time the deep structure relations are different.

Ὅτι establishes a causal relation between λαλεῖτε ἀληθείαν and 1.5. The believers are exhorted to speak truthfully with one another, because they are actually as closely associated as the members of a body.

In colon 3, ἐπὶ expresses temporality: "Do not let the sun set while…." Παροργίσμῳ is a psychological event of which the experiencer is expressed in ὑμῶν, "you are angry." The meaning of colon 3 is: "The sun may not set (i.e. the day must not come to an end) while you are still angry," or "Remove the cause for your anger on the same day as it arises."

The expression πρὸς οἰκοδομὴν τῆς χρείας in 8.3 has invited much comment. Grosheide, 75, thinks it is an elliptical expression. Bouwman, 121, calls τῆς χρείας a "qualitative genitive" explaining it as meaning "where there is need" and referring to Schlier, Zerwick, and de Zwaan as being of the same opinion. Barth, 519, describes the genitive as "a genitive of substance or quality." Salmond, 347, rejects most interpretations thus far referred to. "it cannot be dealt with by inversion as it is put in the AV, 'to the use of edifying'; nor as equivalent to 'those who have need' (Rück.); nor as = 'as there may be need' (Erasm. qua sit opus). Neither can it be a gen. of quality, as if = 'seasonable edification'. The τῆς must have its full value, especially after the anarthrous οἰκοδομὴν and the χρείας is best taken either as the gen. obj. = 'edification applied to the need' (Mey., Alf., Abb.), or the gen. of remote reference (Ell.; cf. Win. Moult., p 235), 'edification in reference to the need', i.e. to the present need. So the Vulg. (am.) gives 'ad aedificationem opportunitatis'."

As far as semantic categories are concerned, the expression contains a relational πρὸς, indicating that what follows is the purpose of ἐκπορευέσθω understood in 8.1; this is turn is followed by the event-word οἰκοδομὴν, bound to the abstract τῆς χρείας by the genitive form. This abstract defines an understood object, which is the goal (or syntactic object) of οἰκοδομὴν. The agent of οἰκοδομὴν cannot be the same as τις ἀγαθὸς (λογός) because λογός in this context does not refer to an animate object (as e.g. in John 1). The agent must be the addresees, and what is referred to in τις ἀγαθὸς λογός figures as instrument. They build up those who need it by the constructive

words they utter. The expression can be rendered: "….so that you may build up somebody who needs it." NIV has the same idea: "….for building up others according to their needs."

A translation of 7 and 8 aimed at demonstrative semantic relations could be: "Do not utter any harmful words, but only constructive (ἀγαθὸς) words which you may use to build up others who need building up."

In colon 9, this Spirit is designated as Holy (τὸ ἅγιον) and as τοῦ θεοῦ. The relation between τὸ πνεῦμα and τοῦ θεοῦ may be one of possession, but that is unlikely. There is also a possibility that God may be the Sender of the Holy Spirit. Most likely to my mind is the explanation that τοῦ θεοῦ may be explicative, meaning that the Spirit is God. I am, however, inclined to think that the expression τὸ πνεῦμα τοῦ θεοῦ became fixed or "frozen" referring to the third Person in the Trinity, so that the relations between elements should not be analyzed in detail.

Colon 9.2 is an enlargement upon τὸ πνεῦμα. Ἐν expresses an agentive relation between τὸ πνεῦμα and ἐσφραγίσθητε ("The Spirit has sealed you"). The relation may also be instrumental, in which case God is the agent of ἐσφραγίσθητε. ("God has sealed you by means of the Holy Spirit.") "Sealing" contains the idea of a stamp of ownership.

Εἰς in 9.3 indicates the directedness of the event in ἐσφραγίσθητε towards ἡμέραν ἀπολυτρώσεως. In this relation the sealing is a guarantee of the deliverance. The combination ἐσφραγίσθητε points to the eschatological nature of the deliverance----the "Day" which is expected at the final consummation, on which God will finally redeem his people from the earth. God is the agent in the event in ἀπολυτρώσεως.

Colons 10 to 14 will be commented on below in the discussion of the structure of the pericope.

Colon 15 repeats in 15.4 and .5 essentially what is said in 15.1-.3. Χρηστός and εὔσπλαγχνος (15.1 and .3) and χαρίζομαι (15.4) deal with the same event, that in which kindness or mercy is bestowed. Colon 15.2 expresses the recipients of the kindness (ἀλλήλους), as does 15.5 (ἑαυτοῖς). In the whole event, the group who are the experiencers of the event are also the beneficiaries or recipients. The Ephesians are exhorted to show kindness to one another. Καθώς in 15.6 indicates that they should do so in accordance with the manner in which God showed mercy to them (ὑμῖν in 15.7) through Christ (15.8). Ἐν in 15.8 expresses either a relation of mediating ("through Christ") or association ("in union with Christ"). I prefer the former interpretation, since God showed his mercy precisely by sending Christ before there was any hint of an association between God or Christ and mankind.

As the event γίνεσθε χρηστοί εὔσπλγχνοι in 15 is equivalent to the event χαριζόμενοι, so γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ in 16 is equivalent to μιμεῖσθε τὸν θεόν. This is so because τοῦ θεοῦ in 16.1 is the semantic goal of μιμηταί, which is marked as being an event by γίνεσθε. There is an interesting reciprocal pattern in 16.1 and .2. In 16.1 the addressees are the experiencers of μιμηταί, while God is the goal. In 16.2 the Ephesians are the goal (τέκνα) while God is the

experiencer in the event in ἀγαπητά. The relational ὡς in 16.2 indicates the reason why they should become imitators of God. It is because they are his beloved children.

In colon 17.1 and .2 περιπατεῖτε and ἀγάπῃ are both events, the one physical (περιπατεῖτε including everything associated with one's way of life), the other psychological (ἀγάπῃ). Both have the same experiencer, i.e. the people whom Paul are addressing. In 17.2 ἐν indicates a relation which includes temporality ("live while you love") and manner ("live in a manner characterized by love"). Καθώς in 17.3 compares this love, to which the Ephesians are exhorted, to the love Christ showed.

Παρέδωκεν functions in colon 18 in much the same way as was described above in the description of pericope 9, colon 1. As generic event it marks two words which are grammatically nouns, προσφοράν and θυσίαν, as events. Since in the event of προσφοράν as well as in θυσίαν the thought of giving is already prevalent, I think 18.1 and .5 can be rendered in combination as follows: "Christ offered and sacrificed Himself." Παρέδωκεν (or the event of sacrificing) is enlarged upon by .2-.4. Colon 18.2 and .3 indicate respectively the beneficiaries (.2 "for our sake"), and the recipient of the sacrifice (.3 "to God"), while .3 qualifies the offering as being "sweetsmelling."

Ὀσμὴν εὐωδίας in 18.4 has been variously commented on by commentators. Houlden, 322, e.g. regards the expression as "a Hebraism, made up of two virtual synonyms, a commonplace of sacrificial terminology in the LXX. (cf. e.g. Exod. 29.18, Lev. 2.9)." Whether Hebraistic or not, it seems best to regard ὀσμὴν εὐωδίας as a lexical unit in which both together mean in effect what one would mean i.e. "sweet-smelling." The same combination is used in Philippians 4.18.

As in the case of colons 10 to 14, 19-24 are commented on below.

Much has been written by commentators on the question whether ἴστε in 27.1 is indicative or imperative. Schlier, 234, footnote 5 summarises: " Ἴστε kann Indikativ (so Erasmus, Calvin, Beza, Harless, De Wette, Klöpper, Oltramare, Abbott, Westcott, Robinson) oder auch Imperativ (so vg. Estius, Bengel, Bleek, von Soden, Haupt, Ewald, Henle, Belser, Knabenbauer, Dibelius) sein. Beides ist möglich." Barth, 563, agrees with the last statement. It seems impossible on grammatical or semantic grounds to decide this question.

Before proceeding now to describe the overall structure of the pericope, I think one word remains to be commented on, βασιλειᾳ in 27.7. Βασιλεία may refer to a specific locality, but even then it presupposes an event in which somebody reigns as a king. A "kingdom", then, is a sphere in which there is a king who reigns. In 27.7 the experiencers in this event are linked to τοῦ Χριστοῦ and τοῦ θεοῦ by the genitive form. Ἡ βασιλεία τοῦ Χριστοῦ καὶ τοῦ θεοῦ can be transformed ὁ Χριστός καὶ ὁ θεός βασιλευσούσιν. To "have a share in the kingdom", κληρνομίαν ἐχεῖν, actually means, therefore, to have a share in the authority that is enjoyed by the ruler. In colon 27 πᾶς πορνός and ἀκάθαρτος as well as πλεονέκτης are excluded from this privilege.

A scrutiny of the pericope will reveal an internal structure and so indicate the points along which this apparently disjointed discourse proceeds.

It is quite clear that the following colons form pairs because logically they are more closely coupled, being mutually interwoven, than with preceding and following colons: 2 and 3, 5 and 6, 7 and 8, 15 and 16, 17 and 18. In between these pairs there are two larger groups: 10-14 and 19-27. This leaves the following as single colons without pairs: 1, 4 and 9. Each of these single colons, pairs, and groups are to be examined as to the focal point of each. This procedure will make it possible to state Paul's argument in this pericope in brief.

Colon 1, as has been pointed out, exhorts the Ephesians to forsake falsehood for truth. Colons 2 and 3 warn against sinning because of anger. Colon 4 is self-explanatory. Colons 5 and 6 prohibit theft. Colons 7 and 8 contrast λόγος σαπρὸς with (λόγος) τις ἀγαθός which is also characterized as being πρὸς οἰκοδομὴν τῆς χρείας. The message of the colon is thus not to say worthless things, but speak so that one's speech will serve some worthwhile purpose. Colon 9 warns against grieving the Holy Spirit. Colons 10-14 list a number of things which have to be laid aside. More attention will be given to this group as well as 19-27.

Within the group 10-14, it seems that 11 and 12 form a pair as do 13 and 14. Colon 10 contains two general terms πικρία and κακία, best characterized as bitterness and evil. Colons 11 and 12 are more specific, referring to emotions or aggression, while 13 and 14 refer tot utterances. It seems as if there is a logical and psychological ordering in these colons---- a general state of mind (πικρία, κακία), leads to particular emotions (θυμός, ὀργή). The end result is angry words (κραυγή), and even slander, perhaps directed at God Himself (βλασφημία). Barth, 521, calls the arrangement of these terms 'climactic'. "The catalogue moves from a hidden state of the heart to public disgrace caused by words."

The admonition in these colons seems related to what in 7 and 8, and the nominals in 10-14 contrast directly with 15 and 16.

The group of colons 19-27 can be subdivided as follows: 19-21 name evils specifically, while 22-24 again refer to practical consequences. There is a formal indication of this division, in that, firstly, the predicate or verb phrase with its enlargement (μηδὲ ὀνομαζέσθω ἐν ὑμῖν καθὼς πρέπει ἁγίοις ) is placed after the first three colons. Secondly, if δὲ after πορνεία and καὶ before αἰσχρότης are taken as having the same conjunctive function, each group of three have both καὶ and ἢ once as conjunctions. Furthermore, 27 has the agentive forms of πορνεία in 19.1 (πόρνος in 27.2), ἀκαθάρσια in 20.1 (ἀκάθαρτος in 27.3), and πλεονεξία in 21.1 (πλεονέκτης in 27.4) thereby apparently emphasizing the reference. Once again there is a psychological ordering from the evil in abstraction to the behaviour caused by indulgence.

Colon 25 refers to everything mentioned in 19-24. Colon 26 contrasts εὐχαριστία --- the utterance of thanksgiving--- with talking (ὀνομαζέσθω in 19.1) about everything in 19 to 24. Colon 27 described the eventual consequences of indulging in the evils referred to in 19 to 21.

The group of colons 10-14 can then be summarized: "Get rid of all bitterness and evil, also of the (resulting) anger which may lead to slander and even blasphemy." The group 19-27 can be summarized: "Do not even talk about evils like immorality, impurity and greed. Avoid discussing disgraceful behaviour and foolish and dirty talk. People who do such things have no part in the kingdom of God."

The remaining pairs of colons (15 and 16, 17 and 18) urge the believers to become imitators of the characteristics of God and the life of Christ respectively. Once again the emphasis is upon behaviour towards others, describing the ideal each time with a qualification καθώς (καὶ ὁ θεός, 15.5, and καὶ ὁ Χριστός, 17.2).

A final comment seems necessary upon the reference to persons in the pericope. Among the descriptions of the ideal way of Christian living, there is a systematic frame of reference with regard to persons. First in colon 1 the believers as individuals in their relation to each other. Then in colon 4 Satan is mentioned, in 9 the Holy Spirit, in 15 and 16 God (the Father), and in 17 and 18 the Christ.

PERICOPE 10

NOTES

1. Grosheide, 74: “In vs 26 heeft de verhouding van ὀργίζεσθε tot ἁμαρτάνετε moeite gegeven. Καὶ behoeft niet een puur copulatieve samevoeging aan te duiden.” He does not, however, elaborate upon the function of καὶ.
2. Barth, 557, 8 regards them as hendiadys.
3. Colon 11 to 14 actually have the same structuring (syntactically) as colon 10. Similarly, colons 20 to 24 have the same syntactic structure as colon 19.

## 2.11 PERICOPE 11: Ephesians 5.6-21

As already remarked, Eph 5.6 is regarded as marking the beginning of a new pericope because of the change of theme, centering around the contrast between light and darkness as descriptive of the old life of unbelievers and the new life of believers. On the other hand, Eph 5.22 (according to some commentators, already .21) heralds the beginning of that part of Ephesians referred to by some as the "Haustafel" where matters pertaining to the household are specifically treated, and for this reason I regard Eph 5.21 as the end of pericope 11.

There is difference of opinion as to whether Eph 5.21 is to be included in pericope 11 or 12, because it fits better thematically with 12 than with 11. According to the punctuation as well as paragraph division of UBS3 verse 21 is part of pericope 11. NA26 indicates that there are variants in punctuation at this point. I have included verse 21 in pericope 11 because I believe the syntax indicates that it should be so read. As shown in the schematic presentation, ὑποτασσόμενοι is syntactically an enlargement upon πληροῦσθε. The only way in which verse 21, or, in my scheme, colon 17.14 can be regarded as syntactically linked to pericope 12, is as an enlargement upon αἱ γυναῖκες. The gender of ὑποτασσόμενοι seems to me to be an insurmountable obstacle to such an interpretation. It is better to recognize the thematic cohesion of 17.14 with colon 1 of pericope 12, and to regard it as a transitional sentence at the end of pericope 11, with which it is syntactically linked. Colon 17.14 is thus a hinge between pericopes 11 and 12.[1]

Pericope 11 continues in the same style as 10 and is syntactically uncomplicated. Colon 17 is the only one in the pericope that is extended to a relatively large degree, by four enlargements upon πληροῦσθε.

We turn now to semantic relations. In this discussion certain relations that seem to be obvious and self-explanatory will be bypassed.

The exhortation in 1.1 not to be misled by foolish talk, is enlarged upon by 1.2, stating the grounds for the exhortation. This is indicated by γάρ. In the expression διὰ ταῦτα ἔρχεται ἡ ὀργή τοῦ θεοῦ, the matrix is ἡ ὀργή τοῦ θεοῦ ἔρχεται. A relation of causality between this matrix (as the cause) and ταῦτα, i.e. κενοῖς λόγοις its antecedent (as the cause) is expressed by διά. The actual event in 1.2 is ὀργή, a psychological event in which the experiencer is God (τοῦ θεοῦ). As in many cases, the genitive is a syntactic device for linking the event (ὀργή) and the experiencer (τοῦ θεοῦ). Ἔρχεται in 1.2 is only an aspect of the event ὀργή, viz. the beginning. A plausible rendering of 1.2 would be "For because of these things God becomes angry." The direction of God's anger is indicated by ἐπὶ in 1.3. The combination τοὺς υἱοὺς τῆς ἀπειθείας means: "disobedient sons" or "disobedient people", as was discussed in the chapter on pericope 4. (Cf. Eph 2.2).

In colon 2 γίνεσθε is a generic event, indicating that συμμέτοχοι, which is grammatically a noun, is indeed semantically an event. The genitive in αὐτῶν is a syntactic necessity, while the

semantic relation between συμμέτοχοι and αὐτῶν is one of association. Paul exhorts the Ephesians: "Do not associate with them," i.e. the disobedient people.

In 4.2 ἐν indicates a relation of association between the subject of ἦτε (3.1) (and also ἐστε understood) and κυρίῳ.

The metaphorical expression in 4 is further elaborated upon in 5 and 6 by means of an exhortation to put into practice the implications of the state referred to in 4. Ὡς in 5.2 enlarges upon περιπατεῖτε, expressing manner. They must live in a manner appropriate to τέκνα φωτός. This expression is similar to τοὺς υἱοὺς τῆς ἀπειθείας in 1.3. But whereas the expression in 1.3 consists of an object (τοὺς υἱοὺς ) and an abstract (τῆς ἀπειθείας), the expression τέκνα φωτός consists of an object (τέκνα) linked to another object (φωτός) by means of the genitive form of the latter. The relation between them is one of association, cf. TEV's rendering: "people who belong to the light."

Colon 6 is parenthetical. The result (καρπός) of belonging to the light is a state (the relation indicated by ἐν in 6.2) of goodness (ἀγαθωσυνῃ), righteousness (δικαιοσύνῃ), and truth (ἀληθείᾳ).[2]

There are two groups of people involved in colon 7 as semantic subjects. The Ephesians are the experiencers of the event συνκοινωνεῖτε, as they are exhorted not to take part in … Ἔργοις is also an event, that of doing, and the experiencers in this case are a different group of people, by implication the opposite of τέκνα φωτός in 5.2. They act in a manner which is worthless (ἀκάρποις), because it belongs to darkness (τοῦ σκότους). Rather than participating in the activities of these people, the Ephesians should show up their activities for what they really are (ἐλέγχετε in 8.1), i.e. worthless.

The event in γινόμενα (9.1) is that in which the agent (here denoted by ἀυτῶν, related to γινόμενα by ὑπὸ in 9.2) causes things to happen by doing them. These things are done in secret (κρυφῇ), and are shameful even to talk about (αἰσχρόν ἐστιν καὶ λέγειν).

Colon 10 contains particularly interesting relations. The agent of φανεροῦται is not overtly mentioned, but the goal is τὰ πάντα. One could render 10.1: "Something reveals everything." Colon 10.2 enlarges upon φανεροῦται. The goal in ἐλεγχόμενα is once more τὰ πάντα understood, while the agent is τοῦ φωτός, related to ἐλεγχόμενα by ὑπό in .3. Colon 10.2 and 10.3 can be rendered: "The light exposes everything." The semantic process of 10.1 is repeated in 10.4 in πᾶν … τὸ φανερούμενον and πᾶν is related to φῶς as being its equivalent by ἐστιν.

The question now is how these three statements are related. Colon 10.2 and .3 can be regarded as being temporally related: "All things are revealed <u>when</u> the light exposes them." But I would like to suggest that 10.2 and .3 are rather an explication of 10.1, mentioning the semantic subject (.3 ὑπὸ τοῦ φωτός), and elaborating upon the nature of the event in φανεροῦται, as containing the element of "showing up" (ἐλεγχόμενα). Colon 10.1-.3 could then be rendered: "Everything is

revealed, i.e. shown up by the light." Colon 10.4 contains the concluding remark in the argument: "Everything that is revealed is light." This statement is connected to 10.2-.3 by γάρ indicating the logical sequence.

Light and darkness are constantly contrasted from colon 3 to colon 10, as states of being (3 and 4, 5 and 6), and finally in 10 light is personified when denoted as the agent.[3]

The term φῶς does not appear in 11, but the event ἐπιφαύσει is correlative to φῶς so that the experiencer of ἐπιφαύσει must be identical to φῶς --- i.e. Christ, who will shine upon those who rise from sleep as from death.

I think the relations in 12 to 14 are straightforward and need no comment.

In 15 κύριος is the experiencer of the event θέλημα, so that a translation of the colon could be: "But understand what the Lord wants you to do."

Μὴ μεθύσκεσθε οἴνῳ in 16.1 means: "Do not get drunk by drinking wine." Οἴνῳ then actually denotes an event (drinking wine), which causes the event in μεθύσκεσθε. But μεθύσκεσθε is also the cause (related by ἐν in 16.2) of ἀσωτία, which is also an event-----"living recklessly," "debauchery." Colon 16 could be rendered: "Do not get drunk by drinking wine, for in this way you will live recklessly."

Ἐν in 17.2 relates πνεύματι to πληροῦσθε as the agent. Πνεύματι may also, of course, be the instrument, in which case God is the agent (Cf. on ἐσφραγίσθητε, 10, 9.1). Syntactically related to πληροῦσθε are four participial constructions, presented as .3, .6, .9 and .14, each with enlargements. It is impossible to be dogmatic about the manner in which they are related to 17. and .2, but in the context it seems reasonable to suggest that, as debauchery (16.2) is the result of drinking wine, so the actions in 17.3-.16 are the result of being filled by the Spirit. And while, as stated above, 17.14 is a transitional portion of discourse, leading to pericope 12, there is no reason why it cannot be regarded as semantically related to πληροῦσθε ἐν πνεύματι in the same way as 17.3-.13. It is so that λαλοῦντες, ἄδοντες καὶ ψάλλοντες, and εὐχαριστοῦντες are similar, being utterances, while ὑποτασσόμενοι deals with relationships between people, but I do not think this prohibits ὑποτασσόμενοι being semantically related to πληροῦσθε.

The structuring of the enlargements upon the participial forms in 17.3, .6, .9, and .14 are very similar. In each of these cases there is a reference to a person to whom the utterance is to be directed: ἑαυτοῖς (17.4), τῷ κυρίῳ (17.8) and τῷ θεῷ καὶ πατρί (17.13). In addition 17.5 specifies the substance[4] of the event in λαλοῦντες, 17.7 'localizes' the event referred to in 17.6, (it should be noted that 17.6 is in fact a transformation of 17.5) as being associated with the inner man, while 17.10, .11, and .12 enlarge upon εὐχαριστοῦντες with regard to time, reason, and mediator respectively.

Colon 17.14-.16 continues in the same pattern, having enlargements upon ὑποτασσόμενοι, defining it with regard to persons to whom the event is directed, and the reason, in .15 and .16 respectively. Yet, while .14-.16 belong to 17 syntactically and are patterned similarly to 17.3, .6 and .9, 17.14-.16 is already the heading of the next pericope in which authority among Christians figures in the theme. As indicated in the schematic presentation, all the colons except 11 are grouped together in pairs. This was also the tendency in pericope 10. The reason may be that it is a convenient form in which to formulate statement accompanied by either causal qualification giving the reason for the statement (e.g. 5 and 6) or expressing an antithesis, (e.g. 3 and 4, 7 and 8, 9 and 10, 14 and 15, 16 and 17). There are also cases where the second colon is semantically an extension of the first (e.g. 1 and 2).

Apart from a logical (or semantic) grouping of colons because of cohesion of argument, there are syntactic markers of such pairing. So οὖν in 2.1 indicates that 2 is the conclusion drawn from the statement in 1, while γάρ in 6.1 is a causal conjunction. Colon 4 is joined to 3 overtly by νῦν δὲ contrasting with ποτε, in the same way as 8 is joined to 7 (μᾶλλον δὲ). Colons 9 and 10 cannot be separated because of the link indicated by τὰ γὰρ … and τὰ δὲ. Colons 12 and 13 are so close syntactically that they could very well be joined to be one colon, since ὡς can be regarded as expressing a relation with περπατεῖτε in 12.1. The reason why I have posited 13 as a separate colon is that there does not seem to be an ellipsis in that the syntax of everything following upon μὴ ὡς does not readily combine with 12.1. Colon 15 is linked to 14 by the antithetical ἀλλὰ as 17 is joined to 16 by ἀλλὰ.

It is clear that colon 11 cannot be similarly paired. By the fact of its being the only single colon, it bears greater focus. When its position in the exposition of the theme of the pericope ----a contrast between Christian and non-Christian living in terms of light and darkness ---- is also taken into consideration, it seems reasonable to regard colon 11 as the focal point of the pericope. To these formal and thematic considerations may be added the points mentioned by Barth, 598,: “The poetic form, the central position (it really is remarkable that 11 is close to the exact middle of the entire pericope), and the specific content of the words…”

The characteristic structuring of the pericope in pairs of colons reveals its most prominent semantic characteristic, viz. the presentation of its entire message by a series of contrasts. So we find a contrast in 1 and 2, between ὑμᾶς and τοὺς υἱοὺς τῆς ἀπειθείας, emphasized by the prohibition in 2.1. In 3 and 4 the contrast is presented in a parallelism in which both time and state occurs: ποτε σκότος and νῦν δὲ φῶς. Colon 7 contrasts τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους with ὁ καρπὸς τοῦ φωτὸς in 6.1, while at the same time there is an antithesis between συγκοινονεῖτε (7.1) and ἐλχέγχετε (8.1). In 9 and 10 the crucial opposition is expressed by κρυφῇ (9.1) and φανεροῦται (10.1). Colon 11 contains within itself a contrast presented in a parallelism in 11.2 and .3. In the pair of 12 and 13, there is direct opposition between ἄσοφοι and σοφοί; between γίνεσθε ἄφρονες and συνίετε in 14 and 15 between μεθύσκεσθε οἴνῳ and πληροῦσθε ἐν πνεύματι in 16 and 17.

The difference between believers (referred to in ὑμᾶς in 1.1) and those who have not become Christians is thus consistently portrayed by means of these contrasts, with a focal point in colon 11, an exhortation to forsake the old ways (καθεύδων, τῶν νεκρῶν), and a promise of being blessed by Christ. In this way Paul closely structures his entire letter, linking the individual parts by means of a variety of devices. A comparative description of these devices will be included in the description of the overall structure of Ephesians.

In conclusion, the range of relations indicated by the relational ἐν in this pericope is remarkable. In 4.1 it indicates association, in 6.2 state, in 16.2 reason, in 17.2 it indicates the agent, its disputed occurrence in 17.5 would indicate content or substance or means in 17.12 ἐν indicates a relation of mediating (or reason), and in 17.16 reason, or cause.

# PERICOPE 11

## NOTES

1. Grosheide, 85: “Het is mogelijk, dat Paulus met het ietwat uit den toon vallende ὑποτασσόμενοι een overgang naar het volgende wil maken.” Abbott, 164: “Paul uses the participle ὑποτασσ. after λαλοῦντες and εὐχαριστοῦντες to make the transition to the new section easy.”
2. Houlden, 326, thinks that “the trio of virtues balances the trio of vices in vv 3 and 5.” It is difficult to see any direct contrasts with regard to meaning, and I do not think the mere fact of there being a group of three vices in verse 3 and 5, and a group of three virtues in verse 9 justifies any direct comparison.
3. Bratcher and Nida, 129, “The two metaphors darkness and light stand for spiritual and moral conditions.”
4. Colon 17.5 may specify the means whereby the event in λαλοῦντες takes place.

## 2.12 PERICOPE 12: Ephesians 5.22-6.9

Thematically this entire passage forms a unity, dealing with positions of authority among Christians in a domestic setting. This feature has led many commentators to speak of the pericope as the 'Haustafel'. The theme is expanded in three parts, indicated as A, B and C in the schematic presentation. Although, as was seen in the discussion of pericope 11, the transition in Eph 5.21 is such that pericope 11 in reality dovetails into 12, there is such a major change in theme that Eph 5.22 cannot but be regarded as the beginning of a new pericope. On the other hand, Eph 6.10-20 contains a theme so different from that of Eph 5.22-6.9 that pericope 11 must end at Eph 6.9. Τοῦ λοιποῦ in Eph 6.10 marks formally the beginning of a new pericope.

From a syntactic point of view the pericope is not very complicated. Ὑποτάσσεσθε has to be supplied to complete the construction in 1.1. Its position there is implied by ὑποτασσόμενοι in 17.14 of pericope 11, as well as ὑποτάσσεται in pericope 12, 2.2. Ὑποτάσσεσθε has also been placed in parenthesis in 3.1 to facilitate comprehension. So, too, ἐκτρέφει καὶ θάλπει in 8.2. In 18.5 ἵνα in parenthesis serves to indicate that 18.5 is parallel in construction to 18.4. Having made these preliminary remarks on the syntax, a detailed description of each part of the pericope will sufficiently clarify any other syntactic questions.

A. Colons 1 to 15 are grouped together as A, dealing with the husband-wife relationship. This section of the pericope itself falls into three parts, indicated by brackets as being 1-3, 3-13, 14-15. Each of these approaches the theme differently. In 1-3 the approach is from the point of view of the wife, in 4-13 from the point of view of the husband, while 14-15 summarises in effect the main points of the previous two sections.

Cambier, 60, sees in this the end of a pericope: "La pericope se termine per une double conclusion: 5,32 et 5,33." But the fact that the theme of interrelationships in the family is further elaborated on in the following sentences, makes it reasonable to regard the pericope as continuing. The first part of the first colon in each of the first two sections expresses the main idea, as follows:

| A | B |
|---|---|
| 1.1 αἱ γυναῖκες (ὑποτάσσεσθε) | 1.2 τοῖς ἰδίοις ἀνδράσιν |
| B | A |
| 4.1 οἱ ἄνδρες ἀγαπᾶτε | τὰς γυναῖκας |

Notice the chiastic presentation. In 14 and 15 this is expanded:

| | B | A |
|---|---|---|
| 14.1 | ὑμεῖς οἱ καθ᾽ ἕνα ἕκαστος | τὴν ἑαυτοῦ γυναῖκα ἀγαπάτω |
| | A | B |
| 15.1 | ἡ δὲ γυνὴ | ἵνα φοβῆται ἄνδρα |

(The construction of ἵνα with the subjunctive is, in this instance, of course, equivalent to an imperative).

It is now clear that while each of the pairs arranges reference to husband and wife chiastically, the four colons together also form a chiasm. The force of this is to emphasize tremendously the main theme in this section: “Husband must love their wives and wives must be submitted to their husbands.”

Colons 1.1 and 4.1 contain, then, the basic theme of 1-15, and in the rest of the sections to which each of these belongs, the theme is elaborated upon.

Colons 1 to 3 are semantically closely structured. 1 and 3 are parallel. The basic sentence in each is αἱ γυναῖκες τοῖς ἀνδράσιν ὑποτάσσεσθε. Each has an enlargement upon the verbal, introduced by ὡς expressing a relation of comparison. But the focus of each enlargement is different. In 1 the focus is on the husband in a comparison with Christ. In 3 the focus is on the wife in a comparison with the church. The fact that the verbal is omitted in each of 1 and 3 lays greater emphasis upon the fact that while the enlargements are syntactically to be associated with the verbals, semantically they are meant to compare the roles of the husband and wife with the roles of Christ and the church. This idea is expanded upon in 1.4 and .5. The stylistic detail should be noted here. It can be more clearly seen if presented as follows:

| | A | B |
|---|---|---|
| 1.1 | αἱ γυναῖκες | τοῖς ἰδίοις ἀνδράσιν |
| | B | A |
| 1.4 | ὅτι ἀνήρ ἐστιν κεφαλὴ | τῆς γυναικὸς |
| | B | A |

| | |
|---|---|
| 1.5 ὡς καὶ ὁ Χριστὸς κεφαλὴ | τῆς ἐκκλησίας |
| B | A |
| 2.1 αὐτὸς σωτὴρ | τοῦ σώματος |
| A | B |
| 3.2 ὡς ἡ ἐκκλησία ὑποτάσσεται | 3.3 τῷ Χριστῳ |
| A | B |
| 3.1 οὕτως αἱ γυναῖκες | 3.4 τοῖς ἀνδράσιν |

By skillfully employing the devices of chiasm and parallelism, Paul manages to convey a great deal of information very concisely. Apart from the structure as indicated there is another very subtle chiasm between 1.5 and 2.1. The metaphor is that Christ is to the church as the head is to the body, but at the same time he is also the saviour of the church. What might be termed a 'physical' metaphor is interlaced with a theological statement, which is presented chiastically as indicated below. (A indicates the physical, B the theological.) And whether it was intended or not, each pair is characterized by assonance.

| A | B |
|---|---|
| κεφαλὴ | τῆς ἐκκλησίας |
| B | A |
| σωτὴρ | τοῦ σωμάτος |

It is interesting to note that in the two expressions so compared, the relation in each pair is determined by the semantic nature of the words rather than by the syntax. So the relation between κεφαλὴ and τῆς ἐκκλησίας is one in which a position of authority is envisaged, while the relation between σωτὴρ and τοῦ σωμάτος involves the event σωζεῖν, with σωτὴρ as the agent and ἐκκλησία as the beneficiary. The genitive form serves merely to link the two words together in each case and to indicate that they are somehow associated without being able to indicate specifically what the semantic relations are.

The message of 1-3 can be summarized as follows: Wives should submit to their husbands because of their submission to the Lord. This must be so because there is a similarity between the roles of husband and wife and that of Christ and the church. This relationship is one of authority.

But at the same time Christ is also the saviour of the church. And the church is like the body of Christ.

The section comprising 4 to 13 can be subdivided into 4 and 5, 6-8, 9-13. The main idea in each can be stated as follows: Men must love their wives as Christ loved the church. He who loves his wife as he loves himself will care for her as Christ cares for the church. A man and his wife will form a unity, as Christ and the church are united.[1]

The comparison with Christ is expressed by καθώς in 4.2 (counterbalanced by οὕτως in 5.1), καθώς in 8.2, and by 13, where εἰς in 13.2 and .3 expresses a relation of content, i.e. "with reference to Christ" and "in relation to the church." Colon 4.5-.16 represents a digression in which Paul departs from his theme to elaborate upon the work of Christ with regard to the church.

Ἵνα in 4.6 introduces what is to be regarded as the purpose of Christ in giving himself for the sake of the church (4.4 and 5). Ἁγιάσῃ in 4.6 is enlarged upon in .7 and .9. In the first of these, the work of Christ in sanctifying the church is in focus. In .9 the sanctified state of the church is prominent----being described in further enlargements in .11-.16.

There is difference of opinion with regard to the interpretation of the components of 4.7.[2] But I think Grosheide, 88, has the right idea in principle: " Ἐν ῥήματι is de nadere bepaling van λουτρῷ." Both the dative case form (τῷ λουτρῷ) and ἐν (ἐν ῥήματι) express instrumentality. Λουτρόν is the direct means of καθαρίσας, while ῥῆμα is the means of λουτρόν, i.e. the final means. What this involves, really, is that the event in καθαρίσας is brought about by means of the ῥῆμα and this event is envisaged as λουτρὸν τοῦ ὕδατος. The semantic categories to which λουτρὸν, ὕδωρ, and ῥῆμα belong should be noted. Λουτρόν and ῥῆμα are events, while ὕδωρ is an object. Keeping this in mind, 4.7 and .8 means: "Christ cleansed the church by washing it with water, by his word (i.e. by speaking to it)."

There seems to be a parallelism between 4.6 and 4.7-.15 on the one hand, and 4.16 on the other, if ἁγιάσῃ in 4.6 is compared with ἁγία in 4.16. Colon 4.7-.15 expresses the content of ἁγιάσῃ in terms of purification, and this in turn can be compared with ἄμωμος in 4.16.

Colons 6 to 8 express one of two consequences which will follow if men love their wives as Christ loved the church: "He who loves his wife loves himself and will care for his wife as Christ cares for the church." The other consequence is expressed in 9-13: "A man and his wife will be one as Christ and the church are one." It is interesting to note that Paul employs a type of inverted logic in this portion of discourse.[3] The argument in 6-8 is dependent upon that in 9-13. The statement in 6.1 is fully understood only in the light of 1.11 ----"because husband and wife become as one, a man who loves his wife really loves himself."

B. Section B of pericope 12 is much less complex semantically and stylistically. There is a type of binary presentation of the main points. The exhortation in 16.1 is motivated by 16.4, and that in 17 is motivated by 18. The prohibition in 19 is counterbalanced by the exhortation in 20.

The relations expressed by ἐν in this group of colons are interesting. In 16.3 (which, although doubt as to its origin is indicated by square brackets, is nevertheless included in this description because it is included in UBS3 as well as NA26) the relation is between ὑπακούετε and κυρίῳ. It is probably causal, meaning: "Because you are in the Lord (a Christian), you should obey…" In 18.3 ἐν expresses an additive relation between ἐντολή and ἐπαγγελίᾳ: "it is the first commandment that has a promise attached to it." In 20.2 ἐν relates ἐκτρέφετε to παιδείᾳ and νουθεσίᾳ. The last two words denote states of being, while the first is an event, and in all three the grammatical subject of ἐκτρέφετε (referred to in οἱ πατέρες in 19.1) is the semantic subject. Παιδείᾳ and νουθεσίᾳ are the state of being in which ἐκτρέφετε takes place. This implies that παιδείᾳ and νουθεσίᾳ define the content of ἐκτρέφετε. The genitive form in κυριοῦ restricts the meaning of παιδείᾳ and νουθεσίᾳ to be "that associated with the Lord." Colon 20 therefore means: "Rather bring them up by disciplining and instructing them in a Christ-like context."

C. This section comprises colons 21 and 22 and has to do with the relationships between δοῦλοι and κυρίοι. The first of these two words refers to slaves, the latter to the masters. More important than the specific rendering of each is the description of the relation between them. This relation is one of authority as indicated by ὑπακούετε in 21.1. Notice that τοῖς κυρίοις is defined as κατὰ σάρκα in 21.2, i.e. "human". Κατὰ expresses the relation "in reference to," i.e. "as far as humans are concerned, in contrast with the heavenly master."

After stating the command in 21.1-.3, Paul proceeds to elaborate upon the commands in 21.4-.18. Of these, the enlargements beginning in .4, .5, .7, .9 and .12 express the manner in which they should execute the command, while .14-.18 express the reason, or accompanying state of being. Servants, then, are to obey their masters with "fear and trembling." The expression in 21.4 describes a state of mind, i.e. respectfully. The relational is part of the figurative expression, but literally it expresses in 21.4 a relation of accompaniment. Ἐν in 21.5 expresses another inner state of being in which servants are to obey their masters, viz. "with a sincere heart," literally "in singleness of heart", where ἁπλότητι is an abstract defining τῆς καρδίας. The experiencer of this state of being is ὑμῶν. The figurative expression means "sincerely, honestly, with no ulterior motive or hidden intention."[4] The sincerity is related to τῷ Χριστῷ by ὡς, indicating that they should be as sincere as if they were serving Christ by serving their masters (ὡς expresses comparison).

Κατά in 21.7 expresses manner. The service to their masters should not (μή) be in the manner of service meant to impress others. The same idea is conveyed by comparison (ὡς) with ἀνθρωπαρέσκοι), people who act with the intention of impressing others. On the contrary (ἀλλά in 21.9) they should do what God wants them to do (Cf. on pericope 2, τοῦ θέλημα αὐτοῦ for τὸ θέλημα αὐτοῦ). Ὡς in 21.10 expresses comparison---"like slaves of Christ." Ἐκ in 21.11

indicates literally the source from which the correct manner of serving God springs. But ἐκ ψυχῆς is a figurative expression meaning "with all your heart." Εὐνοία is a psychological event which, in 21.12, is related to δουλεύοντες by μετά, indicating that εὐνοία is to accompany the act of serving. Δουλεύοντες is linked to ὑπακούετε in 21.1 by the participial form, indicating that δουλεύοντες in its turn is to accompany ὑπακούετε. Colon 21.13 enlarges upon δουλεύοντες. Ὡς in 21.13 expresses comparison---they should serve their masters as if they were serving the Lord and not men. As stated above, 21.14 gives either the reason why slaves should obey their masters in the manner set out in 21.4-.13, or the accompanying state of being. I do not think that it is possible to state categorically which is to be preferred. The two interpretations are represented in TEV (accompanying state of being) and NIV (reason).

The event in κομίσεται (21.15) is one in which a reward is received by someone from someone else. In this case ἕκαστος in 21.15 denotes the recipient, while κυρίου in .17, related to κομίσεται by παρά, is the agent. The grounds for the reward are expressed in 21.18.

After addressing the Christian slaves in 21.1, Paul turns to Christian masters in 22.1.

Τὰ αὐτὰ in 22.1, according to the surface structure, must be taken to refer to everything that is said in 21, including ὑπακούετε and its enlargements. Logically this is impossible. Τὰ αὐτὰ must be taken as referring rather to the characteristic attitude which the δοῦλοι are exhorted to adopt towards the κυρίοι. This is described by the comparison in 21.6, .10, and .13---that the servants must be motivated in their service to their masters by their being servants of the Lord. The counterpart of this, in the case of the κυρίοι would be then that they should imitate Christ in their dealings with their servants. This is reminiscent of the admonition to husbands in colon 4.

Προς in 22.2 relates αὐτούς to ποιεῖτε as the persons at whom the action is directed. Αὐτούς refers, of course, to οἱ δοῦλοι in 21. There are two events in 22.3, ἀνίεντες, "putting an end to", and τὴν ἀπειλὴν, "threatening". Colon 22.3 is related to ποιεῖτε as an accompanying action. Part of acting in the correct way toward a slave, is to avoid the use of threats. Colon 22.4 is related to 22.1 in the same way as 21.14 is related to 21.1. Whereas in 21.14-.18 the content of the knowledge (είδότες) is that the Lord will reward everyone for good work, in 22.4-.7 the content of εἰδότες deals with the authority of the Lord over all people. In 22.5 the Lord is defined as Lord of masters (ὑμῶν) as well as slaves (αὐτῶν). In 22.6 his authority is further underlined by the locality in which He exists (ἐν οὐρανοῖς). Colon 22.7 adds that He exercises no favouritism. Προσωλημψία is an event, the agent of which is expressed by παρ'αὐτῷ, with αὐτῷ referring to ὁ κυρίος in 22.6.

Summing up the message of pericope 12, it is clear that Paul addresses himself in each portion of the discourse to two related groups. He admonishes wives to submit to their husbands, and husbands to love their wives. Children are exhorted to obey their parents, and parents are forbidden to provoke their children to anger, but encouraged rather to raise them in a Christ-like

manner. Slaves are exhorted to obey their masters as if serving the Lord, and masters are commanded to maintain Christ-like attitudes towards their slaves.

# PERICOPE 12

## NOTES

1. I do not think Burkhill, 120, is very rational himself when he says the "triadic equivalence body bride flesh" is the result of a "rather riotous mixing of metaphors…..We are thus compelled to conclude that in 1 Kor 6, 5ff, as indeed in Eph 5, 21ff the writer, as if intoxicated by the realism of his mythical symbolism, carries his analogical argument beyond the realms of rational experience."
2. Examples are Abbott, 168, who thinks that ἐν ῥήματι was possibly a formula in baptism, and Foulkes, 158: "Two agencies are described as making possible the cleansing. It is with the washing of water, and it is by the word."
3. Paul sometimes makes a statement first and then argues the case, as here. There are instances, however, where he gives the argument first, leading up to the statement.
4. Bratcher and Nida, 153.

## 2.13 PERICOPE 13: Ephesians 6.10-20

The reasons for regarding Eph 6.10 as the beginning of a new pericope were already given in the discussion of the boundaries of the previous pericope and will therefore not be discussed again. On the other hand, Eph 6.21-24 so clearly comprises the final greeting of the epistle that I do not think it is possible to regard Eph 6.10-20 as anything but the penultimate pericope of the letter.

Pericope 13 is relatively complex in its syntactic construction. The colon divisions and their enlargements are indicated in the schematic presentation and necessary comments will be made in the course of the description. I think the treatment of the syntax in this way will suffice, since there are no instances in the pericope where there can be serious doubt about alternative ways of representing the syntactic structure.

The pericope can be divided into three parts. Colon 1 serves as introduction. Colons 2-4 contain an exhortation to arm oneself with spiritual armour. Colons 5 and 6 are an exposition of what the spiritual armour consists of. The exposition is still in the form of an exhortation, but contains a detailed account of each part of the armour.

Τοῦ λοιποῦ is an introductory expression, well rendered by TEV: "Finally…." The semantic structure of ἐνδυναμοῦσθε is such that the grammatical subject is the beneficiary, while the agent is not overtly mentioned. Logically, God is the most likely agent. Ἐν in 1.2 expresses a relation of association between the grammatical subject of ἐνδυναμοῦσθε and κυρίος, while καὶ in 1.3 introduces an epexegetical enlargement. Ἐν in 1.3 expresses instrumentality. The combination of two abstracts in τῷ κράτει τῆς ἰσχύος indicates that one is to be regarded as attributive of the other.[1]

Assembling now all the facts and applying them, colon 1 can be translated: "Let God strengthen you in your union with the Lord, I mean by his mighty strength."

Colons 2-4 form a cluster, consisting of two colons (2 and 4) similar in syntax, lexical items and semantic structure, structured around another (3) which states the reason for the injunction contained in the first and third colons of the group. Ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ (2.1) is nearly synonymous with ἀναλάβετε τ. Π. Τοῦ θεοῦ (4.1). Πρὸς τὸ δύνασθαι ὑμᾶς (2.2) is synonymous with 4.3. The similarity is emphasized by the use of στῆναι (2.3) as complement of 2.2, and ἀντιστῆναι fulfilling a similar function in 4.4, with στῆναι repeated in 4.6. The causal relation of colon 3 to 2 and 4 is expressed by ὅτι (3.1) and διὰ τοῦτο (4.2) respectively. Stylistically a climax is achieved in colon 3 by progressive lengthening of each successive enlargement upon 3.3. Apart from the rhetorical value of such successive lengthening, each successive enlargement provides a more definitive description of the object against which ἡ πάλη is to be carried on.

Certain relations in colons 2 to 4 now have to be clarified. The relation between τὴν πανοπλίαν and τοῦ θεοῦ in 2.1 is either one of association, or such that God is the giver of the armour. The latter seems most probable to me. Πρός in 2.2 expresses the purpose of ἐνδύσασθε. It is that they (ὑμᾶς) should be able to stand. Στῆναι in 2.3 is the complement of δύνασθαι. In 2.4 πρός appears for the first time in the pericope expressing the relation it expresses is no fewer than five other occurrences in the same pericope, viz. directedness, "against". Πρός in 2.4 relates στῆναι to τὰς μεθοδείας τοῦ διαβόλου. Μεθοδείας is an event ("trickery") of which the agent is referred to in τοῦ διαβόλου. Colon 2 could well be rendered: "Put on the armour which God gives, so that you will be able to stand against the devil when he tries to trick you."

As pointed out above, colon 4 expresses the same thought. Instead of mentioning the devil, Paul talks of the "evil day" (4.5) i.e. the day when the devil will be their adversary. In colon 4 there is an extension of colon 2, ἀντιστῆναι (4.4) and στῆναι (4.6). Whereas in 2 they will be able to withstand the devil, in 4 they will not only withstand him, but remain standing when all is finished (4.7).

Colon 3 provides the reason for the exhortation to take up the armour of God---it is because of the nature of the struggle, specifically with regard to the antagonist. Παλή is an event, and the experiencers in 3.1 are ὑμῖν. Colon 3.2 specifies who the antagonist is not, while .3-.8 defines who he is. Αἷμα καὶ σάρκα is a figurative expression for "human being". The enemy then, is defined as the "rulers" and "authorities" in 3.4 and .5. Colon 3.6 defines the enemy by means of a word used only here in the New Testament, κοσμοκράτορας, "world rulers". Κοσμοκράτορας is further defined by σκότους τούτου. The relation between κοσμοκράτορας and τοῦ σκότους τούτου is one of association. The cosmic rulers belong to this dark world. (I think "world" is to be understood, but there is a possibility that Paul is talking about darkness itself, as a symbol of evil.) Colon 3.7 defines the enemy as spiritual (τὰ πνεθματικά), adding that they are evil, and belong to a super-terrestrial sphere. Πονηρία is an abstract, referring to a moral quality, and linked here to the object it qualifies by its own genitive form. Ἐν in 3.8 expresses locality.

Colons 5 and 6 now proceed to enlarge upon the concept referred to in τὴν πανοπλίαν τοῦ θεοῦ. By means of a sustained metaphor Paul describes the defences of a Christian in the struggle against the forces of evil. The way in which Paul employs syntactic devices such as case forms to realize the underlying semantic structure in the surface structure, is interesting. In the verbals περιζωσάμενοι, ἐνδυσάμενοι, ὑποδησάμενοι, ἀναλαβόντες, and δέξασθε, there are events in which the agents are the addressees while in the surface structure the first three (referring metaphorically to dressing) are in the passive voice so that the addressees are not the grammatical subjects. In 5.2 and .6 the parts of the spiritual armour are related to the rest of the expressions by ἐν. This can be interpreted to indicate instrumentality: "Gird your waist with truth; Shod your feet with preparedness;" or ἀληθεία and ἑτοιμασία can be seen as the direct goals of the events in περιζωσάμενοι and ὑποδησάμενοι respectively: "Put truth around your waist; Put preparedness on your feet."

In 5.6 the genitive form is used in the surface structure in two cases with different semantic structures. Τῆς εἰρήνης refers to the purpose or result of τοῦ εὐαγγελίου, which is the event towards which ἑτοιμασία indicates a certain attitude.

In 5.4 and .8, as well as 6.2 and .3, the words in the accusative case form refer to the literal objects of armour, while those in the genitive refer to the metaphorical applications. The accusative case is due to the grammatical function which is, in every instance that of direct object. But the association expressed in the surface structure by the genitive case is that of comparison in the deep structure.

The picture in the deep structure is made more interesting by the fact that in 5 and 6 the words referring to the spiritual elements, that are metaphorically spoken of as breastplate, shield, helmet and sword, have different semantic structures. Ἀληθεία is an abstract. Because of the proximity of ὑμῶν and the absence of any other object in the context which may be defines by the abstract, it is reasonable to deduce that ἀληθεία refers to ὑμῶν. Τῆς δικαιοσύνης (5.4) and τοῦ σωτηρίου (6.2) refer to events in which God is the agent while man is the goal, or, especially in δικαιοσύνη, the beneficiary. In 5.8 τῆς πίστεως is an event in which man is the agent. Τὴν μάχαιραν in 6.3 is an object, instrumental in an event in which τοῦ πνεύματος is the agent.

With this in mind, the successive expressions can now be rendered as follows: 5.2 and .3 “Let your truthfulness be to you like a soldier’s belt, which he tightens around his waist.” 5.4 “Put on, as you would a breastplate, the truth that God has justified you.” 5.5 and .6 “Wear, as shoes on your feet, a preparedness to proclaim the gospel which brings peace.” 5.8 “Take up, as a shield, your faith.” 6.2 “Take, as your helmet, God’s saving you.” 6.3 and .4 “Take, as a sword, the word of God which is used by the Spirit.”

Ἀναλαβόντες in 5.8 is enlarged upon by .7, indicating temporality or circumstances----“always”, or “in all circumstances”. Θυρεόν in 5.8 is enlarged upon by .9 with its enlargements in .10 and .11. Ἐν in .9 expresses a relation of instrumentality between θυρεόν and δυνήσεσθε ---- “by means of the shield you will be able to…” The complement of δυνήσεσθε is σβέσαι in .10, having as semantic (as well as grammatical) object τὰ βέλη. Τοῦ πονηροῦ refers to the source of the arrows, i.e. “the evil one” who shoots the arrows. Colon 5.11 defines τὰ βέλη as being aflame.

Colons 6.5 and .9 with their enlargements may be felt to be better separated from 6.1-.4, on account of their having no overt link with the military metaphor. It is true that participial forms are frequently used as finite verbs, so that there is no problem with an analysis which sees 6.5 and .9 as separate colons. But in the context of the consistent use of imperative forms in 1.1, 2.1, 4.1, 5.1 and 6.1, it seems that the use of participial forms does indicate subordination, so that it is more satisfactory to analyse colon 6 as in the schematic presentation. This suggests that the actions referred to in προσευχόμενοι and ἀγρυπνοῦντες form part of the necessary elements in the battle on spiritual grounds.

Once again, there are significant semantic relations underlying the syntactic structure.

Although προσευχόμενοι and προσυχῆς belong to different grammatical categories, they both refer to the same event---prayer. Δεήσις is almost synonymous, with perhaps the component of petition somewhat more emphasized than in προσευχή. The enlargement in 6.6 is therefore really a repetition, with emphasis, of προσευχόμενοι, with frequency indicated by πάσης. Ἐν in 6.7 indicates a temporal relation with παντὶ καιρῷ --- "on every occasion" (TEV). 6.8 relates ππροσευχόμενοι, in which the addressees are the agents, to another agent, the Spirit. Whether this is rendered as in TEV "as the Spirit leads", or whether the Spirit is assigned a more active role in the event of praying, cannot be decided on linguistic grounds.

Apart from the repetition of δεήσει in 6.11, two additional components in the event of prayer are introduced in 6.9 and 6.11 - ἀγρυπνοῦντες and προσκαρτερήσει. The first of these denotes alertness, and the latter perseverance. Προσκαρτερήσις is an abstract defining prayer in terms of duration. The Ephesians are thus exhorted to not only keep on praying, but also to be watchful. Colon 6.10 expresses the aim (εἰς) of keeping watch. Αὐτό refers to .5-.8---they are exhorted to keep alert so that they will be able to pray. Colon 6.11 states how they should be watchful. Ἐν expresses means: They should keep alert by praying, actually, persevering in prayer. Περί in 6.12 indicates for whom their prayers should be made ("all God's people"), as does ὑπέρ in 6.13 ("for me", i.e. Paul himself). As in Ephesians 1.17 and 3.16, ἵνα in colon 6.14 introduces the description of the content of the prayer, at least as far as it concerns Paul. God is the agent in δοθῇ. The Ephesians should pray that God will give a message (λόγος) to Paul μοι in 6.15). Ἐν in 6.16 expresses temporality and relates the event ἀνοίξει τοῦ στόματος to δοθῇ. "…..pray that God should give me a message when I open my mouth" i.e. "when I begin to speak." Γνωρίσαι is the complement of δοθῇ, and γνωρίσαι is enlarged upon by 6.22-.23. Ἐν in 6.18 expresses the accompanying state of being (or even manner). The same idea as in 6.17 and .18 is expressed in .22, but now as a separate event ----speaking boldly. Αὐτῷ in 6.23 refers again to this event, while 6.23 expresses comparison -----"as I should".

Μυστήριον in 6.17 is enlarged upon by 6.19-.21. Colon 6.19 defines the secret as being contained in the gospel, which in its turn is defined as that which Paul represents as an ambassador (6.20). (Ὑπὲρ οὗ = for the sake of which). His ambassadorship is exercised in prison, according to .21, with ἐν expressing locality.

Having said all this, we can briefly summarise the pericope as follows:

Beginning pericope 13 with τοῦ λοιποῦ as if to indicate that this is a kind of conclusion, Paul exhorts the Ephesians to allow God to strengthen them, and to take up God's armour. This is necessary, because of the strength of the adversary. After a description of the armour, Paul requests prayer for all God's people, indicating perhaps by this that not only the Ephesians are engaged in battle, but all God's people. He also requests prayer for himself, that he may preach the gospel boldly.

# PERICOPE 13

## NOTES

1. See discussion of κράτος and ἰσχύς in the section on pericope 3. Grosheide's comment may now be added, 94, "Het verschil tussen κράτος en ἰσχύς is moeilijk aan te geven…We zullen dan ook wel niet veel verder komen dan aan te nemen, dat de twee woorden elkander versterken en zo de nadrukkelijkheid, de enige mogelijkheid aangeven, zie 1:19."

## 2.14 PERICOPE 14: Ephesians 6.21-24

The final pericope contains personal information and greetings, as may be expected at the close of a letter. The structure of colon 1 is interesting. Essentially, 1.2 and 1.9-.12 express the same thought----the purpose with which Tychicus is being sent to Ephesus. It is conceivable, furthermore, that Paul could have written 1.7 and what follows it as a separate sentence altogether, as TEV renders it, "Tychicus,…..will give you all the news about me, so that you may know how I am getting on. That is why I am sending him to you---to tell you how all of us are getting on…" But, as indicated in the schematic presentation, the two parts are strung together syntactically, so that ἵνα in .10-.11 really gives the content of αὐτὸ τοῦτο (in .9) which refers to 1.2. To avoid monotony εἰδῆτε is used in 1.2 and a synonym, γνῶτε in 1.11.

Colon 1.12 is additional to what has already been said in 1.2 regarding the purpose of Tychicus' coming to Ephesus. A sence of balance with emphasis towards the end is obtained by the arrangement of 1.2 with .3 on the one hand and 1.10-.12 on the other with 1.4-.9 in the middle. The emphasis towards the end is the result of 1.12 being added.

Κατά in 1.2 expresses the relation "with reference to" between τὰ and ἐμέ. The same relation is expressed by περὶ in 1.11, between τὰ and ἡμῶν. Tychicus is defined as a beloved brother (probably beloved by Christians) and as a faithful servant. To this definition is added 1.6. Ἐν probably indicates association between διάκονος and κυριῷ. In this case the nature of the association is determined by the meaning of διάκονος, and is probably something like TEV's rendering: "in the Lord's work".

Ἔπεμψα in 1.7 is enlarged upon by .8 and .9, indicating to whom Tychicus is sent (πρὸς, .8), and for what purpose (εἰς, .9).

After the personal note in 1, 2 and 3 contain the greeting. The greeting is the same as at the beginning of the letter, only somewhat expanded. The elements χάρις and εἰρήνη are repeated, with enlargements, and in inverted order. In colon 2 Paul wishes all the brothers peace. To this is added love (2.2) and faith. Μετὰ in 2.3 expresses the relation of addition. Ἀπὸ in 2.4 indicates the source of the peace, love, and faith. Colon 2.5 and .6 indicate that God the Father and the Lord Jesus Christ are the source. In colon 3 Paul wishes graces for all those who love the Lord Jesus Christ. A temporal enlargement is added in 3.4, "forever."

# 3. RELATIONSHIPS BETWEEN PERICOPES AND THE OVERALL STRUCTURE OF EPHESIANS

Although Paul arranged his material in such a way that it is possible to distinguish 'chunks' which are called pericopes, the whole letter to the Ephesians is coherent. After having discussed the boundaries of each pericope in the relevant chapters, I now wish to point out the ways in which the pericopes are joined together to form the cohesive whole known as the Letter to the Ephesians. It will be seen that, apart from discourse markers and other devices which indicate transitions between pericopes, there is an overlapping between pericopes which serves to bind the discourse together. This is on a larger scale similar to the phenomenon of association in Paul's style, which was pointed out e.g. in the chapter on pericope 2. There seems to be association even across pericope boundaries, so that there are common factors, lexical or semantic in adjoining pericopes. What I mean by this should become clearer in the discussion which follows.

In many commentaries, Eph 1.1 and 2 is so absolutely severed from the body of the letter that it is regarded as totally separate. Yet pericope 2 commences with the same words as pericope 1 contains. Compare the following.

1, 2.4-.7 θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ

2, 1.1 ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ Χριστοῦ

Pericope 3 is linked to pericope 2 by διὰ τοῦτο, suggesting that what was said in 2 is the reason for what it about to be said in 3. But in addition to this overt link it does not seem to be a coincidence that 3, 1.6 and .7 is a transformation of 2, 4.7 and .8 (the former ἐν ᾧ καὶ πιστεύσαντες with ὑμεῖς understood, the latter τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίου Ἰησοῦ).

This correlation is emphasized by the occurrence of ἀκούσας in 2, 4.5 and again in 3, 1.5. In the case of πιστευεῖν the experiencers as well as the goals are identical in the two occurrences. In the case of ἐκούσας of course, they differ, the agent in pericope 2 being the Ephesians, while Paul is the agent in pericope 3. Yet the mere fact that the same word is used in close proximity with, and in relation to ἀκουεῖν in both pericopes serves as link between the two pericopes.

As was pointed out in the chapter on pericope 4, καὶ in 4, 1.1 does not link pericope 4 to pericope 3 syntactically but is a discourse marker introducing new information. As such it is a stylistic device. An obvious link between the two pericopes is, however, established by the repetition of the verbs used in 3, 1.27 and .29, in 4, 5.1 and 6.1. In pericope 4 the prefix συν- is added, so that they compare as follows.

3, 1.27 ἐγείρας; 4, 5.1 συνήγειρεν

3, 1.29 καθίσας; 4, 6.1 συνεκάθισεν

In 4, 6.2 Paul repeats verbatim 3, 1.31 ἐν τοῖς ἐπουρανίοις, further underlining the association. There is also a connection between 3, 1.39 (ἐν τῷ μέλλοντι with αἰῶνι understood) and 4, 6.5 (ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις).

Διὸ in pericope 5, colon 1.1, establishes a causal relationship between pericopes 4 and 5. Pericope 5 is the conclusion drawn after the reasoning in pericope 4. It is striking that in both pericopes, a contrast is clearly drawn between the condition of the heathen before and after they are saved. In 4 συνεζωποίσεν sums this up very well. They have been changed from ὄντας νεκρούς (4, 1.2) through συνήγειρεν (5.1) and συνεκάθισεν (6.1). In 5 ποτέ (1.2) and νῦνι (2.2) are the chief indicators of the change. It will be seen later in this chapter that much of what Ephesians contains hinges upon this type of contrast, but it does seem to be especially distinct in pericope 4 and 5, so that they are felt to be closely related by virtue of this similarity.

Τούτου χάριν in pericope 6, 1.1 serves as a link with pericope 5, once more indicating causality. In pericope 6, Paul writes about his own ministry in this wonderful change that God has wrought in the lives of people. Colon 3.18-.23 of pericope 6 contains in essence what pericope 5 is all about. It seems as if there is once more a semantic as well as a lexical link between the two pericopes. After the frequent references to what pertains to the household in pericope 5 (οἰκεῖοι τοῦ θεοῦ in 5, 7.1; οἰκοδομηθέντε in 5, 7.4; ἀκρογωνιαίου in 4, 7.8; πάσα οἰκοδομή in 5, 7.11; νάον ἅγιον in 5,7.12; συνοικοδοεῖσθε in 5,7.15 and κατοικητήριον in 5, 7.16), οἰκονομίαν in 6, 2.1 seems too pointed to be a coincidence. The semantic link exists, of course in the reference to what pertains to a house or household, the lexical link in the occurrence of οἰκ-.

Pericopes 6 and 7 are closely associated not syntactically, but by the repetition of τούτου χάριν in 7, 1.1, apparently indicating the resumption of the anacoluthon in 6, 1.1.

Commentators generally agree that Eph 3.21 is the end of the first section which is characterized by statements of a doctrinal nature, in contrast with the second half which is ethical. Ἀμήν in pericope 7, 3.1 marks the end of the first half. It seems significant that there is no apparent lexical link between pericope 7 and 8 of the kind pointed out above in other pericopes. Οὖν in 8, 1 is another discourse marker (like καὶ in 4, 1.1), not necessarily indicating by itself anything about the relationship between what precedes and what follows it.

There are closer links between pericope 8 and 9. Παρακαλῶ οὖν ὑμᾶς (8, 1.1) is similar to τοῦτο οὖν λέγω καὶ μαρτύρομαι (9, 1.1) as is ἀξίως περιπατῆσαι (8, 1.3) and μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ (9, 1.2 and .3).

Διὸ in 10, 1.1 introduces the conclusion drawn after colons 5-7 of pericope 9. Pericope 10 is structures in pairs of colons in which the contrast between the old life and the new is described. This binary structure of pericope 10 reflects the contrast in pericope 9, between colon 1 on the one hand and colons 5-7 on the other. Although now obvious lexical similarities exist between

pericopes 10 and 11, there is a semantic relationship between 10, 27.6 (κληρονομίαν ἐν τῇ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ) and 11, 2.1 (συμμέτοχα αὐτῶν). It is an exclusive relationship which implies that membership in the one precludes membership in the other. This serves as a bond in the discourse between the two pericopes.

The way in which pericopes 11 and 12 are joined by means of ὑποτασσόμενοι has already been discussed in the relevant chapters and will therefore merely be noted here.

The link between 12 and 13 is in the identical reference to the Lord in 12, 22.5 and .6 and 3, 1.1-.3.

Finally, Paul seems to anticipate the personal nature of pericope 14, colon 1, in 13, 6.14, where he asks that intercession should be made for him personally.

Apart from the links between pericopes formally indicated as discussed above, there are other relationships which have to be taken into account. Pericope 2 contains an exhaustive description of the blessings which God has bestowed upon mankind in making it possible for them to be saved. Houlden, 265, says about pericope 2: "In setting out so comprehensively the Christian gospel of salvation, this passage acts as a basis for the rest of Ephesians, which goes on to develop its ideas." Sampley, 37, represents the structure of Ephesians diagrammatically to indicate a narrowing focus from the beginning ("God's cosmic plan") to the end (God's pan for the individual).

| God's cosmic plan | the church | the household | individuals |
|---|---|---|---|
| Chapter 1 & 2 | Chapter 3, 4, first half of 5 | Chapter 5, 6.9 | Chapter 6.10-20 |

By this representation he indicates that Eph 1.3-14 states the basic message of the letter, which is then applied constantly throughout the rest of the text. Bouwman, 19, says: "Het leerstellige gedeelte is volledig ingebed in het openingsgebed dat eindigt met de doxologie, 3, 21."

What can be stated confidently is that pericope 2 is in its entirety a statement of the blessings God gives. Pericopes 3 and 7 are prayers in which Paul expresses his desire that the Ephesians may fully understand what God has given them. Pericopes 4 and 5 describe how God brought the gentiles into association with himself through Jesus Christ. Therefore, 4 and 5 explain how all the blessings of God became available to the gentiles. Pericope 6 is about Paul's own ministry as a part of the salvation of the heathen because of what God has done through Jesus Christ. Relationships between these pericopes are indicated in the schematic presentation later in this chapter.

The second half of Ephesians commences with Eph 4.1 (pericope 8) and is a practical application of what was stated in the first three chapters (pericopes 2-7). In this section, Eph 4.4-16 is similar in style to the doctrinal section. Yet it is part of the practical application, being, as it were, a parenthetical theological treatment of the relation one-to-many in the church, to provide the grounds for the exhortation in pericope 8, 1.8 σπουδάζοντες τηρεῖν τὴν ἑνότητα (Eph 4.3). Pericopes 9-13 all contain practical applications of the foregoing doctrinal reasoning.

Pericopes 1 and 14 are the opening and closing sections of the letter, containing salutations and greetings.

Characteristic in the letter is the presentation of the material in the form of contrasts. Pericope 4 compares the old life and the new to the difference between death and life. Pericope 5 hinges upon the contrast between death and life. Pericope 5 hinges upon the contrast "before" (ποτε) and "now" (νῦνι), as Bouwman, 64, also points out. Although not in the broad perspective of salvation, pericope 6 contains a contrast between revelation before and now (3.10 and .11 οὐκ γνωρίσθε ἑτέραις γενέαις, and 3.13 and .14 ὡς ἀπεκαλύφθε νῦν). In pericope 8 the contrast between εἷς and πάντες is skillfully employed to bring across the same message that there must be unity in the church in spite of diversity. In pericope 9 the contrast is between παλαιὸς ἄνθρωπος and καινὸς ἄνθρωπος. In pericope 11, σκότος and φῶς are contrasted. Pericope 13 rests in its entirety upon the antithesis between God and his people on the one hand and Satan and the powers submitted to him on the other.

I would like to suggest that the division into two sections (chapters 1-3 and 4-6) correlates with the characteristic of contrastive presentation in the entire letter.

Another aspect of structure that is worthy of notice is the frequent use of chiasm and parallelism. Chiasm appears e.g. in pericope 2, 2.4-.7; pericope 3, 2.1-.2 and 3.2; pericope 5, 1.10, .11 and 7.6, .7; pericope 5, 2.1 and .4 and 4.3 and .4; pericope 7, 1.27 and .28; pericope 8, 13.1-.5 and .9 and .10; pericope 12, 1.1 and 4.1; 14.1 and 15.1; 1.1, .3, .4, 2.1, 3.2, 3.1 (where parallelism also appears), 1.4 and 2.1.[1] Parallelism is used successfully in e.g. pericope 4, 3; 4, 1 and 11; 5, 3.1, .3, .9, .14.

As regards the theme of Ephesians, numbers of writers have formulated it in as many ways.[2] The best way to arrive at a conclusion with regard to the theme may be to briefly consider in succession the themes of all the pericopes.

1. Opening and salutation.
2. "All spiritual blessings." A full description of what salvation entails and how God made it available to mankind.
3. Prayer that the readers should comprehend fully what God has given them in Christ, ending in a doxology in which Christ is portrayed as elevated above all else. The church is his body, his fullness.

4. "By grace you have been saved." The condition of those who are saved is like that of someone who was dead, but then made alive. This came about by God, through Jesus Christ.
5. God brought the heathen, who were far from him, near, by breaking down the wall which divided them from him, i.e. the law.
6. Paul's ministry, by the grace of God, in the mystery of how God saved the heathen through Christ.
7. Prayer that the Ephesians should comprehend the love of Christ, ending in a doxology in which God is glorified as having power to do far beyond man's comprehension.
8. In the unity between believers, there is a ministry for each one. This has been given to each of them by Christ who was raised above everything else. He is the head of the church.
9. The old life and the new.
10. Practical Christian living.
11. Light and darkness.
12. Human relationships among Christians, in marriage, the family, and between masters and servants.
13. The armour of God, necessary in the struggle with the powers of darkness.
14. Final greetings.

From this it seems that the theme of Ephesians is salvation, especially in the case of the gentiles, and how they should live now that they are saved. The interrelationships of the pericopes can be presented schematically as on p 145:

Because of the very nature of salvation as an act of God towards man, one would expect God and Christ to be prominent in the letter to the Ephesians. An examination of the text will reveal that this is indeed so in the first half of the letter. The second half, with its exhortations as to the practicalities of everyday Christian living, focuses on believers.

In pericopes 1 to 7 then, God is prominent as agent and experiencer, and Christ as mediator. Pericope 1 already lays the basis for this with its references to God (1.3, 2.4) and Christ (1.2, .8, 2.7). As was pointed out in the chapter in pericope 1, and they remain the two other prominent entities throughout the letter. Pericope 2 establishes God's prominence immediately in colon 1.1, as in 1.2, .6, .12, .18. Christ is just as clearly portrayed as mediator, in 1.5, .7, .14, .19, 2.2, .4, .19, 3.1, 3.2, 4.2, 4.8. Often, but not always, the formula ἐν Χριστῷ indicates Christ as mediator. Sometimes it indicates association, best rendered as "in union with Christ."[3] In pericope 3, God is once more prominent, as the addressees of Paul's prayer, from whom reaction is expected, cf. 1.10. Christ is given growing prominence in pericope 3, where He is portrayed as having been elevated by God, first being raised from the dead, and finally raised to a position of highest authority. By association with Christ, the church is also prominently displayed, 3.5-.7. God is once more given prominence in pericope 4, by the key colon 3.1 ὁ δὲ θεὸς συνεζωοποίωσεν. Parallel with the ascendancy of Christ in pericope 3, the Ephesians (ὑμεῖς) gain prominence in pericope 4, as they are said to be elevated in union with Christ (5.1, 6.1). In pericope 5 Christ seems to be more prominent again. As was shown in the chapter on pericope 5, the words τὸν

νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας are the focal point, and in this colon, Christ is the agent. The other entity in focus is the heathen who have been saved --- cf. ὑμεῖς τὰ ἔθνη in 1.2, ὑμεῖς in 2.1, ὑμῖν in 4.2, ὑμεῖς understood in 6.1, 7.1 and ὑμεῖς in 7.15.

Paul is prominent in pericope 6 (ἐγώ, 1.1; μοι 2.2; μοι 3.1; ἐμοι 4.1; μου 5.3). In talking about his own ministry, Paul emphasizes the μυσήριον of God and elaborates upon it.

Pericope 7 places all persons named thus far in perspective: God the Father (τὸν πατέρα, 1.1), the Holy Spirit (τοῦ πνεύματος αὐτοῦ, 1.8); Christ (τὸν Χριστὸν, 1.10), Paul, (κάμπτω τὰ γόνατά μου, 1.1), the Ephesians (ὑμῖν, 1.5). The Ephesians are prominent. They are the recipients of what God is to give in 1.5 and experiencers of κραταιωθῆναι (1.7), κατοικῆσαι τὸν Χριστόν (1.10), πίστεως (1.11), ἐρριζωμένοι (1.13), τεθεμελιωμένοι (1.14), ἐξισχύσητε (1.16), καταλαβέσθαι (1.17), γνῶναι (1.23) and πληρωθῆτε (1.26). As stated above, from pericope 8 onwards, the readers are in focus. In pericope 14, however, the four entities named in pericope 1 are named again: The Ephesians (1.2), Paul (1.2), God and Christ (2.5 and .6). Apart from being the close of the letter and therefore to a large extent formal, pericope 14 rounds off the discourse by returning to the same perspectives as at the beginning.

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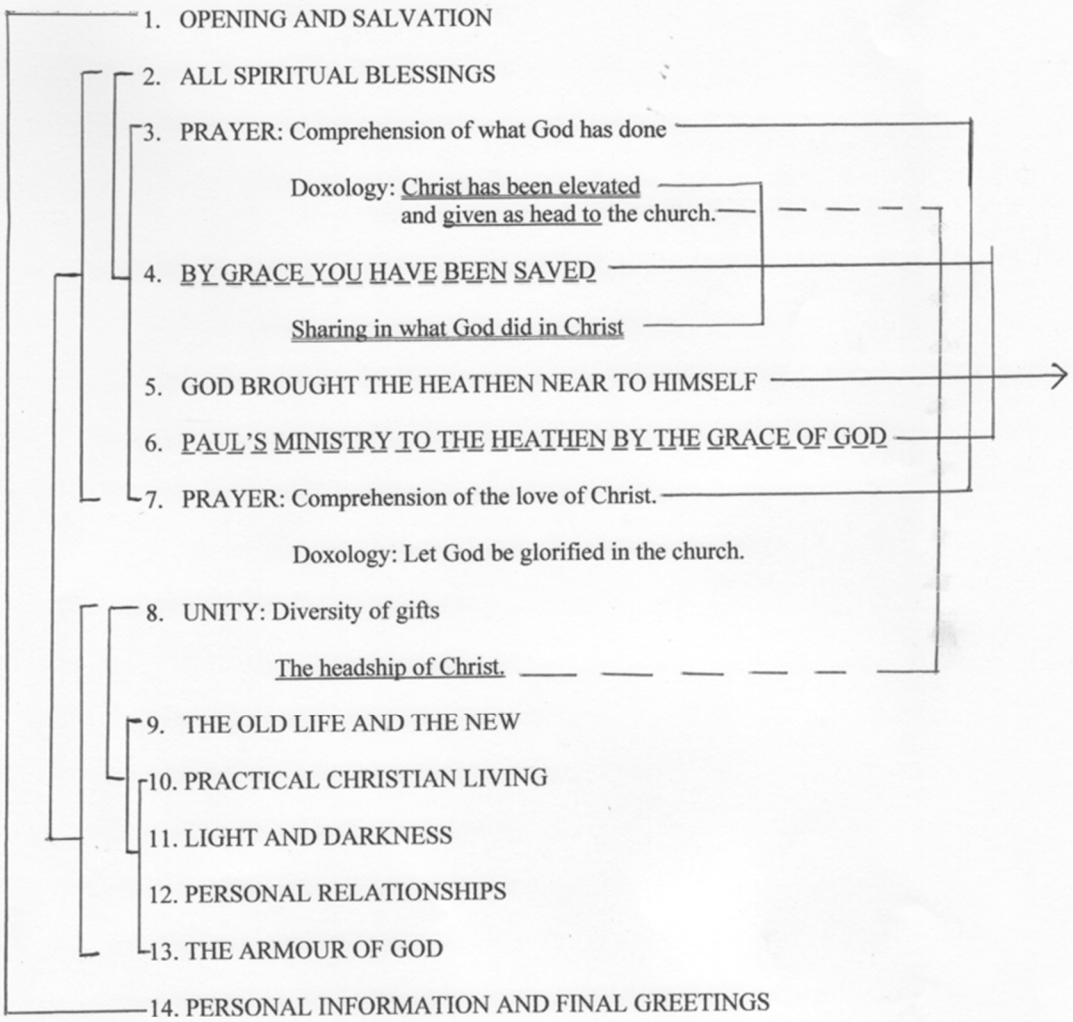
The structure of Ephesians can be represented diagrammatically as follows:




Roberts, 1982, Introduction 8 and 9, has an exhaustive tabulation of Ephesians. Although his pericope division differs from the division suggested in this dissertation, there is similarity with regard to main themes and their interrelatedness.

RELATIONSHIPS BETWEEN PERICOPES AND THE OVERALL STRUCTURE OF EPHESIANS

FOOTNOTES

1. Angelico Di Marco finds evidence of chiasm in the broad structure of the letter. His comments are based entirely on content, and are precarious in the sense that what he feels are themes may not be recognized as such by others.
2. E.G. Chadwick, 980, "The theme is the Church, one holy, catholic, and apostolic, divinely planned and founded for the redemption of humanity in Christ in virtue of his reconciling work." Hendriksen, 102, "God's (or Christ's) great love for his people, and the love they owe Him and one another in return….There is not a single chapter in which this theme is not stressed." Lloyd-Jones, 1978: 12, "The theme of the Epistle, first and foremost, is God." Although all three these are themes appearing in the letter, I think Bouwman, 24, is nearer the truth when he says that the main theme is "het heilsplan van God", and adds that the core of the letter is "de verzoening van joden en heidenen in Christus."
3. The expression ἐν Χριστῷ is a favourite with commentators. Cf. however, also Kourie and Allan for articles.

# 4. SUMMARY

A discourse analysis was done on the Greek text of Paul's letter to the Ephesians, as published by Nestle-Aland (26th edition) and the United Bible Societies (3rd edition). The discourse was analyzed into colons on syntactic grounds. Colons are regarded as consisting of a matrix (comprising a noun phrase and a verb phrase) with enlargements.

Syntactic as well as thematic considerations determined the division of the letter into fourteen pericopes or paragraphs. The results of the colon and pericope divisions were recorded schematically.

A detailed description of semantic relations was then undertaken. Relations between words, relations between colons, and finally relations between pericopes were considered from a semantic viewpoint. The purpose was to determine what the deep structure is in the letter to the Ephesians, as distinguished from the surface structure as it is apparent in the syntactic structure.

In this way the semantic structure of words, colons and pericopes was described. Considering the theme of all the pericopes, a structure for the whole of Ephesians was suggested and tabulated. It was postulated that the theme of the letter is salvation, and specifically how God made salvation available to the heathen. This theme is stated in the first half of the letter (Eph 1-3), and in the second half the practical implications are described in the form of exhortations as to how everyday Christian living should be conducted. Pericope 4 (Eph 2.1-10) seems to be the focal point in the statement of the theme. Its centrality is indicated by the overall structure of Eph 1-3. The opening and closing pericopes of the letter are the frame in which the two major portions are enclosed.

The dissertation represents a practical application of an approach to semantic relations in discourse analysis developed primarily by J.P. Louw and E.A. Nida. Because it is a practical application, there is no discussion of the method itself. Other approaches were also considered, and the discerning reader may discover traces of these in the dissertation.

Although the work is linguistic in nature, theological works on Ephesians were also studied in an attempt to place the linguistic commentary in perspective theologically.

# 5. SUMMARY IN AFRIKAANS

Onderliggend aan die proefskrif is ‘n redevoeringsanalise van die Griekse teks van Efesiërs. Die teks wat gebruik is, is die van Nestle-Aland (26e uitgawe) en die Verenigde Bybelgenootskappe (3e uitgawe).

Die brief is op grond van sintaktiese oorwegings in kola verdeel. Die uitgangspunt is dat ‘n kolon bestaan uit ‘n naamwoordstuk (NP) en ‘n werkwoordstuk (VP), waarop uitbreidings mag voorkom was sintakties verbind is. Sintaktiese sowel as tematiese oorwegings het bepaal hoe die brief in perikope of paragrawe verdeel is. Daar is gevind dat daar veertien perikope in Efesiërs is. Die kolon-en perikoopverdelings is skematies voorgestel.

Daarna is ‘n gedetailleerd beskrywing van semantiese relasies aangepak. Relasies tussen woorde, tussen kola, en tussen perikope is oorweeg en beskryf vanuit ‘n semantiese oogpunt. Op hierdie wyse is die dieptestruktuur van die brief aan die Efesiërs blootgelê, in teenstelling met die oppervlaktestruktuur, soos dit in die sintaktiese struktuur duidelik is.

Die semantiese struktuur van woorde, kola, en perikope is beskryf. Met inagmening van die temas van al die perikope is ‘n struktuur van die hele Efesiërs voorgestel en in table-vorm aangebied. Dit het geblyk dat die tema van Efesiërs saligheid is, en dan spesifiek hoe God die saligheid binne bereik van die heidene gebring het. Die tema word in die eerste helfte van die brief (Ef 1-3) gestel. Ef 4-6 bevat bevele in verband met die praktyk van die alledaagse Christelike lewe, as uitvloeisel van die ontvangs van die saligheid waarvan Ef 1-3 praat. Perikoop 4 (Ef 2.1-10) is die fokuspunt van die stelling van die tema. Dié feit word aangedui deur die makrostruktuur van Ef. 1-3. Die eerste en laaste parikoop omraam die twee groot gedeeltes van Efesiërs, as opening en slot.

Die proefskrif is die resultaat van die praktiese toepassing van ‘n bepaalde benadering ten opsigte van semantiese relasies in redevoeringsanalise. Hierdie benadering is veral ontwikkel deur J.P. Louw en E.A. Nida. Die metode self is nie bespreek nie, omdat die doel van die proefskrif die praktiese toepassing van ‘n metode was en nie ‘n teoretiese evaluering daarvan nie. Ander benaderings as die spesifieke een is ook oorweeg en die ingeligte leser sal moontlik tekens daarvan in die proefskrif vind.

Alhoewel die werk uit ‘n taalkundige oogpunt gedoen is, is teologiese werke ook in ag geneem, in ‘n poging om die taalkundige kommentaar in perspektief te plaas.

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PERICOPE 1

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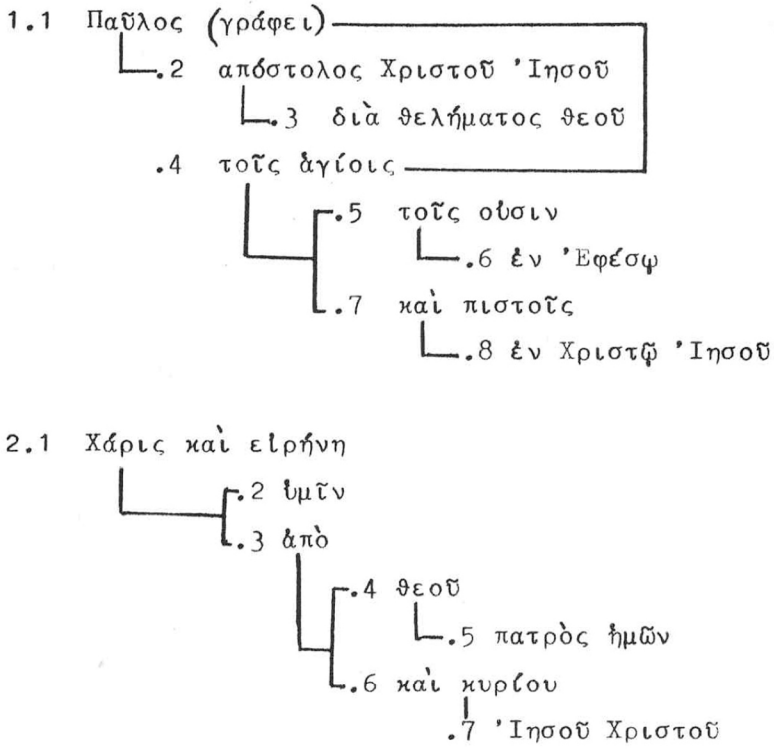
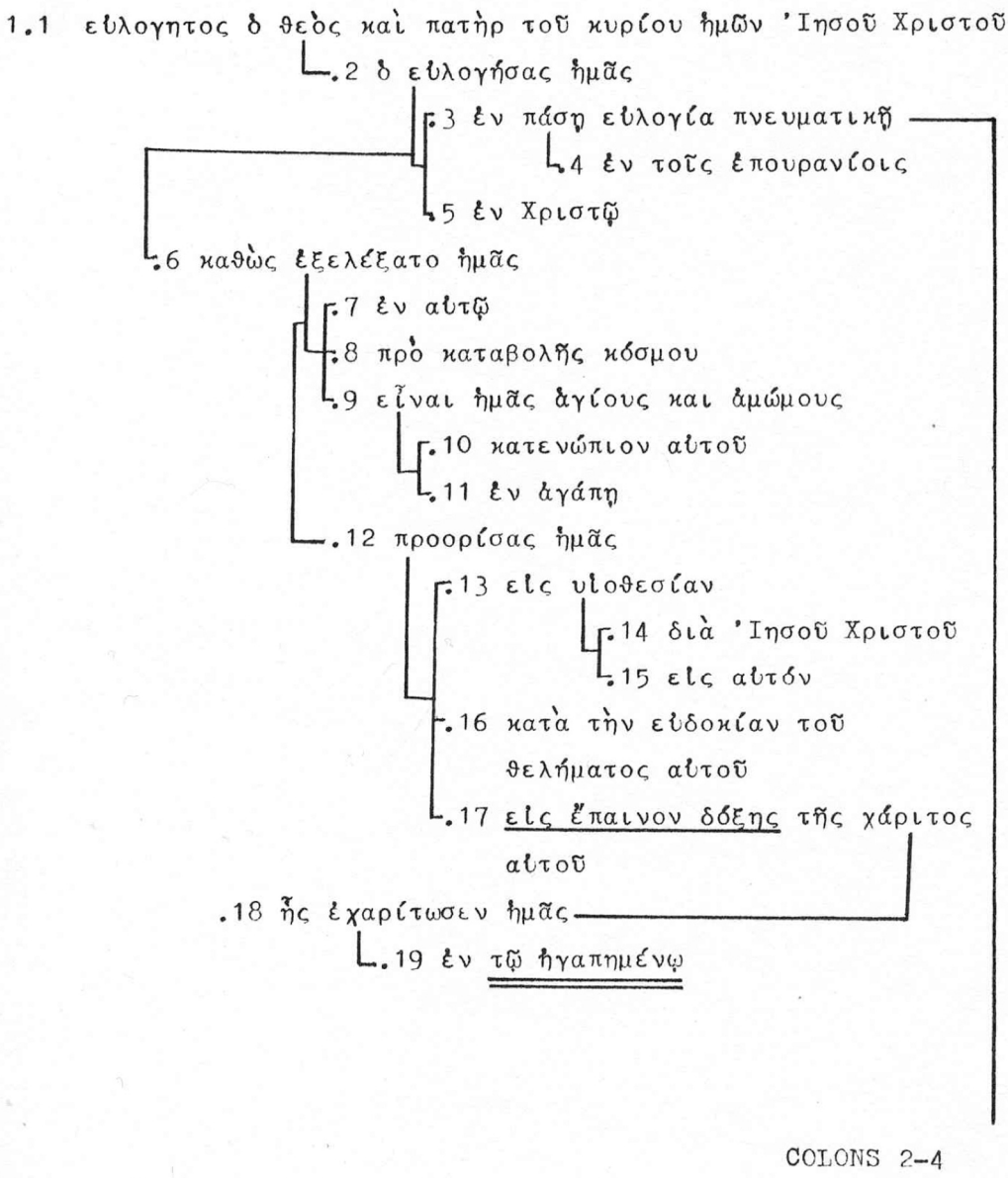


PERICOPE 2

EPHESIANS 1.3-14




COLONS 2-4

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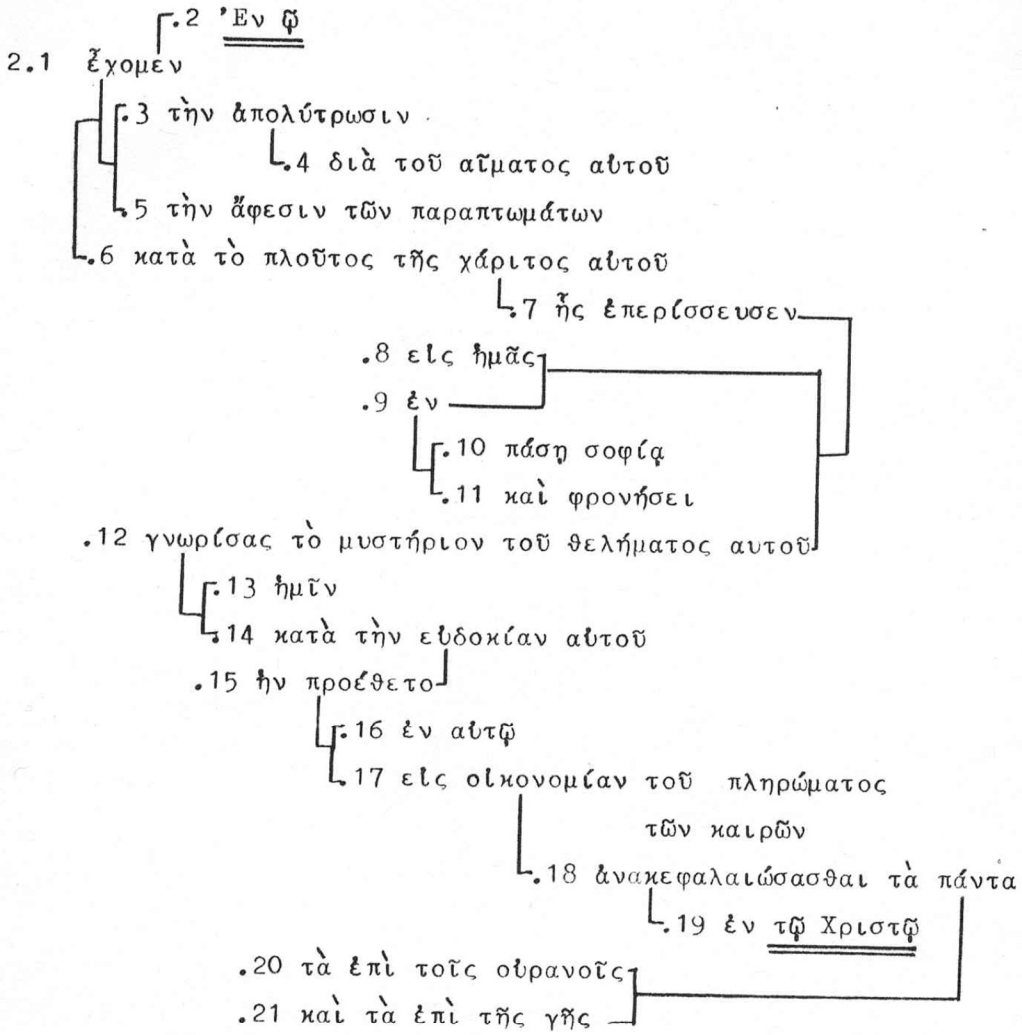

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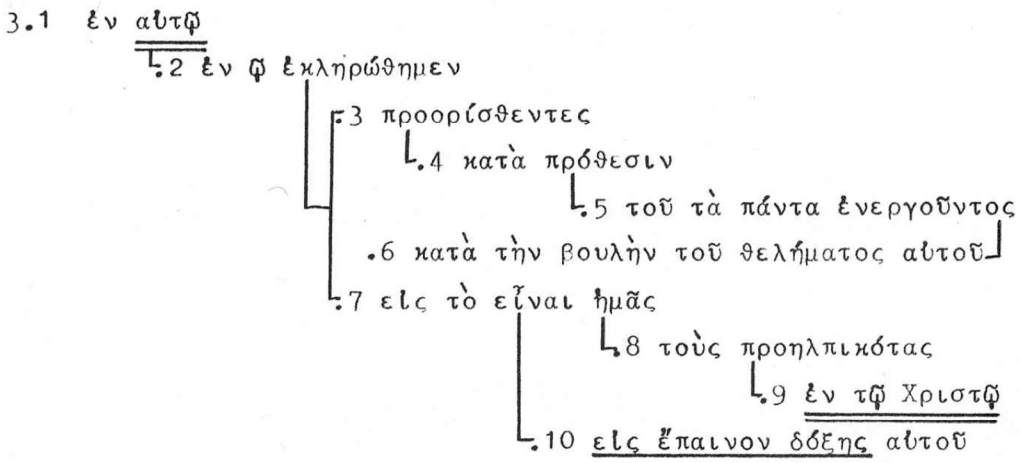
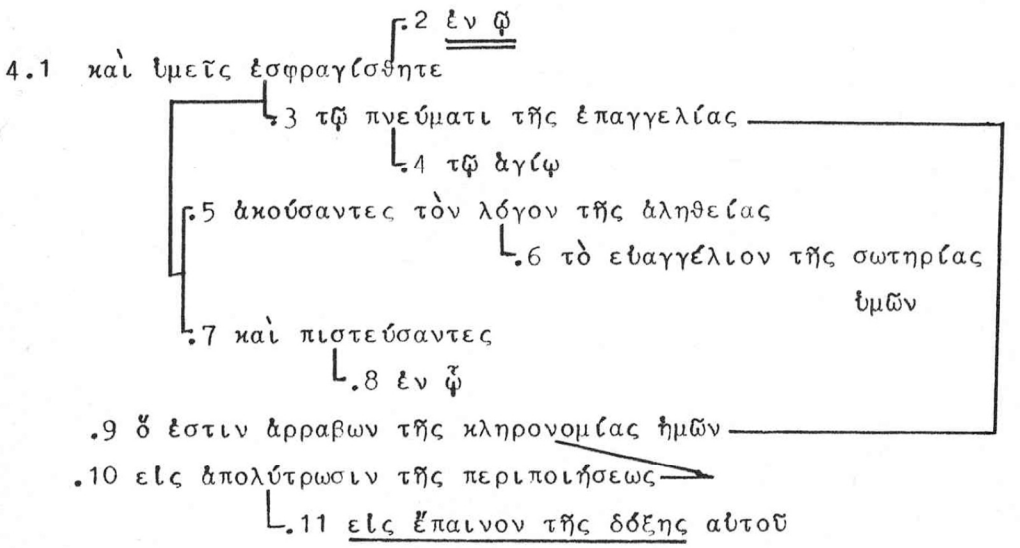
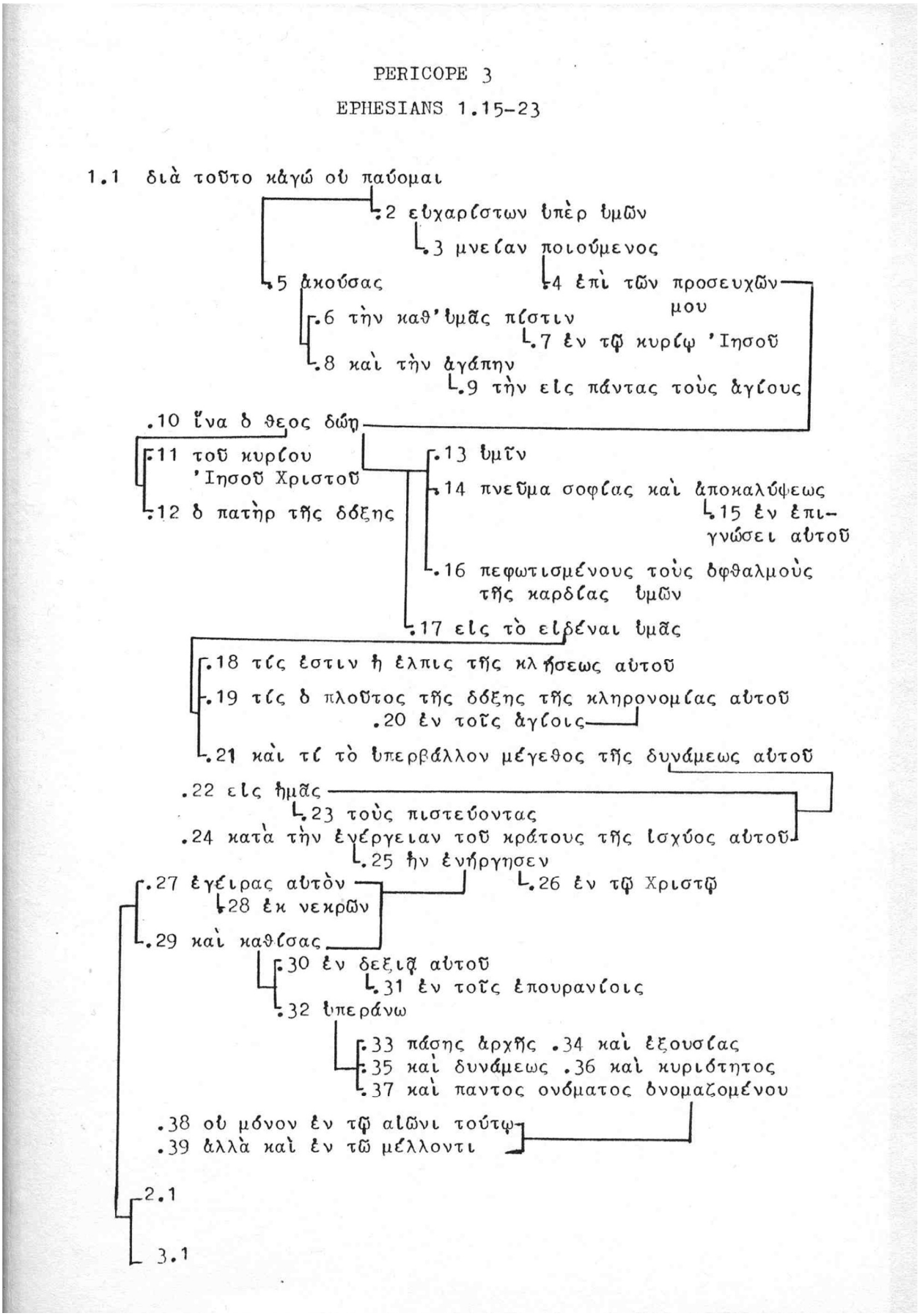


PERICOPE 3

EPHESIANS 1.15-23



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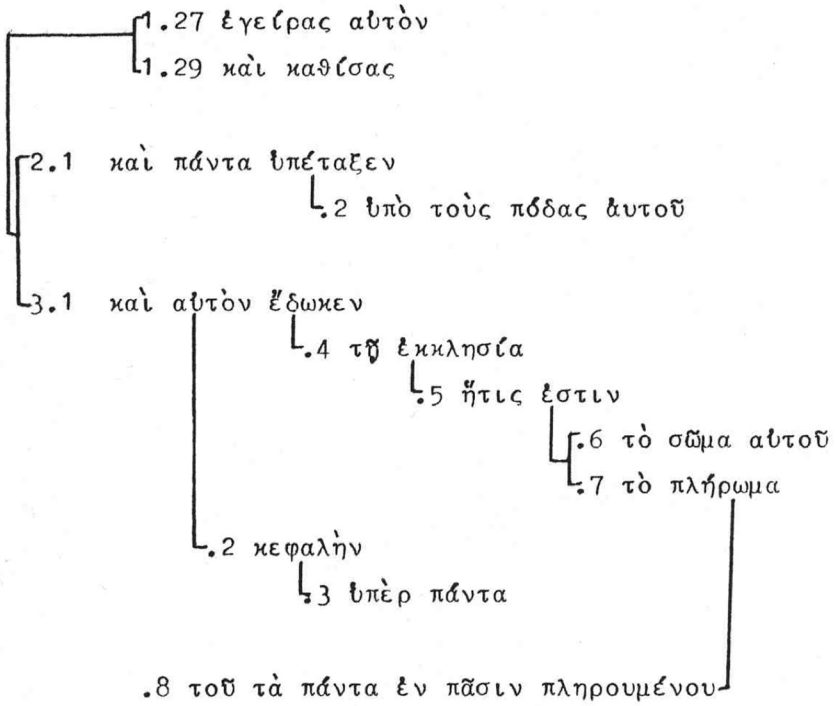
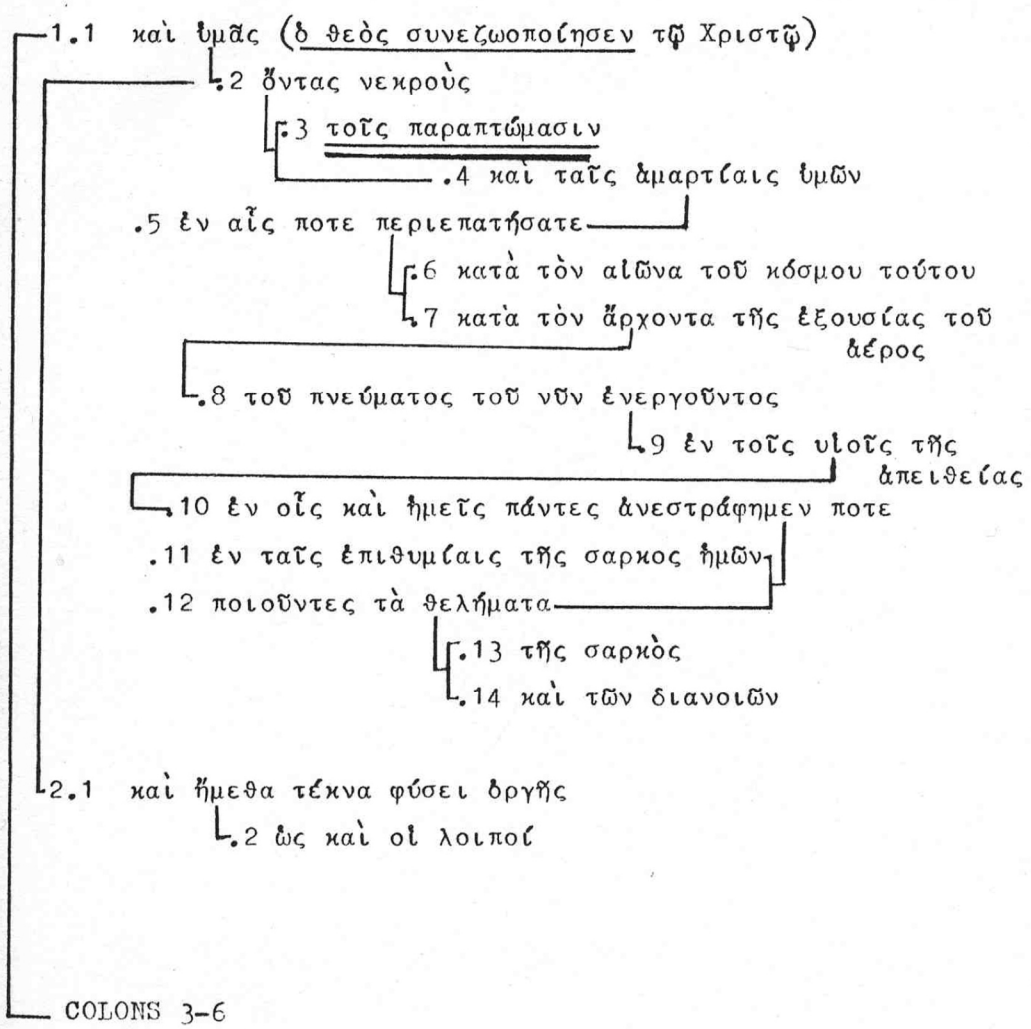


PERICOPE 4

EPHESIANS 2.1-10



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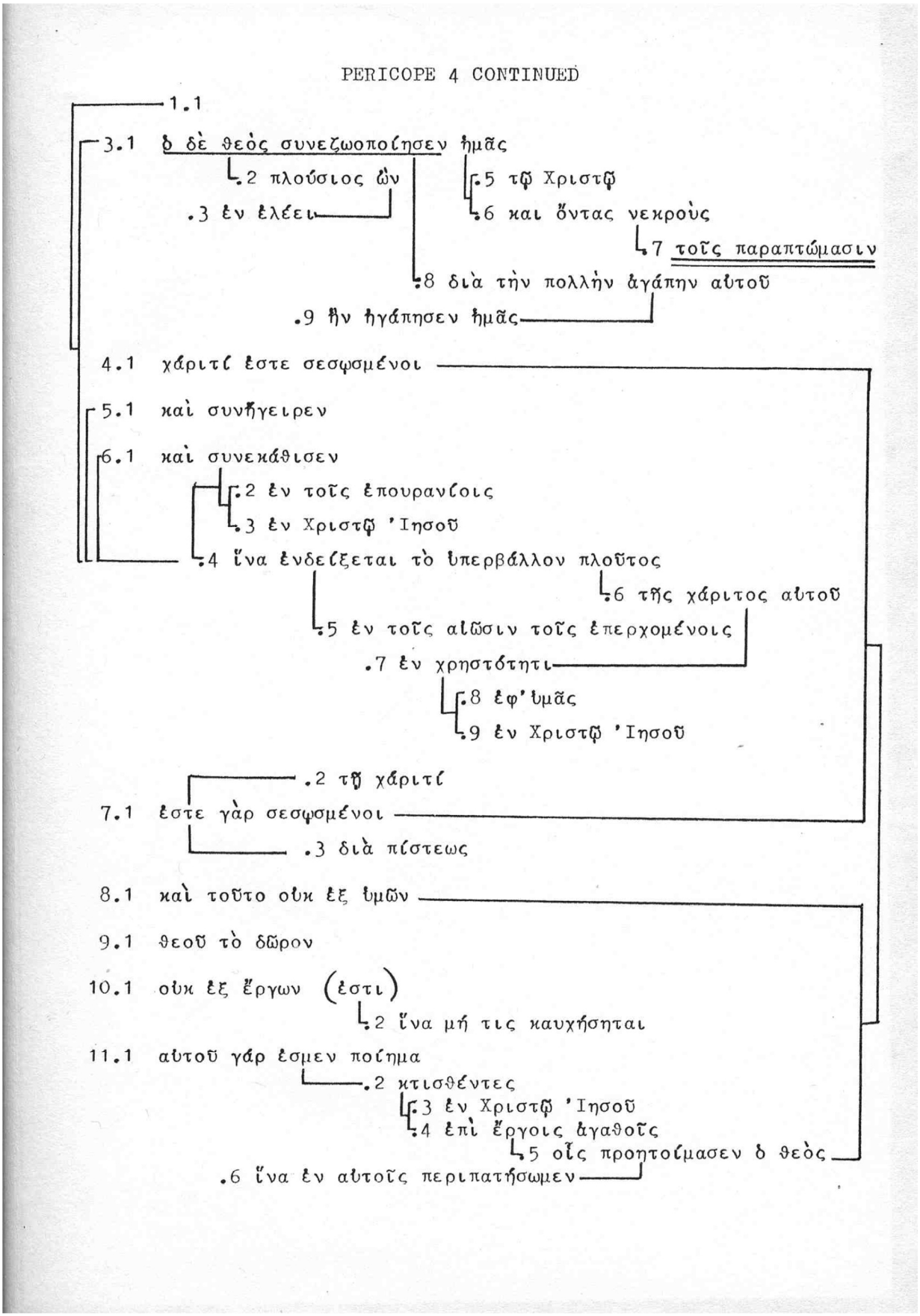
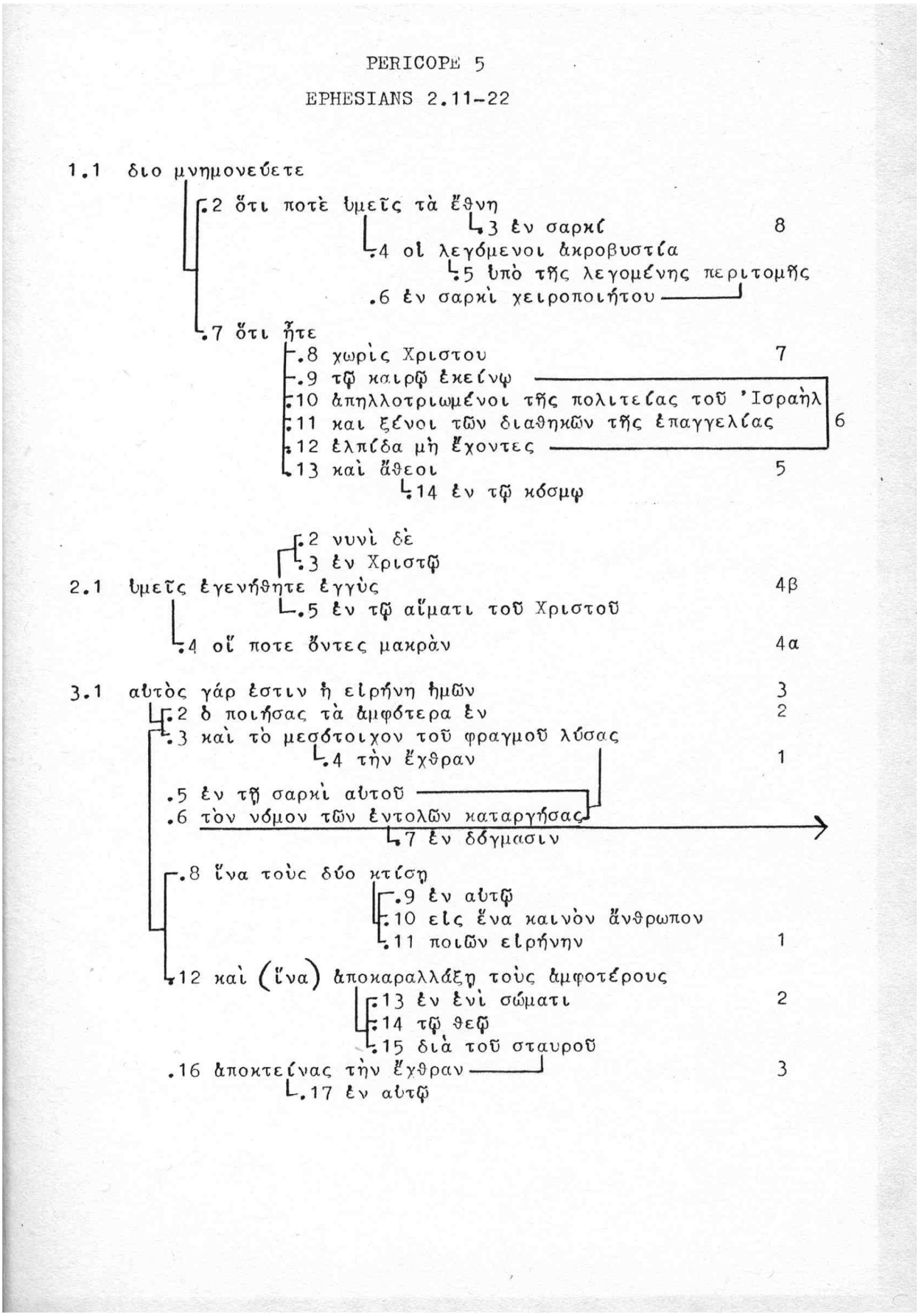


PERICOPE 5

EPHESIANS 2.11-22



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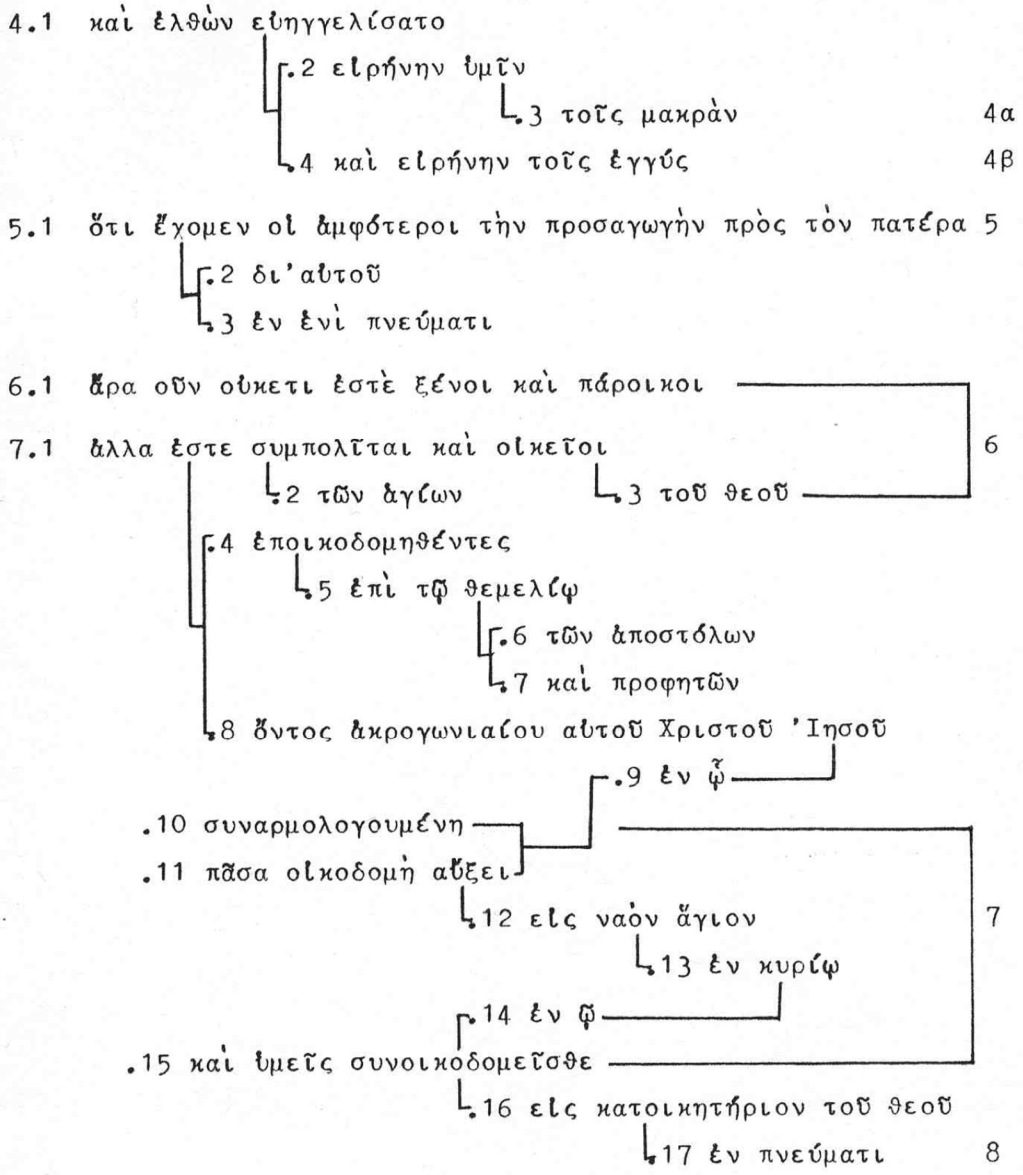
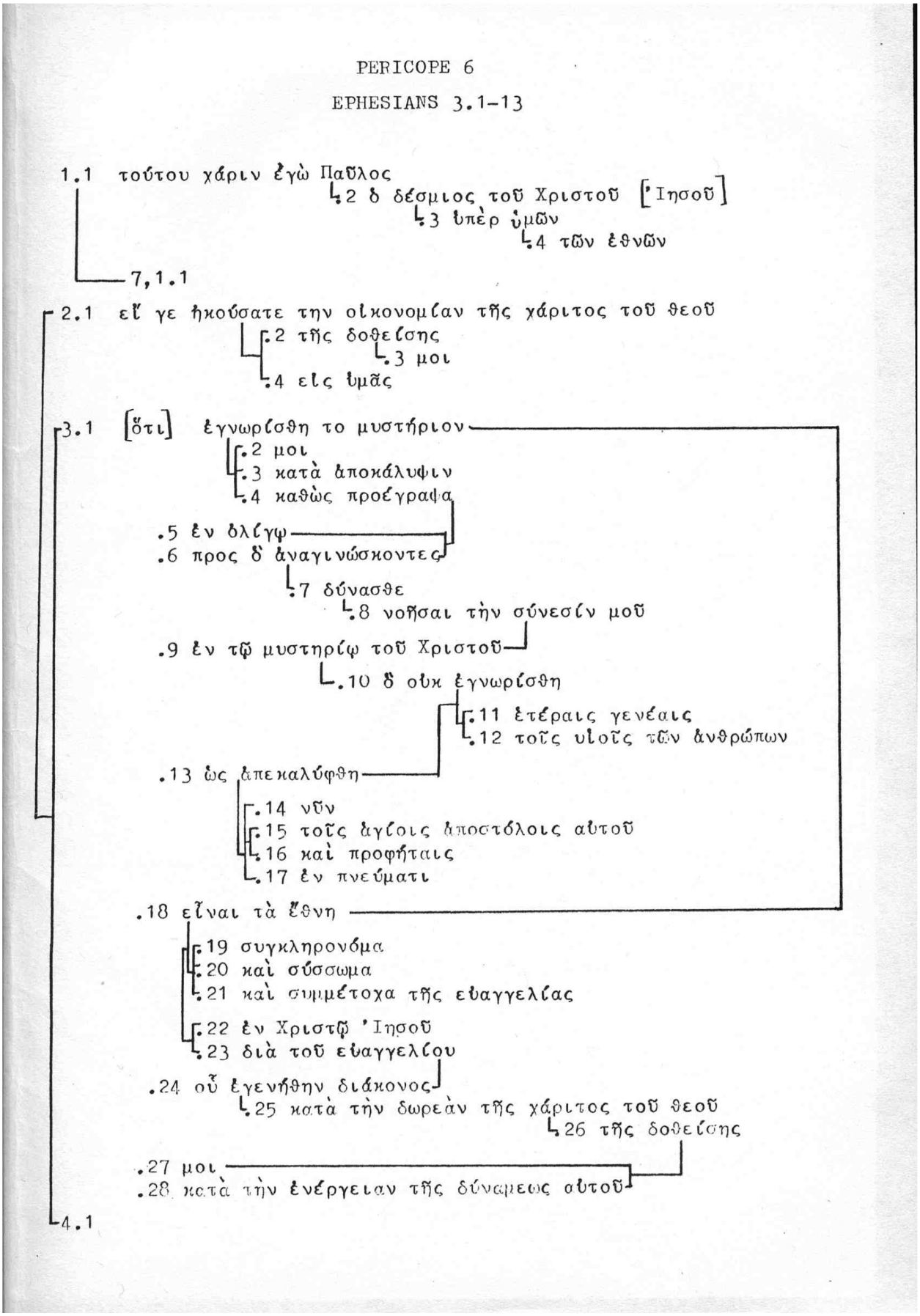


PERICOPE 6

EPHESIANS 3.1-13



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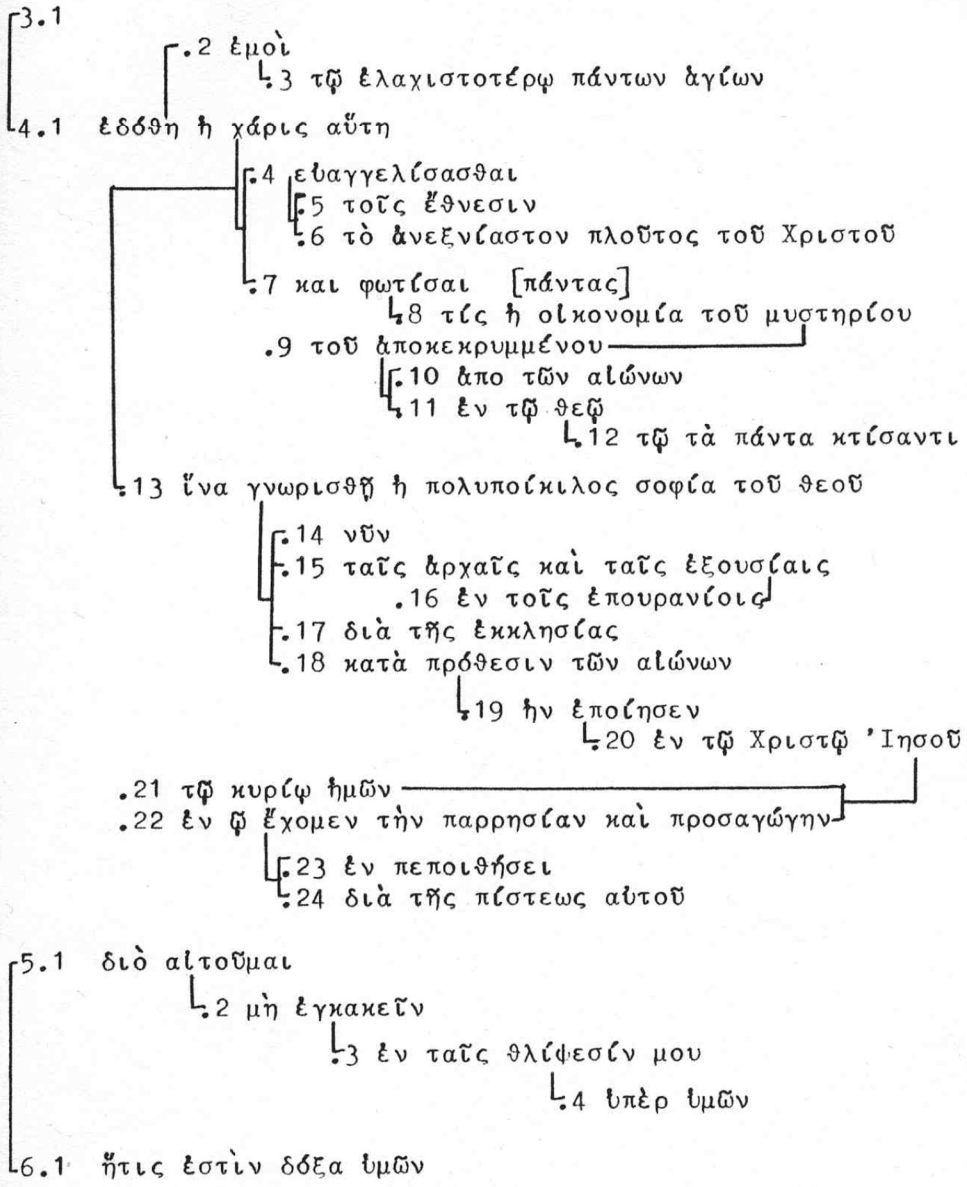
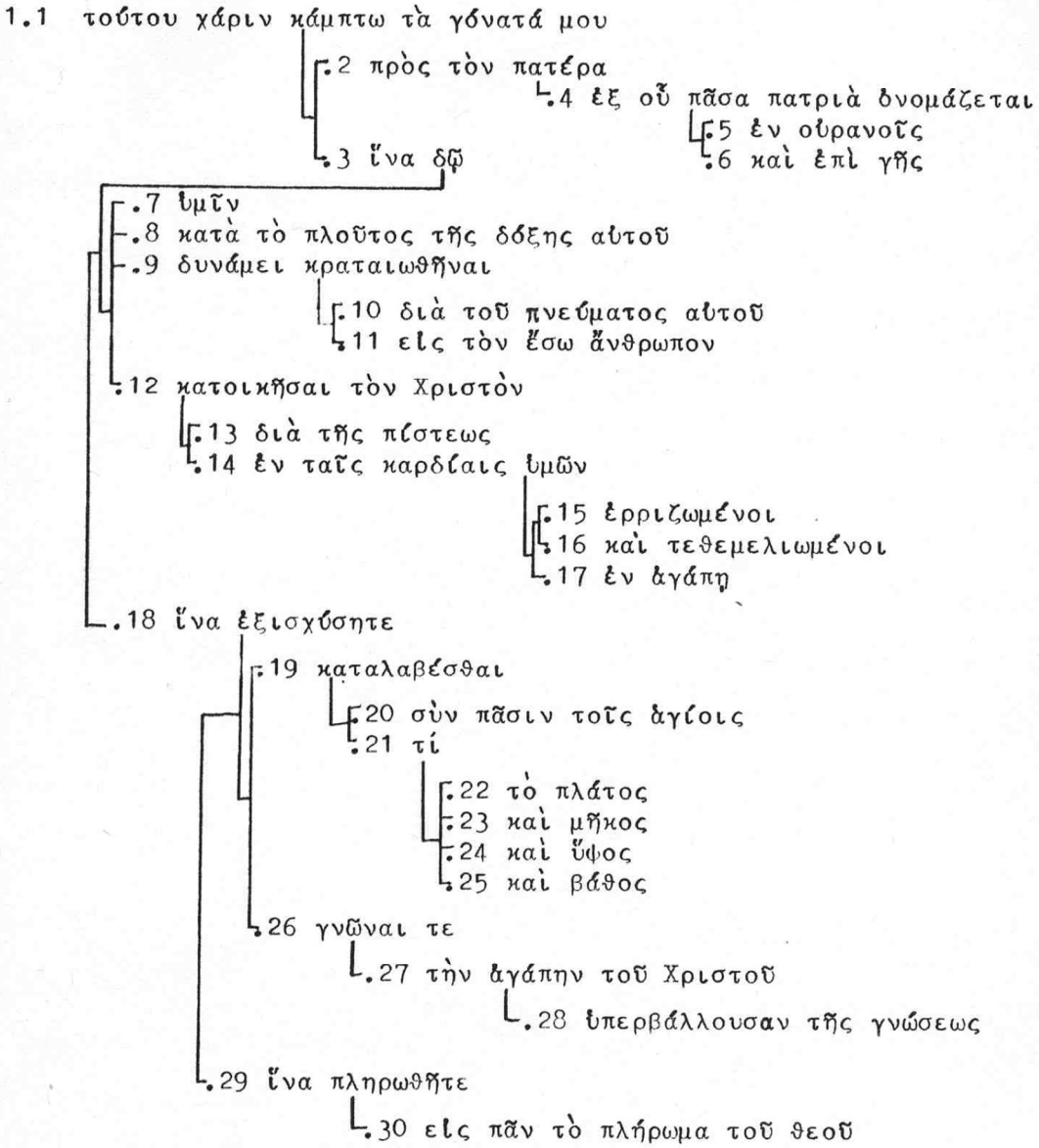
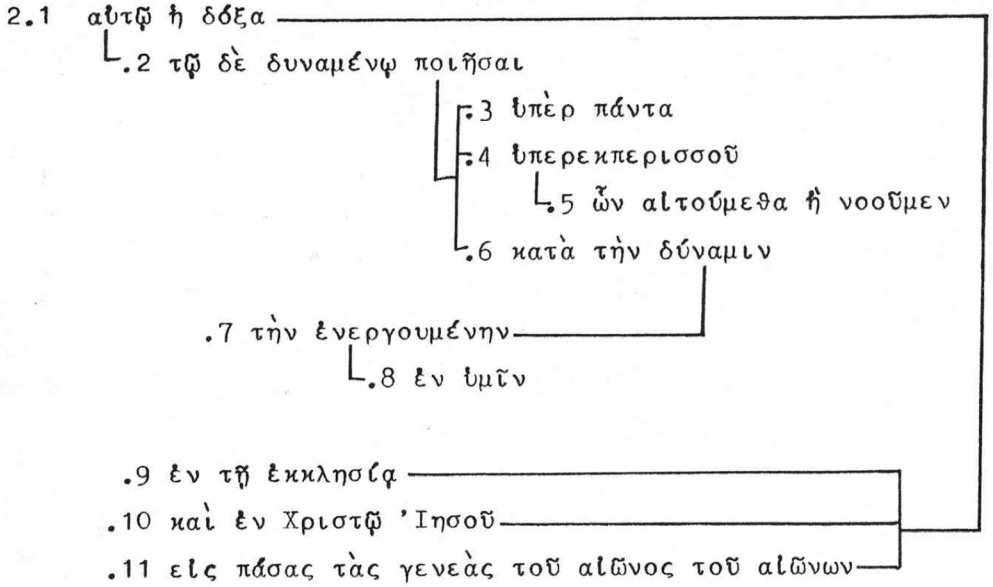


PERICOPE 7

EPHESIANS 3.14-21



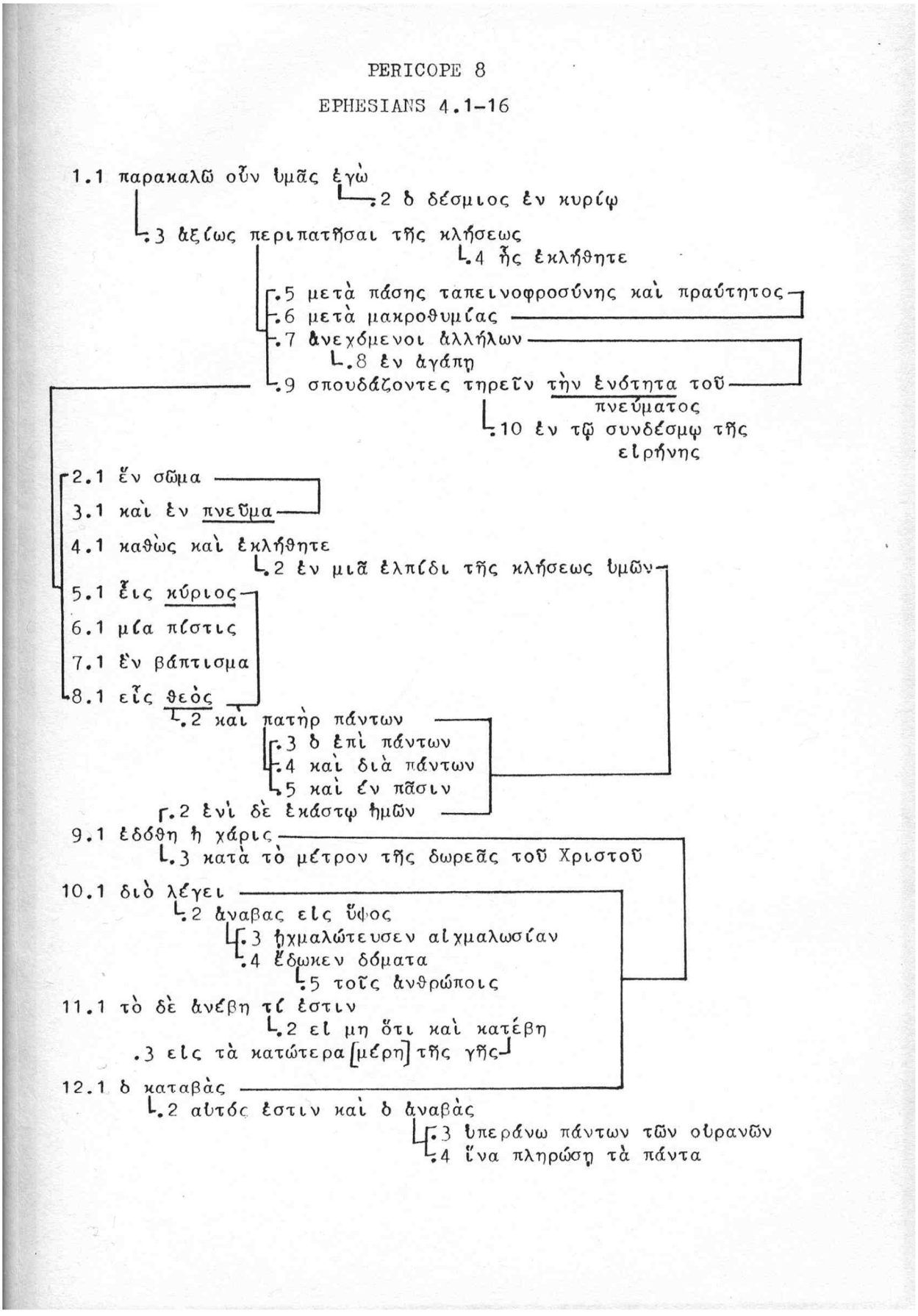
PERICOPE 7 CONTINUED



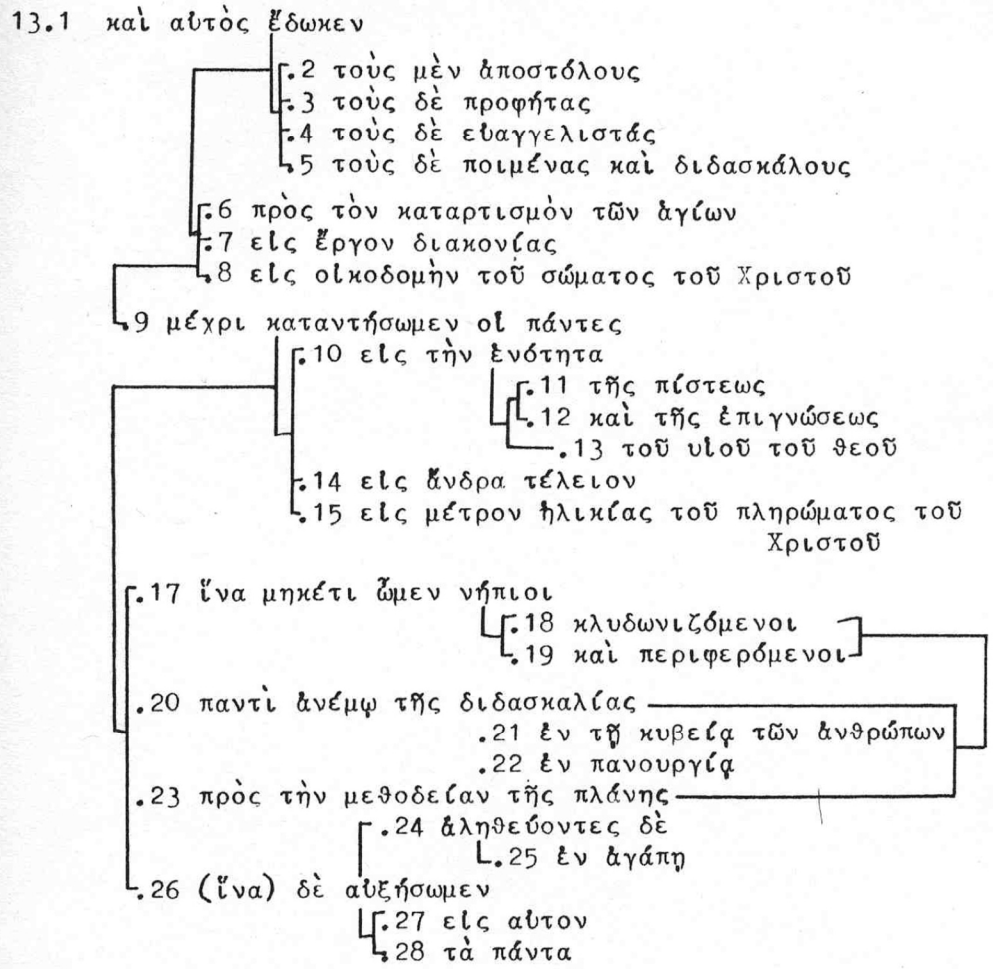

3.1 ἀμήν

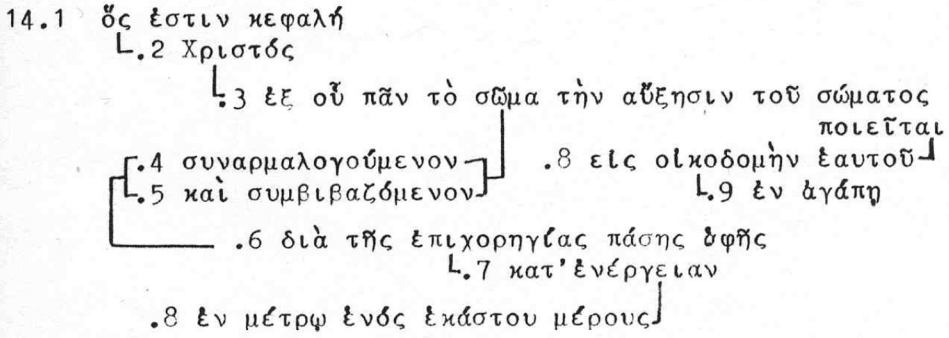
PERICOPE 8

EPHESIANS 4.1-16



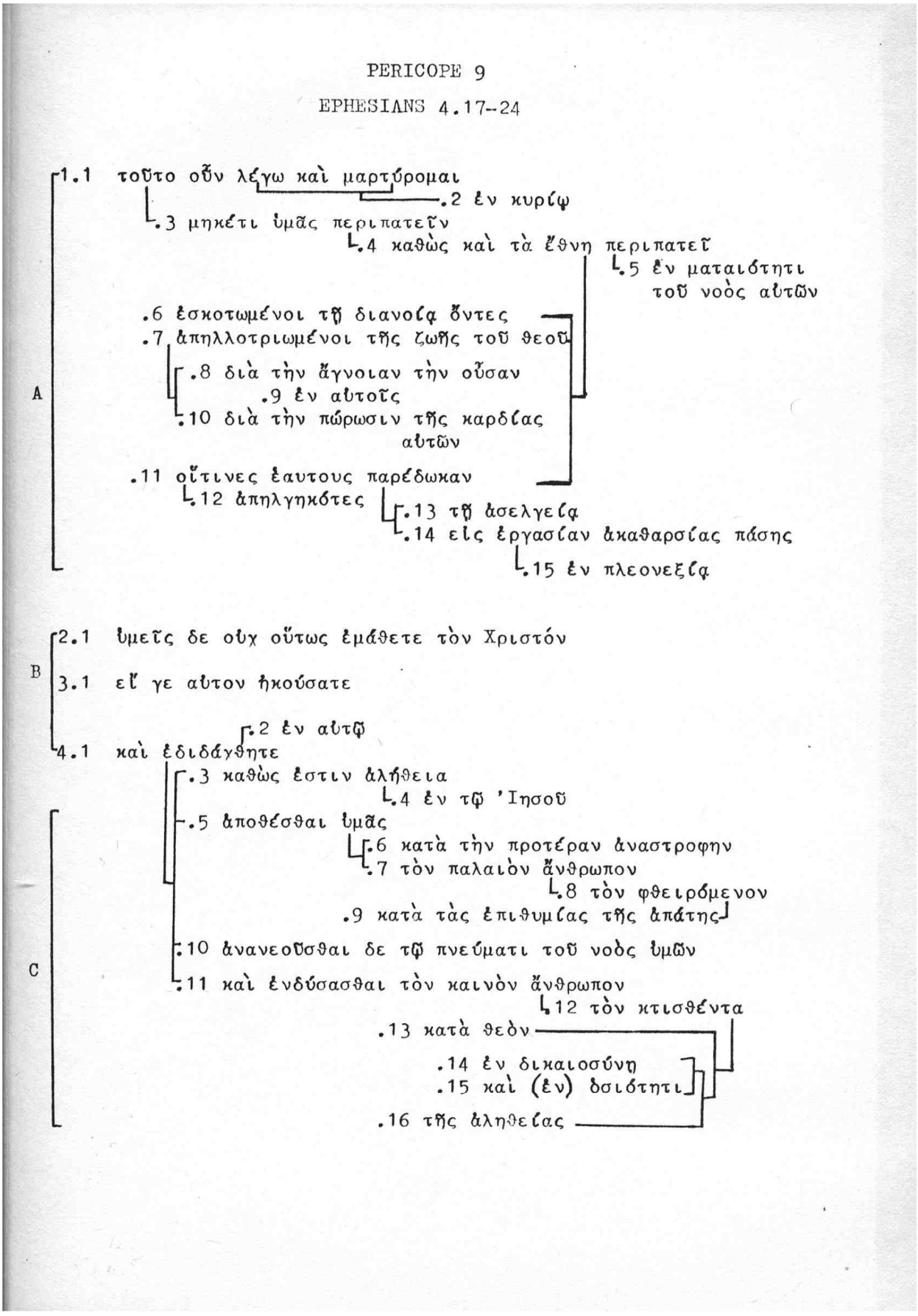
PERICOPE 8 CONTINUED



PERICOPE 9

EPHESIANS 4.17--24



PERICOPE 10

EPHESIANS 4.25-5.5

1.1 διὸ λαλεῖτε ἀλήθειαν
  .2 ἀποθέσθαι τὸ ψεῦδος
  .3 ἕκαστος
  .4 μετὰ τοῦ πλησίον αὐτοῦ
  .5 ὅτι ἐσμεν ἀλλήλων μέλη

2.1 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε

3.1 ὁ ἥλιος μὴ ἐπιδυέτω
  .2 ἐπὶ [τῷ] παροργισμῷ ὑμῶν

4.1 μηδὲ δίδοτε τόπον
  .2 τῷ διαβόλῳ

5.1 ὁ κλέπτων μηκέτι κλεπτέτω

6.1 μᾶλλον δὲ κοπιάτω
  .2 ἐργαζόμενος ταῖς [ἰδίαις] χερσὶν τὸ ἀγαθόν
  .3 ἵνα ἔχῃ μεταδιδόναι
  .4 τῷ χρείαν ἔχοντι

7.1 πᾶς λόγος σαπρὸς μὴ ἐκπορευέσθω
  .2 ἐκ τοῦ στόματος ὑμῶν

8.1 ἀλλὰ (ἐκπορεύεσθω)
  .2 εἴ τις ἀγαθὸς
  .3 πρὸς οἰκοδομὴν τῆς χρείας
  .4 ἵνα δῷ χάριν
  .5 τοῖς ἀκούουσιν

9.1 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ
  .2 ἐν ᾧ ἐσφραγίσθητε
  .3 εἰς ἡμέραν ἀπολυτρώσεως

10.1 πᾶσα πικρία ἀρθήτω
  .2 σὺν πάσῃ κακίᾳ
  .3 ἀφ' ὑμῶν

11.1 καὶ θυμὸς " " " " "

12.1 καὶ ὀργὴ " " " " "

13.1 καὶ κραυγὴ " " " " "

14.1 καὶ βλασφημία " " " " "

PERICOPE 10 CONTINUED

15.1 γίνεσθε [δὲ] χρηστοί
.3 εὔσπλαγχνοι
.2 εἰς ἀλλήλους
.4 χαριζόμενοι
.5 ἑαυτοῖς
.6 καθὼς καὶ ὁ θεὸς ἐχαρίσατο
.7 ὑμῖν
.8 ἐν Χριστῷ

16.1 γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ
.2 ὡ τέκνα ἀγαπητά

17.1 καὶ περιπατεῖτε
.2 ἐν ἀγάπῃ
.3 καθὼς καὶ ὁ Χριστος ἠγάπησεν ἡμᾶς

18.1 και παρέδωκεν ἑαυτὸν
.5 προσφορὰν καὶ θυσίαν
.2 ὑπερ ἡμῶν
.3 τῷ θεῷ
.4 εἰς ὀσμὴν εὐωδίας

19.1 πορνεία δὲ μηδὲ ὀνομαζέσθω
.2 ἐν ὑμῖν
.3 καθὼς πρέπει ἁγίοις

20.1 καὶ ἀκαθαρσία πᾶσα " " "

21.1 ἢ πλεονεξία " " "

22.1 καὶ αἰσχρότης " " "

23.1 καὶ μωρολογία " " "

24.1 ἢ εὐτραπελία " " "

25.1 ἃ οὐκ ἀνῆκεν

26.1 ἀλλὰ μᾶλλον εὐχαριστία

27.1 τοῦτο γὰρ ἴστε γινώσκοντες ὅτι
.2 πᾶς πόρνος οὐκ ἔχει
.3 ἢ ἀκάθαρτος " "
.4 ἢ πλεονέκτης" "
.5 ὅ ἐστιν εἰδωλολάτρης
.6 κληρονομίαν
.7 ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ

PERICOPE 11

EPHESIANS 5.6-21

1.1 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις
└.2 διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ
.3 ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας ┘
2.1 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν

3.1 ἦτε γάρ ποτε σκότος
4.1 νῦν δε (ἐστε) φῶς
└.2 ἐν κυρίῳ

.2 ὡς τέκνα φωτος
5.1 περιπατεῖτε
6.1 ὁ γὰρ καρπὸς τοῦ φωτος
└2 ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ
└ 5.3 δοκιμάζοντες τί ἐστιν εὐάρεστον
└4 τῷ κυρίῳ

7.1 καὶ μὴ συγκοινωνεῖτε
└.2 τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους
8.1 μᾶλλον δὲ καὶ ἐλέγχετε

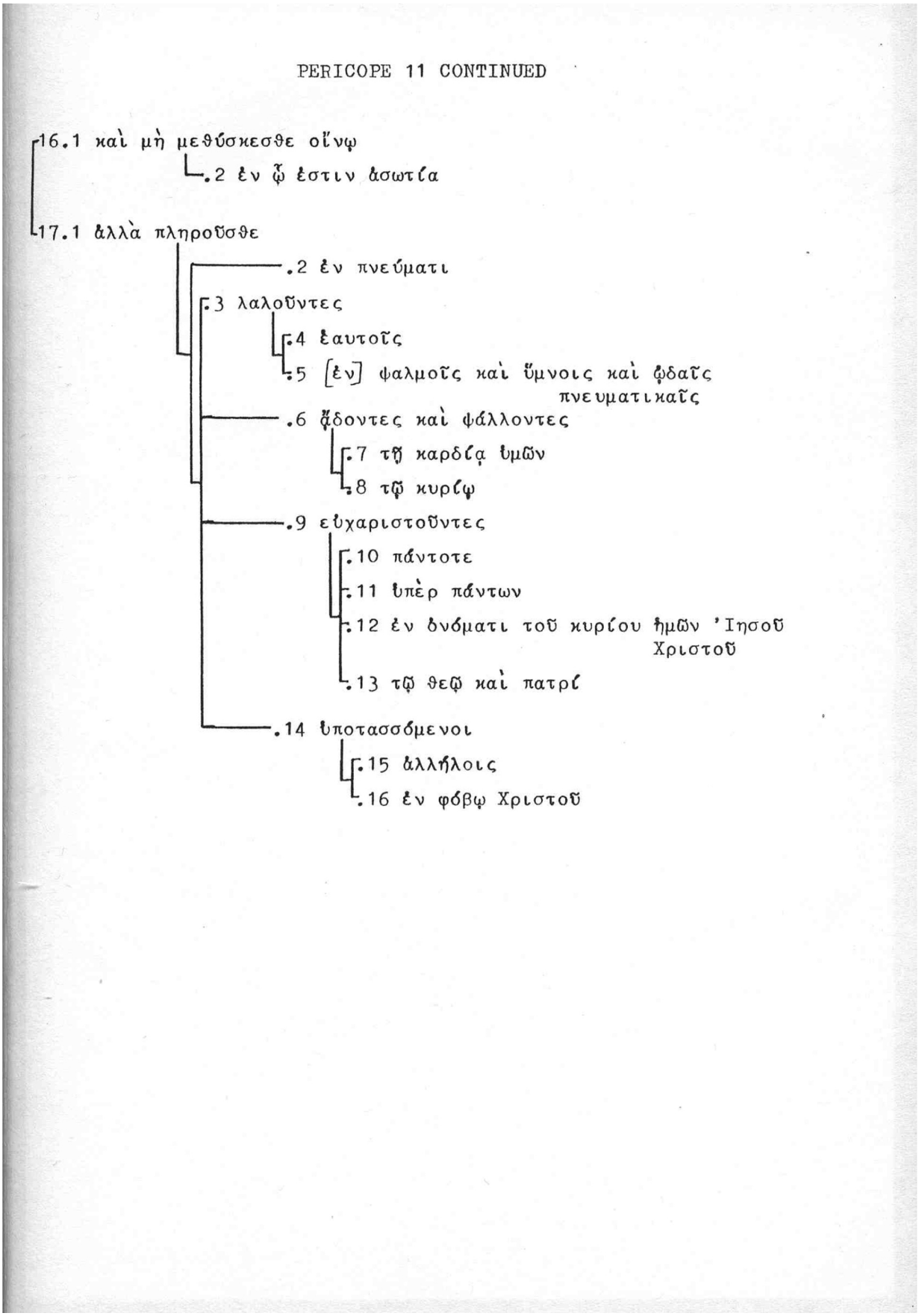
9.1 τὰ γὰρ κρυφῇ γινόμενα αἰσχρόν ἐστιν καὶ λέγειν
└.2 ὑπ'αὐτῶν
10.1 τὰ δὲ πάντα φανεροῦται
.2 ἐλεγχόμενα
└3 ὑπὸ τοῦ φωτος
└.4 πᾶν γὰρ τὸ φανεροῦμενον φῶς ἐστιν

11.1 διὸ λέγει
.2 ἔγειρε ὁ καθεύδων ⟶
.3 καὶ ἀνάστα
└.4 ἐκ τῶν νεκρῶν
.5 καὶ ἐπιφαύσει σοι ὁ Χριστός

12.1 βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε
13.1 μὴ (περιπατεῖτε) ὡς ἄσοφοι
.2 ἀλλ'ὡς σοφοί
.3 ἐξαγοραζόμενοι τὸν καιρόν
└.4 ὅτι αἱ ἡμέραι πονηραί εἰσιν

.2 διὰ τοῦτο
14.1 μὴ γίνεσθε ἄφρονες
15.1 ἀλλὰ συνίετε τί τὸ θέλημα τοῦ κυρίου

PERICOPE 11 CONTINUED



PERICOPE 12

EPHESIANS 5.22-6.9

A

α

1.1 αἱ γυναῖκες (ὑποτάσσεσθε)
.2 τοῖς ἰδίοις ἀνδράσιν
.3 ὡς τῷ κυρίῳ
.4 ὅτι ἀνήρ ἐστιν κεφαλη τῆς γυναικος
.5 ὡς καὶ ὁ Χριστος κεφαλὴ τῆς ἐκκλησίας

2.1 αὐτὸς σωτὴρ τοῦ σώματος
.2 ὡς ἡ ἐκκλησία ὑποτάσσεται
.3 τῷ Χριστῷ

3.1 ἀλλα οὕτως καὶ αἱ γυναῖκες ὑποτάσσεσθε
.4 τοῖς ἀνδράσιν
.5 ἐν παντί

4.1 οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας
.2 καθὼς
.3 καὶ ὁ Χριστος ἠγάπησεν τὴν ἐκκλησίαν
.4 καὶ ἑαυτον παρέδωκεν
.5 ὑπὲρ αὐτῆς
.6 ἵνα αὐτὴν ἁγιάσῃ
.7 καθαρίσας τῷ λουτρῷ τοῦ ὕδατος
.8 ἐν ῥήματι
.9 ἵνα παραστήσῃ αὐτος τὴν ἐκκλησίαν
.10 ἑαυτῷ
.11 ἔνδοξον
.12 μὴ ἔχουσαν
.13 σπίλον
.14 ἢ ῥυτίδα
.15 ἤτι τῶν τοιούτων
.16 ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμους

β

5.1 οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες
.2 ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας
.3 ὡς τὰ ἑαυτῶν σώματα

6.1 ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτον ἀγαπᾷ

7.1 οὐδεις γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν

8.1 ἀλλα ἐκτρέφει καὶ θάλπει αὐτην
.2 καθὼς καὶ ὁ Χριστος τὴν ἐκκλησίαν (ἐκτρ. κ. θάλπ.)
.3 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ

9.1 ἀντὶ τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα καὶ [την] μητέρα

10.1 καὶ προσκολληθήσεται
.2 πρὸς τὴν γυναῖκα αὐτοῦ

11.1 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν

12.1 τὸ μυστήριον τοῦτο μέγα ἐστίν

13.1 ἐγὼ δὲ λέγω
.2 εἰς Χριστὸν
.3 καὶ εἰς τὴν ἐκκλησίαν

PERICOPE 12 CONTINUED

A CONT.

β 14.1 πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἀγαπάτω
.2 οὕτως
.3 ὡς ἑαυτόν

α 15.1 ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα

B

16.1 τὰ τέκνα ὑπακούετε
.2 τοῖς γονεῦσιν ὑμῶν
.3 [ἐν κυρίῳ]
.4 τοῦτο γάρ ἐστιν δίκαιον

17.1 τίμα
.2 τὸν πατέρα
.3 καὶ τὴν μητέρα

18.1 ἥτις ἐστιν ἐντολὴ
.2 πρώτη
.3 ἐν ἐπαγγελίᾳ
.4 ἵνα εὖ σοι γένηται
.5 καὶ (ἵνα) ἔσῃ μακροχρόνιος
.6 ἐπὶ τῆς γῆς

19.1 καὶ οἱ πατέρες μὴ παροργίζετε τὰ τέκνα ὑμῶν

20.1 ἀλλὰ ἐκτρέφετε αὐτὰ
.2 ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου

C

21.1 οἱ δοῦλοι ὑπακούετε
.2 τοῖς κυρίοις
.3 κατὰ σάρκα
.4 μετὰ φόβου καὶ τρόμου
.5 ἐν ἁπλότητι τῆς καρδίας ὑμῶν
.6 ὡς τῷ Χριστῷ
.7 μὴ κατ' ὀφθαλμοδουλίαν
.8 ὡς ἀνθρωπάρεσκοι
.10 ὡς δοῦλοι Χριστοῦ
.9 ἀλλ' ποιοῦντες τὸ θέλημα τοῦ θεοῦ
.11 ἐκ ψυχῆς
.12 μετ' εὐνοίας δουλεύοντες
.13 ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις
.14 εἰδοτες ὅτι
.15 ἕκαστος τοῦτο κομίσεται
.17 παρὰ κυρίου
.18 ἐάν τι ποιήσῃ ἀγαθόν
.16 εἴτε δοῦλος εἴτε ἐλεύθερος

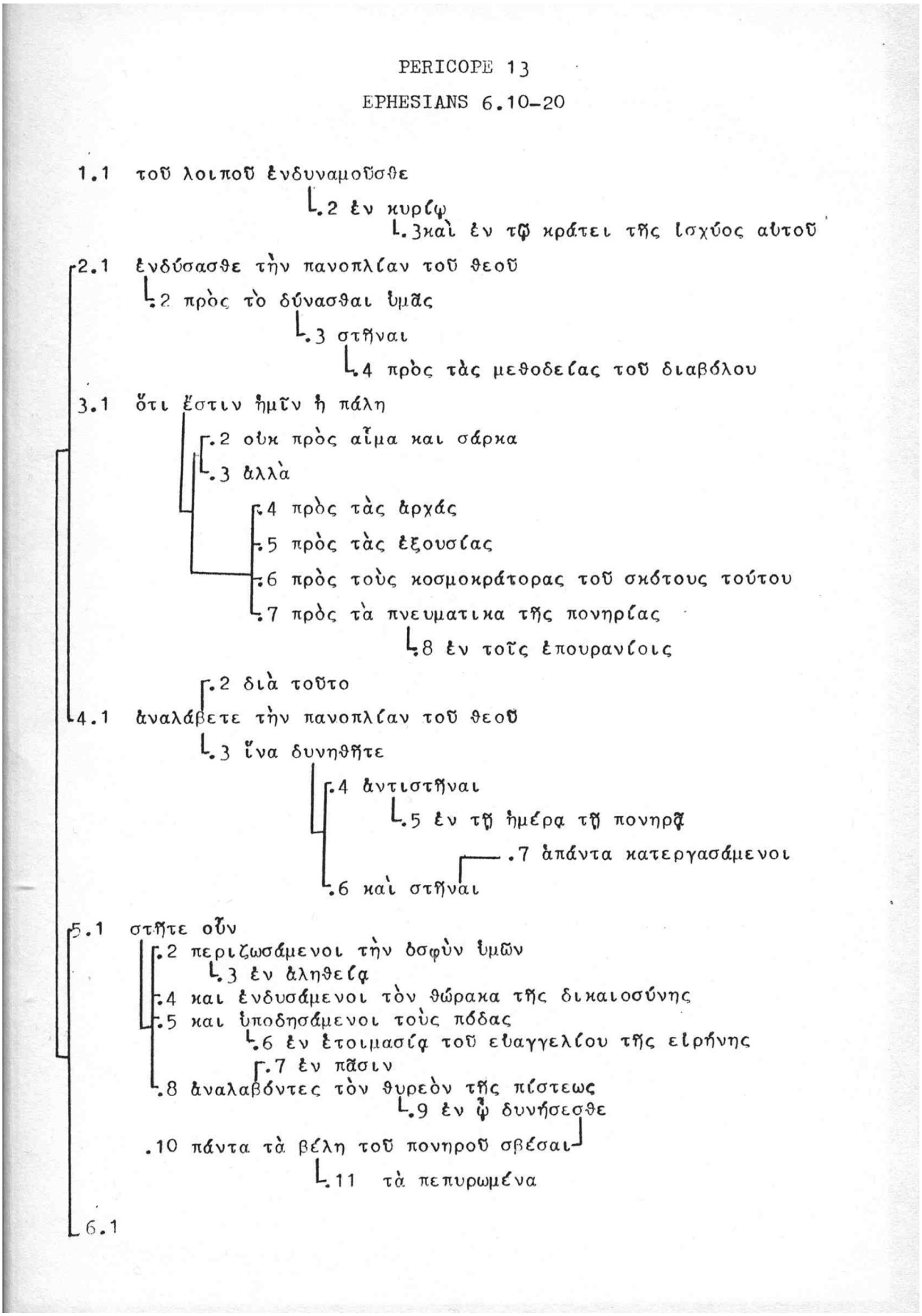
PERICOPE 12 CONTINUED

C CONT.

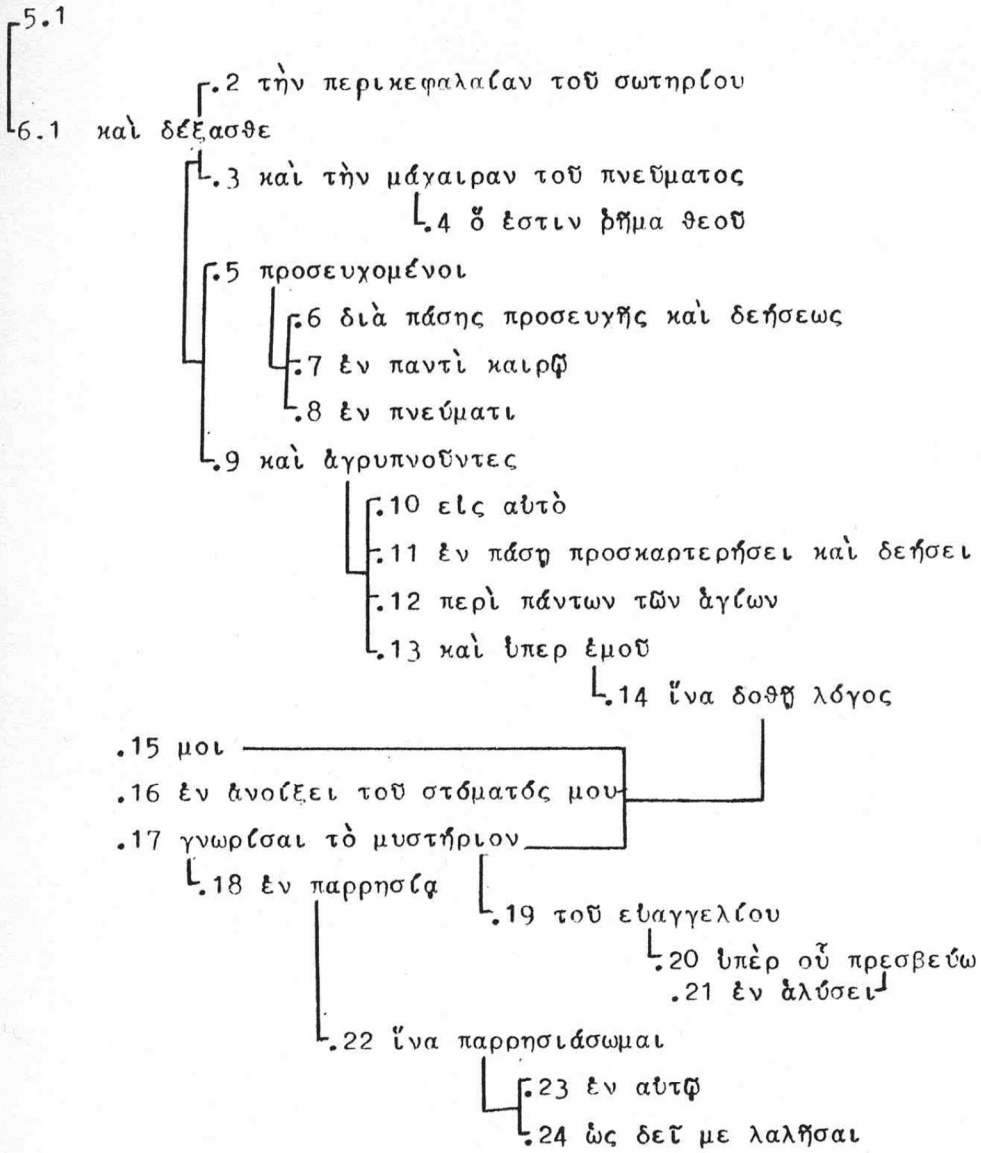
22.1 καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε
.2 πρὸς αὐτούς
.3 ἀνιέντες **τὴν** ἀπειλήν
.4 εἰδότες ὅτι
.5 καὶ αὐτῶν καὶ ὑμῶν
.6 ὁ κύριός ἐστιν ἐν οὐρανοῖς
.7 καὶ προσωλημψία οὐκ ἔστιν παρ' αὐτῷ

PERICOPE 13

EPHESIANS 6.10–20



PERICOPE 13 CONTINUED



PERICOPE 14

EPHESIANS 6.21-24