

**Ecclesial Metaphor in the Epistle to the Ephesians**  
**from the Perspective of a Modern Theory of Metaphor**

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## TABLE OF CONTENTS

Acknowledgements . . . . .	i
Thesis Summary . . . . .	v
List of Abbreviations . . . . .	vii
<b>Chapter 1: Approaching Ecclesial Metaphor in the Epistle to the Ephesians . . .</b>	<b>1</b>
<b>I. A Modern View of Metaphor and Metaphor in the Epistle to the Ephesians . . . . .</b>	<b>2</b>
A. Modern Theories of Metaphor . . . . .	2
B. Some Tenets of a Modern View of Metaphor . . . . .	9
1. Metaphor is not mere Adornment of Language . . . . .	10
2. The Irreducibility of Metaphor . . . . .	12
3. Appreciation of the Communicative Impact of Metaphor . . .	14
4. Appreciation of Complex and "Mixed" Metaphor . . . . .	16
C. A Working Definition of Metaphor . . . . .	20
<b>II. Evaluation of Ecclesial Metaphor in Ephesians . . . . .</b>	<b>22</b>
A. The Need for Disciplined, Evaluative Language for Ecclesial Metaphor . . . . .	23
B. Developing a System for Evaluating Ancient Metaphor . . . . .	24
C. Evaluating Ecclesial Metaphor in the Epistle to the Ephesians . . . .	28
D. Assessment of Metaphor as Interactive Process . . . . .	47
<b>III. Studies of Ecclesial Metaphor in Paul and Ephesians . . . . .</b>	<b>48</b>
A. Treatments of Ecclesial Metaphor in Paul and Ephesians . . . . .	48
B. Treatments of Specific Ecclesial Metaphors in Ephesians . . . . .	71
<b>Conclusions . . . . .</b>	<b>73</b>
<b>Chapter 2: The Ecclesial Body . . . . .</b>	<b>74</b>
<b>I. Literary and Exegetical Review of the Body Metaphor in Ephesians . . . . .</b>	<b>75</b>
A. The Body Metaphor in Ephesians 4:1-16 . . . . .	75
1. The Structure and Argument of Ephesians 4:1-16 . . . . .	75
2. Submetaphors of the Body . . . . .	81
3. Associated Commonplaces . . . . .	95
4. Ephesians 4:16 and Colossians 2:19 . . . . .	96
5. Ancient Physiology and the Body Metaphor . . . . .	98
B. Other Uses of the Body Metaphor in Ephesians . . . . .	103
1. The Body Metaphor and the Cosmos: Eph. 1:22-23 . . . . .	103
2. The Body Metaphor and the Temple Metaphor: Eph. 2:16; 3:6 (cf. 4:25) . . . . .	105
3. The Body Metaphor and the Bride Metaphor: Eph. 5:21-33 . . . . .	107

II. Body Metaphor in Extra-Biblical Sources . . . . .	108
A. Body Metaphor in Gnostic Literature . . . . .	109
B. Body Metaphor in the Qumran Library . . . . .	110
C. Body Metaphor in Greek and Latin Authors . . . . .	111
III. The Body Metaphor in Ephesians in Relationship to the Body Metaphor <i>in the Earlier Pauline Materials</i> . . . . .	121
A. Views of Development: The Body Metaphor in Ephesians and in the <i>Hauptbriefe</i> . . . . .	122
B. Characteristics of the Body Metaphor in Ephesians as Elaboration of the Body Metaphor in the <i>Hauptbriefe</i> . . . . .	131
C. Unity in Ephesians as Compared to the <i>Hauptbriefe</i> . . . . .	144
D. Ministry in Ephesians as Compared to the <i>Hauptbriefe</i> . . . . .	147
IV. The Contextual Function of the Body Metaphor in Ephesians . . . . .	152
 <b>Chapter 3: The Ecclesial Temple</b> . . . . .	 154
I. Literary and Exegetical Review of the Temple Metaphor in Ephesians . . . . .	154
A. Ephesians 2:19-22: A Literary and Exegetical Review . . . . .	154
B. The Vehicle of the Building/Temple Metaphor . . . . .	157
C. The Temple Metaphor in Its Literary Context . . . . .	165
II. The Ecclesial Building/Temple Metaphor in Ephesians Compared to Some Other Occurrences in the New Testament . . . . .	168
A. 1 Corinthians 3:9b-17 . . . . .	169
B. 1 Corinthians 6:19 . . . . .	184
C. 2 Corinthians 6:14-7:1 . . . . .	190
D. The Development of the Temple Metaphor in Ephesians . . . . .	198
E. 1 Peter 2:4-8 . . . . .	199
III. The Ecclesial Building/Temple Metaphor in Ephesians Compared to Some Occurrences in the Qumran Literature . . . . .	208
A. Occurrences of the Temple Metaphor in the Literature from Qumran . . . . .	210
1. <i>The Manual of Discipline</i> . . . . .	210
2. 4Q Florilegium . . . . .	214
3. 11Q Temple . . . . .	217
4. 1Q Hôdayôt . . . . .	221
B. The Temple at Qumran and in Ephesians: Parallels and Contrasts . . . . .	223
IV. The Contextual Function of the Temple Metaphor in the Epistle . . . . .	231

<b>Chapter 4: The Ecclesial Bride</b> .....	234
<b>I. Literary and Exegetical Review of the Bride Metaphor in Ephesians</b> .....	234
A. Ephesians 5:21-33 in Its Literary Context .....	234
B. The Bride Metaphor in an Household Code .....	240
C. The Nature of the Bridal Language in Ephesians: Metaphor, Myth, or Model? .....	243
D. The Relationship between the Christ-Church Pattern and the Husband-Wife Pattern .....	246
E. Interrelationships of the Bride Metaphor with Other Ecclesial Metaphors in Ephesians .....	250
<b>II. The Bride Metaphor in Ephesians Compared to Some Other     Occurrences of Bridal Imagery</b> .....	253
A. The Old Testament .....	254
1. Marriage Between God and People in the Old Testament . . .	254
2. Ezekiel 16:1-14 .....	255
3. Other Old Testament Echoes in Ephesians 5:21-33 .....	262
B. The New Testament .....	264
1. Marriage Between Christ and Christians in the New Testament .....	264
2. 2 Corinthians 11:2-5 .....	266
3. Bridal Imagery in Revelation .....	276
C. Bridal Imagery in Gnostic Literature .....	281
<b>III. The Story Line of the Bride Myth/Metaphor of Ephesians 5:21-33</b> .....	283
A. To What Extent does Ephesians 5:21-33 Reflect Nuptial Language? .....	284
B. Against what Wedding Sequence should the Passage be Measured? .....	288
C. The Eschatological Perspective of the Nuptial Metaphor of Ephesians 5:21-33 .....	296
<b>IV. The Contextual Function of the Bride Metaphor in the Epistle to the     Ephesians</b> .....	304
 <b>Conclusions</b> .....	 313
 <b>Bibliography</b> .....	 319

## Thesis Summary

### **Ecclesial Metaphor in the Epistle to the Ephesians from the Perspective of a Modern Theory of Metaphor**

By John Kenneth McVay

This thesis approaches ecclesial metaphor in Ephesians from the vantage point of modern theories of metaphor from which concepts are borrowed and shaped into methods for evaluating ancient metaphor. These methods treat "mechanics," interaction of components, age and contextual function and are employed in studying the principal ecclesial metaphors of Ephesians--the church as 1) body (1:22-23; 2:16; 4:1-16; 5:23); 2) building/temple (2:19-22); 3) bride (5:21-33).

The body metaphor is developed in Eph. 4:11-16 with three submetaphors (Christ as "head"; "ministers" as "ligaments"; congregants as "parts"). Additional uses guard against pressing too far the identification of Christ as head of the body. These findings are confirmed by comparison with body metaphors in Greek and Latin authors and in the earlier Pauline Epistles. The development of the Pauline image is judged within a matrix of themes, especially "unity" and "ministry." The body metaphor of Eph. 4:11-16 functions to encourage a heightened appreciation for "ministers" provided by the ascended Christ.

In Eph. 2:19-22 the church is identified as a building/temple complete with building materials, foundation and cornerstone. The qualities of this metaphor are assessed in view of similar metaphors in the NT (1 Cor. 3:9b-17; 6:19; 2 Cor. 6:14-7:1; 1 Pet. 2:4-8) and the Qumran Library. The building/temple metaphor functions in an inclusive and idealistic way that reflects on Jewish-gentile conflict in the hope of enhancing cohesion among the addressees.

The metaphor of the church as bride occurs as part of a *Haustafel* and is evaluated with the aid of other espousal metaphors (Ezek. 16:1-14; 2 Cor. 11:2-5;

Rev. 19-22). The bridal metaphor expresses the muted eschatological perspective of the letter and brings the covenant-loyalty of the divine bridegroom to bear upon the marital fidelity of Christian husbands.

Reading the ecclesial metaphors from the perspective of a modern theory of metaphor accents their interrelationships. All apply language that could be used elsewhere in a negative context in an idealistic manner to describe the Christian church at large.

## LIST OF ABBREVIATIONS

General abbreviations (and style of references) follow Kate L. Turabian, *A Manual for Writers of Terms Papers, Theses, and Dissertations*, 5th ed. (Chicago & London: University of Chicago Press, 1987) while abbreviations for materials in biblical studies follow the conventions provided by "Journal of Biblical Literature Instructions for Contributors" in *AAR/SBL Membership Directory and Handbook 1993* (Atlanta: American Academy of Religion; Decatur, Ga.: Society of Biblical Literature, 1993), 383-400 with the following additions:

- |               |   |
|---------------|---|
| <i>EDNT</i>   | <i>Exegetical Dictionary of the New Testament</i> , ed. Horst Balz and Gerhard Schneider. 3 Vols. Grand Rapids, Mich.: Eerdmans, 1990-92.           |
| <i>JSPSup</i> | Journal for the Study of the Pseudipigrapha Supplement Series   |
| <i>NIDNTT</i> | <i>New International Dictionary of New Testament Theology</i> , ed. Colin Brown. 4 Vols. Exeter: Paternoster; Grand Rapids, Mich.: Zondervan, 1986. |
| <i>TJ</i>     | <i>Trinity Journal</i>  |
| <i>SwJT</i>   | <i>Southwestern Journal of Theology</i>   |



**In Memory of**

**The Chaplain**

**Pastor Kenneth H. McVay (1919-1993)**

**and**

**The President**

**Pastor Don L. Aalborg (1929-1989)**

**CHAPTER 1**  
**APPROACHING ECCLESIAL METAPHOR**  
**IN THE EPISTLE TO THE EPHESIANS**

In a recent presentation, Steve Kraftchick recognized the lack of attention to metaphor as metaphor in Pauline studies. Contrastingly, Kraftchick spoke of the burgeoning discussions of metaphor among literary theorists to the point of "metaphormania." He noted that an interest in metaphor has colored theological discussions and, in the arena of New Testament studies, has become an important theme in research on parables. However, Pauline studies have not (yet) been affected significantly by this research. While the word "metaphor" appears frequently in exegetical discussions of the Pauline materials and studies of individual metaphors have been forthcoming, the subject of metaphor itself is rarely given much attention. Instead, beneath the surface of many treatments of Pauline materials lie outmoded assumptions concerning metaphors, that they are "ornamental or extraneous devices of language, pleasant to the eye or ear, but of little or no consequence for serious discussions of truth or reality." While "metaphors are noticed by exegetes or biblical theologians, this is usually in passing and only done to present the reader with a translation into non-metaphoric terms." Kraftchick believes that the discipline of New Testament studies would benefit greatly if consideration of metaphor would move to the centre of exegesis.<sup>1</sup>

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<sup>1</sup>"Paul as Strong Poet: Metaphor, Irony, and Re-description in Pauline Theology," Paper presented at the annual meeting of the Society of Biblical Literature convention, New Orleans, Louisiana, 17-20 November 1990. The quotations are drawn from AARSBLA (Atlanta: Scholars Press, 1990), 306-7. Kraftchick's presentation made a contribution to filling the lacuna he discloses by providing an examination of the function of military metaphor in 2 Cor. 10:3-6.

In this introductory chapter modern perspectives on metaphor are examined with a view to appreciating their application to ecclesial metaphor in the Epistle to the Ephesians. Recent and numerous studies have resulted in a wide variety of concepts and theories concerning the definition and function of metaphor. But with all of the divergences, a reasonably well-defined approach to metaphor can be discerned which could be called "a modern view of metaphor."<sup>2</sup> This chapter reviews this modern view and explores approaches to the evaluation of metaphor while investigating the propriety of applying both to the theme of ecclesial metaphor in the Epistle to the Ephesians.

## I. A Modern View of Metaphor and Metaphor in the Epistle to the Ephesians

### A. Modern Theories of Metaphor

Most modern theorists advocate perspectives on metaphor that could be described as "incremental" and "interactive." They are "incremental" in holding that metaphor is a unique cognitive instrument which expresses meaning not

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<sup>2</sup>Among the important works which I take to express this "modern view of metaphor" are the following: William P. Alston, *Philosophy of Language*, Foundations of Philosophy Series (Englewood Cliffs, N.J.: Prentice-Hall, 1964); Monroe C. Beardsley, "Metaphor," in P. Edwards, ed., *Encyclopedia of Philosophy*, 5.284-89 (New York: Macmillan & The Free Press, 1967); Max Black, *Models and Metaphors: Studies in Language and Philosophy* (Ithaca, N.Y. & London: Cornell University Press, 1962); Northrop Frye, *The Great Code: The Bible and Literature* (London, Melbourne & Henley: Routledge & Kegan Paul, 1982); Terence Hawkes, *Metaphor*, Critical Idiom 25 (London: Methuen, 1972); Eva Feder Kittay, *Metaphor: Its Cognitive Force and Linguistic Structure*, Clarendon Library of Logic and Philosophy (Oxford: Clarendon, 1987); George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago and London: University of Chicago Press, 1980); Earl R. MacCormac, *A Cognitive Theory of Metaphor* (Cambridge, Mass.: MIT Press, 1985); I. A. Richards, *The Philosophy of Rhetoric* (London, Oxford & New York: Oxford University Press, 1936); Paul Ricoeur, *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language*, trans. Robert Czerny (Toronto & Buffalo: University of Toronto Press, 1975); Janet Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon, 1985); Colin Murray Turbayne, *The Myth of Metaphor* (New Haven, Conn. & London: Yale University Press, 1962); Philip Wheelwright, *Metaphor and Reality* (Bloomington, Ind. & London: Indiana University Press, 1962). I also take the following three collections of essays as largely expressive of "a modern view of metaphor": Mark Johnson, ed., *Philosophical Perspectives on Metaphor* (Minneapolis: University of Minnesota Press, 1981); Andrew Ortony, ed., *Metaphor and Thought* (Cambridge: Cambridge University Press, 1979); Sheldon Sacks, ed., *On Metaphor* (Chicago & London: University of Chicago Press, 1979).

adequately expressed in any other way.<sup>3</sup> They are "interactive" in that these theories regard this "increment" to meaning as being generated in the interaction of the components of metaphor. A great deal of emphasis, then, is placed on the way metaphor functions.

In order to understand the work of such modern theorists, the seminal view of I. A. Richards may be summarized, the proposals of Max Black and Monroe Beardsley treated more briefly as later variations of Richards' work and two more recent contributions, those of Janet Martin Soskice and Eva Feder Kittay, examined. There is no attempt here to be comprehensive, but rather to lay a groundwork by considering something of the variety of approaches to the function of metaphor among "interactive" theorists and to explore issues that interest such theorists. Both tasks will provide important background for fashioning methods of disciplined evaluation for ecclesial metaphor in Ephesians.

### 1. I. A. Richards

In his influential volume, *The Philosophy of Rhetoric*, I. A. Richards discusses metaphor and provides some "simple steps in analysis." Suggesting replacements for less disciplined vocabulary, he distinguishes between the "tenor" and "vehicle" of a metaphor. The "tenor" is the "underlying idea or principal subject which the vehicle or figure means."<sup>4</sup> The "vehicle" is the basic figure which is used to carry

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<sup>3</sup>Other broad categories which identify theories of metaphor include: 1) Substitution theories which hold that a metaphorical expression is employed instead of an equivalent literal one. The reader's task is to reverse the substitution and arrive at the literal meaning. In 1962 Black writes that substitution theories are "strongly entrenched" and have been "until recently . . . accepted by most writers" (*Models and Metaphors*, 31-32). Writing more recently (1985), Soskice suggests that "the basic Substitution theory is in all probability a 'nobody's theory' of metaphorical meaning" (*Metaphor and Religious Language*, 26); 2) Emotive theories which see metaphor as making a unique contribution, not in what is "said" but in its affective impact. Adherents of such emotive theories are also few. For classifications and surveys of theories of metaphor see Soskice, *Metaphor and Religious Language*, chap. 3, "Theories of Metaphor," 24-53; Beardsley, "Metaphor"; Black, *Models and Metaphors*, chap. 3, "Metaphor," 25-47; Kittay, *Metaphor*, chap. 5, "Alternative Approaches: A Critique," 178-213.

<sup>4</sup>Pp. 96-97. The use of the terms "tenor" and "vehicle" is anticipated in the earlier work Richards co-authored with C. K. Ogden, *The Meaning of Meaning* (London: Routledge & Kegan Paul, 1923).

the "tenor." Richards illustrates with the aid of Shakespeare's phrase from *Othello*,

Steep'd me in poverty to the very lips

where he identifies the "tenor" as poverty and the "vehicle" as "the sea or vat in which Othello is to be steeped."<sup>5</sup>

But Richards is not interested simply in distinguishing "tenor" and "vehicle." He is also interested in the interaction of these two elements and the "transaction" between them which, for him, generates the real "meaning" of the metaphor.<sup>6</sup> The "vehicle" is "not normally a mere embellishment of a tenor which is otherwise unchanged by it but . . . vehicle and tenor in co-operation give a meaning of more varied powers than can be ascribed to either."<sup>7</sup> Richards extends his view by holding that the relative contributions of "tenor" and "vehicle" to the new "meaning" of a given metaphor can vary widely.

At the one extreme the vehicle may become almost a mere decoration or coloring of the tenor, at the other extreme, the tenor may become almost a mere excuse for the introduction of the vehicle, and so no longer be 'the principal subject.' And the degree to which the tenor is imagined "to be that very thing which it only resembles" also varies immensely.<sup>8</sup>

## 2. Max Black

Max Black retains Richards' basic view, but formulates the function of metaphor differently and in greater detail. In his essay on metaphor Black undertakes to defend an "interaction view" which he believes to be "free from the main defects of substitution and comparison views and to offer some important

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<sup>5</sup>*Philosophy of Rhetoric*, 104-5.

<sup>6</sup>Richards wishes to reserve the phrase, "the meaning" to apply to "the work that the whole double unit does" and to distinguish it from the tenor, "the underlying idea or principle subject which the vehicle or figure means." *Ibid.*, 97.

<sup>7</sup>*Ibid.*, 100.

<sup>8</sup>*Ibid.*, 100-101. Richards, in examining complex metaphorical expressions, uses the terminology "secondary vehicle" (103).

insight into the uses and limitations of metaphor."<sup>9</sup>

Black dislikes Richards' use of "tenor" and "vehicle" to designate the components of metaphor. In his view, Richards vacillates in sometimes using "vehicle" to mean the metaphorical expression, sometimes the "subsidiary subject" and sometimes "the connected implication system."<sup>10</sup> So Black suggests the terms "focus" and "frame" which he explains with the help of the following sentence:

The chairman plowed through the discussion.

The portion of the sentence being used metaphorically (here, "plowed"; British English, "ploughed") Black names the "focus" of the metaphor. The remainder of the sentence, which is being employed literally, is the "frame."<sup>11</sup> Taken together, the "focus" and "frame" compose the "metaphorical statement" which has both a "principal subject" (what the statement is "really" about) and a "subsidiary subject" (what the statement would be about if read literally).<sup>12</sup>

For Black, metaphor functions through the "interaction" or "interplay" of the "systems of implication" of these two subjects--the principal and subsidiary. He compares this interaction to looking at the night sky "through a piece of heavily smoked glass on which certain lines have been left clear." Just as the glass filters and organizes our view of the stars, so in a metaphorical statement like, "Man is a wolf," the subsidiary subject, "wolves," organizes our thoughts about the principal subject, "people," in new ways.<sup>13</sup>

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<sup>9</sup>"Metaphor," chap. in *Models and Metaphors*, 25-47; originally published in *Proceedings of the Aristotelian Society* 55 (1954): 273-94. In Pauline studies, Black's view has been employed recently by Stephen Fowl who comments, however, that it is "somewhat dated, and open to some revision." Nonetheless he takes it to be "relatively sound" and sufficient for his purposes ("A Metaphor in Distress: A Reading of ΝΗΠΙΟΙ in 1 Thessalonians 2.7," *NTS* 36 (1990): 471-72).

<sup>10</sup>*Models and Metaphors*, 28, 47 n. 23.

<sup>11</sup>*Ibid.*, 27-30.

<sup>12</sup>*Ibid.*, 47 n. 23.

<sup>13</sup>*Ibid.*, 38-47. Soskice has criticized thoroughly Black's views. But, even as she has argued that Black has misunderstood Richards (see below), I would argue that she has misunderstood Black. Soskice faults Black for adopting metaphors for metaphor that are not in complete agreement. But Black uses such language realizing fully that it is metaphorical (*Models and Metaphors*, 28, 39) and arguing that to adopt a diversity of metaphors for metaphor is a sound procedure: "I have no quarrel with the use of metaphors (if they are good ones) in talking about metaphor. But it may be as well to use several, lest we are misled by the adventitious charms of

### 3. Monroe Beardsley

Monroe Beardsley attempts to explain metaphor as an "interplay between two levels of meaning," the "designation" level (central meaning(s)) and the "connotation" level (marginal meaning consisting of the properties a word suggests). Making sense of metaphor involves two steps: 1) Recognition that on the level of literal meaning a given expression is impossible and 2) Selecting from the modifier's marginal meanings those properties that can pertain to the "subject-thing." So metaphor is "condensed shorthand, by which a great many properties can be attributed to an object at once." To his view Beardsley puts the label, "Verbal-Opposition Theory." It may be regarded as "incremental" in that Beardsley places it over against "substitution" theories and recognizes that

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our favorites" (*Ibid.*, 39). He then introduces one of his favorites: "Let us try, for instance, to think of a metaphor as a filter" (*Ibid.*). The manner in which the metaphor of "filter" is introduced indicates clearly that Black does not intend "filter" as the only way to envision metaphor. He anticipates the need for the metaphor to be adjusted by other descriptors. It is concerning this metaphor of filter that Soskice raises additional criticisms, one being that it fails to allow for Black's claim that metaphor can not only pick out similarity, but also create it (*Metaphor and Religious Language*, 42). Again, I would argue that Soskice has not given Black his due. He alters his optical metaphor to allow for the creation of similarity. In using the illustration of a chess metaphor for battle he writes, "The chess vocabulary filters and transforms: it not only selects, it brings forward aspects of the battle that might not be seen at all through another medium. (*Stars that cannot be seen at all, except through telescopes*)" (*Models and Metaphors*, 42, italics mine). She also dislikes Black's use of "filter" because it conflicts with Black's perspective that both the primary and subsidiary subject are influenced by the interaction. She writes, "It is hard to see how a smoked glass filter is in any way affected by its interaction with the night sky" (*Metaphor and Religious Language*, 42). Again, she seems unaware that Black has recognized the limitation of his own language. But Black's statement is explicit as he again modifies his metaphor (here by a kind of reversal): "It was a simplification . . . to speak as if the implication-system of the metaphorical expression remains unaltered by the metaphorical statement. The nature of the intended application helps to determine the character of the system to be applied (*as though the stars could partly determine the character of the observation-screen by which we looked at them*)" (*Models and Metaphors*, 44, italics mine). Soskice seems to have confused one of Black's metaphors for metaphor with his view of metaphor. To borrow from Black's own language, she needs to allow that Black's metaphors were designed to be taken less "emphatically," i.e. with less stress upon their implications" (*Models and Metaphors*, 43). However, I am in agreement with Soskice that in Black's later essay ("More about Metaphor" in *Metaphor and Thought*, ed. Andrew Ortony (Cambridge: Cambridge University Press, 1979), 19-43) his "defence of the terminology of his first essay has resulted in the withdrawal of most of what made his original interactive theory both interesting and interactive" (*Metaphor and Religious Language*, 43).

"metaphorical meanings cannot be limited to already known connotations of a modifier, because metaphor creates novel senses of words."<sup>14</sup>

#### 4. Janet Martin Soskice

Soskice is keen "to show how metaphors can be cognitively unique, that is, how without being mere comparison they can give us 'two ideas for one'." So she classifies her own attempt at a theory of metaphor as an incremental one and calls it "An 'Interanimation' theory of metaphor."<sup>15</sup> Essentially her view (as the borrowing of the title, "interanimation," indicates) is a revival of Richards' ideas on metaphor which she holds have been misunderstood by Black.

The following quotation points to important aspects of her theory:

It is only by seeing that a metaphor has one true subject which tenor and vehicle conjointly depict and illumine that a full, interactive, or interanimative, theory is possible.<sup>16</sup>

Any other configuration is in danger of lapsing into an inadequate comparison view (which she believes Black's understanding has essentially become). Soskice prefers Richards' vocabulary of "tenor" and "vehicle" over that of Black's "focus" and "frame" because Richards' terminology affirms the presence of a single subject and allows for "subsidiary vehicles."

She illustrates her use of these terms with the following lines:

A stubborn and unconquerable flame  
Creeps in his veins and drinks the streams of life.

In the example the "tenor" is the idea of the fever from which the man is suffering (though fever is never explicitly mentioned), the "vehicle" (or "primary vehicle") is that of the flame which is itself modified by the "subsidiary vehicle" of

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<sup>14</sup>"Metaphor," 286. That his theory is incremental is also shown by his affirmation that metaphor "is a convenient, extraordinarily flexible and capacious device for extending the resources of language, by creating novel senses of words for particular purposes and occasions" (*Ibid.*).

<sup>15</sup>*Metaphor and Religious Language*, 43-44.

<sup>16</sup>*Ibid.*, 47.



a beast of prey. "Metaphor" results from the "interanimation" of "tenor" and "vehicle."<sup>17</sup>

Metaphor, then, is not a component of a metaphorical statement, but the entire speech act within its context. Metaphor is "the consequence of the interanimation of words in the complete utterance."<sup>18</sup> So Soskice defends her definition of metaphor: "*speaking about one thing in terms which are seen to be suggestive of another.*"<sup>19</sup>

### 5. Eva Feder Kittay

Eva Feder Kittay regards her view of metaphor as an advance over the ideas of Richards, Black, Burke and Goodman.<sup>20</sup> Central to Kittay's understanding of metaphor is the concept that "in metaphor what is transferred are the relations which pertain within one semantic field to a second, distinct content domain."<sup>21</sup> This basic point requires some definition. She explains "semantic field" and "content domain" in the following way: "When a set of words, a *lexical set*, is applied to a domain unified by some content, a *content domain*, we have a *semantic field*."<sup>22</sup>

Kittay further explicates the function of metaphor by writing:

. . . metaphor can, through a transposition of relations, structure an as yet unstructured conceptual domain or reorder another semantic field, thereby altering, sometimes transiently, sometimes permanently, our ways of regarding our world.<sup>23</sup>

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<sup>17</sup>*Ibid.*, 45-46.

<sup>18</sup>*Ibid.*, 45.

<sup>19</sup>*Ibid.*, 49. I take up Soskice's definition in more detail below in "A Working Definition of Metaphor." The definition reflects other aspects of Soskice's view which a brief summary cannot explore. For example Soskice is concerned that, for a theory of metaphor to be adequate, it must address both "speaker's intention in using metaphor" (note "speaking" in the definition) and "the hearer's reception of it" ("seen to be" in the definition). *Ibid.*, 44.

<sup>20</sup>See the bibliography for works by Burke and Goodman.

<sup>21</sup>*Metaphor*, 36.

<sup>22</sup>*Ibid.*, 33. Any "experiential, phenomenal, or conceptual" area which would require a set of related terms to discuss may be a content domain (e.g. colour, fishing, electricity; p. 34).

<sup>23</sup>*Ibid.*, 37.

When we describe the playing of a basketball player as "hot" we describe a "topic," the playing of a basketball player which is part of the "domain" of athletics, by a "vehicle" ("hot") whose "semantic field" is words which are used to describe temperature.<sup>24</sup> The first-order meaning of terms within the semantic field of temperature terms is mapped onto the domain of athletics to create second-order meaning. So we deem a "hot" player to be one who plays well and, preserving the antonymy of "hot" and "cold," we judge a "cold" player as performing poorly. For Kittay, then, metaphorical transfer of meaning should be seen as transfer of relations across different domains rather than, as in Black's view, a projection onto the topic of predicates appropriate to the vehicle.

Kittay describes her theory of metaphor as a "perspectival" one because, in this tracing of relationships of a semantic field onto a differing domain (her description of the interaction of "topic" and "vehicle"), a new perspective is achieved.<sup>25</sup>

### B. Some Tenets of a Modern View of Metaphor

In the preceding section I surveyed the work of some modern theorists, focusing on their understandings of the function of metaphor. In this segment I hope to summarize some of the most widely-held tenets of modern views of metaphor.<sup>26</sup> I am not attempting to break any new ground in the area, nor to be comprehensive in describing modern theoretical approach to metaphor. I wish to explore tenets of a modern view of metaphor which, I shall argue, have been

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<sup>24</sup>"Topic" is Kittay's suggested replacement for Richards' "tenor" which she defends as "suggesting not an expression in a text, but rather what a text is speaking about" (*Ibid.*, 26). Kittay emphasizes that the "topic" is *not* to be identified with the meaning of the metaphor. "Vehicle," in her use, means both "the label itself *and* the content that label conveys literally" (*Ibid.*).

<sup>25</sup>See *Metaphor*, chap. 1, "Towards a Perspectival Theory of Metaphor," 13-39 together with p. 140. Stephen Kraftchick has put Kittay's ideas to use in his analysis of 2 Cor. 10:3-6 where he sees Paul using the semantic field of warfare and mapping its structures onto the content domain of apostolic activity ("Paul as Strong Poet").

<sup>26</sup>The reader may wish to consult Kittay's outline of "the salient features of interactionism" (*Metaphor*, 22).

either neglected or controverted in much past research of metaphor in Paul and the Epistle to the Ephesians.

Four such tenets seem to me to be particularly important to the study of ecclesial metaphor in the Epistle to the Ephesians. A modern view of metaphor holds that:

1) Metaphor is not mere adornment of language.

2) The meaning of metaphor cannot be encapsulated by paraphrase. In this sense metaphor is "irreducible."

3) The communicative impact of metaphor should be appreciated (rather than denigrated).

4) Complex and "mixed" metaphor are, likewise, to be acknowledged rather than overlooked or devalued.

#### 1. Metaphor is not mere Adornment of Language

The point is often made that, in the "classical view" of metaphorical language as represented by Aristotle, metaphor "is regarded as a decorative additive to language, to be used in specific ways, and at specific times and places. . . ." while "'clarity' is presumed to reside in 'ordinary' language, which is non-metaphorical."<sup>27</sup> Aristotle (together with others) is held to contribute to metaphor becoming "one of the slightly suspect devices available to the stylist only for special ornamental 'effects' . . ."<sup>28</sup>

Recently, Soskice has questioned whether this "substitutionary" view of metaphor (that a literal term may be substituted for the metaphorical one) should be credited to Aristotle. The writings of Aristotle and Quintilian do not attempt to account for the "mechanism" of metaphor, and, if read more objectively, allow

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<sup>27</sup>Hawkes, *Metaphor*, 8.

<sup>28</sup>*Ibid.*, 15. Aristotle treats metaphor most fully in *Poetics*, Chapters 21-25 and *Rhetoric*, Book 3.

for a broader, more complex view of metaphor.<sup>29</sup> Her review of Aristotle's *Poetics* and Quintilian's *Institutio Oratoria* leads her to credit the "classical," "substitutionary" view to the empiricist critics of rhetoric. At one point she suggests that, "the real source of the idea that ornament and style have no place in pure argument is to be found in those philosophers of the seventeenth century who chose as their model the arguments of mathematics and the new sciences."<sup>30</sup>

One of the fundamental insights of modern approaches to metaphor is that, against the substitutionary view (whatever its history), metaphorical language does not serve as adornment to "ordinary" language. Instead a modern view holds that language itself is metaphoric and that metaphor simply illustrates the workings of human language and thought as a whole.

This point may be explored by referring once again to I. A. Richards' *The Philosophy of Rhetoric*. Richards examines "the evil presence" of assumptions which he holds have inhibited the proper appreciation and study of metaphor. The "worst" of these assumptions is "that metaphor is something special and exceptional in the use of language, a deviation from its normal mode of working, instead of the omnipresent principle of all its free action."<sup>31</sup> Metaphor is not "a sort of happy extra trick with words" or "a grace or ornament *added* to the power of language." Instead, metaphor is "the omnipresent principle of language."<sup>32</sup>

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<sup>29</sup>*Metaphor and Religious Language*, 3-10. If the accounts have a flaw, according to Soskice, it is not a "substitutionary" view of metaphor, but a "tendency to speak of metaphor as something which happens to the individual word" (*Ibid.*, 10). For a similar analysis of classical sources see George Whalley, "Metaphor," in *Princeton Encyclopedia of Poetry and Poetics*, enlarged ed., ed. Alex Preminger (Princeton, N.J.: Princeton University Press, 1974), 490-95.

<sup>30</sup>*Metaphor and Religious Language*, 12. She quotes Hobbes and Locke as examples and follows with: "It is in such passages that we find the ancestor of the commonplace that metaphor is a decorative but strictly expendable substitute for what can (and should when doing philosophy) be plainly stated" (13).

<sup>31</sup>p. 90.

<sup>32</sup>*Ibid.*, 90, 92.

"Thought is metaphoric, and proceeds by comparison, and the metaphors of language derive therefrom."<sup>33</sup>

If we assume the validity of this idea about metaphor, it will inform our approach to ecclesial metaphor. We shall, for example, steer clear of referring to the "body of Christ" language in the Pauline Epistles as "mere metaphor."<sup>34</sup>

## 2. The Irreducibility of Metaphor

Another such insight is that the meaning of metaphor is incapable of being adequately paraphrased. Here it may be useful to compare the perspectives of Richards and Donald Davidson. Richards holds that a metaphor is more than the sum of its parts, that "meaning" is created by the interaction of the components of metaphor and that this creation is incapable of paraphrase. Davidson, likewise, adheres to this basic tenet of a modern view of metaphor. However, for him, the reason that metaphor cannot be paraphrased adequately is not because meaning is created. "Meaning," if it had been created, would be capable of paraphrase. What is new in metaphor resides in its function and it is for this reason that metaphor is not exhausted by paraphrase.<sup>35</sup>

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<sup>33</sup>*Ibid.*, 92. In the context of biblical studies, George B. Caird has spoken against the view that "metaphor is an optional embroidery which adds nothing substantial to the meaning of a sentence" (*The Language and Imagery of the Bible* (London: Duckworth, 1980), 132).

<sup>34</sup>The phrase is employed with reference to Ephesians by S. F. B. Bedale, "The Theology of the Church," in *Studies in Ephesians*, ed. Frank L. Cross (London: A. T. Mowbray, 1956), 66. The phrase is used also by E. L. Mascall, *Christ, the Christian and the Church* (London: Longmans, 1946), 161. The passage is quoted by Caird, *Language and Imagery of the Bible*, 132. Mascall, it should be noted, denigrates the power of metaphor in trying to establish an ontological reality for the "body of Christ." A more complete catalogue and classification of such "disjointed and incomplete notions" regarding the "body of Christ" motif is provided by Andrew Perriman, "His body, which is the church . . . .": Coming to Terms with Metaphor," *EvQ* 62 (1990): 123-42. Perriman's article is one among several works which illustrate that the study of metaphor in Pauline studies is coming into prominence.

<sup>35</sup>Richards, *Philosophy of Rhetoric*, 89-138. Donald Davidson, "What Metaphors Mean," in *On Metaphor*, ed. Sheldon Sacks (Chicago & London: Chicago University Press, 1979), 29-45. Andrew J. Burgess, "Irreducible Religious Metaphors," *RS* 8 (1972): 355-56 sees Richards as taking the opposite position regarding the irreducibility of metaphor in the early work co-authored with C. K. Ogden, *The Meaning of Meaning*, 212-13. I note two variations on the position of metaphorical irreducibility: Peter W. Macky would argue that some metaphors (what he calls "ornamental metaphors") are capable of being adequately expressed by paraphrase while others are not, though he admits that even for these metaphors "the literal form is not a complete substitute, for it does

This is not to deny that, for at least some metaphors, a generally adequate paraphrase in literal language may be possible nor that the exercise of attempting to express metaphor in more literal language is meaningless. Alston suggests two possible paraphrases of Shakespeare's metaphor, "Sleep knits up the ravelled sleeve of care." One attempt at paraphrase would be, "That means that after a good night's sleep your cares and worries will not seem as pressing as they did before." But, by bypassing the metaphorical extension, this paraphrase fails to "bring out the richness of what had been said." Another attempt explicitly states the comparison: "Just as in knitting up a ravelled sleeve one makes it whole again, restores it to its proper use, so when a careworn person gets a good night's sleep he is thereby restored to a condition in which he can function with normal effectiveness." Alston regards this as "more adequate" because it includes explicitly the way in which the assertion about sleep is made. Nonetheless, something is lost in this prose. The metaphor functions in a way that is more convincing and illuminating than even this prosaic substitute. Alston states:

I am not suggesting that this is an ideally adequate or complete example of this type of explanation. The richer and more suggestive a metaphor is, the more impossible it is to spell out explicitly all the similarities that underlie it.<sup>36</sup>

An application of this principle to the treatment of ecclesial metaphor in Ephesians would amend the approach taken often by commentaries in discussing

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not do for readers what the metaphor can" (*The Centrality of Metaphors to Biblical Thought: A Method for Interpreting the Bible*, Studies in Bible and Early Christianity 19 (Lewiston, Queenston & Lampeter: Edwin Mellen, 1990), 64-65. See also pp. 2-3). Ina Loewenberg ("Truth and Consequences of Metaphor," *Philosophy and Rhetoric* 6 (1973): 42) agrees that metaphor cannot be adequately paraphrased but adds, "Equivalent paraphrases' cannot be found for the most literal sentences . . ." See also the discussion by John R. Searle, "Metaphor," in *Philosophical Perspectives on Metaphor*, ed. Mark Johnson (Minneapolis, Minn.: Minnesota University Press, 1981), 254-55.

<sup>36</sup>*Philosophy of Language*, 100-101. Edmund P. Clowney makes a similar point regarding the paraphrasing of metaphor in the context of discussing biblical models of the church. A simple metaphor may be adequately paraphrased (e.g. "He is a tiger" means "He is aggressive"), but "when the metaphor is more complex, the substitution paraphrase becomes more difficult, although not impossible" (e.g. Amos 3:8). But the complexity of a metaphor can become "overwhelming" and impossible to paraphrase (e.g. John 15:1, 2; "Interpreting the Biblical Models of the Church: A Hermeneutical Deepening of Ecclesiology," in *Biblical Interpretation and the Church: Text and Context*, ed. D. A. Carson (Exeter: Paternoster, 1984), 71).

such language as "body" and "temple." Without any consideration of the adequacy or inadequacy of the attempt, the metaphor is "rewritten" in discursive language. And the reader is left with the impression that in the "literal" statement of the commentary the author intends to share "what the metaphor really meant."<sup>37</sup> But in the treatment of a metaphor, any such "attempt to exhaust its meaning is doomed from the start."<sup>38</sup>

### 3. Appreciation of the Communicative Impact of Metaphor

The belief that metaphor cannot be paraphrased exhaustively follows from an even more basic stance, that metaphor should be appreciated as a unique vehicle of communication. Max Black ties the two ideas together. One might attempt to state the cognitive content of metaphor in "plain language," but

. . . the set of literal statements so obtained will not have the same power to inform and enlighten as the original. . . . One of the points I most wish to stress is that the loss in such cases is a loss in cognitive content; the relevant weakness of the literal paraphrase is not that it may be tiresomely prolix or boringly explicit (or deficient in qualities of style); it fails to give the insight that the metaphor did.<sup>39</sup>

If one assumes a substitutionary or ornamental theory of metaphor, where cognitive content is supplied equally by the literal term which the metaphor "replaces," the cognitive value of metaphor becomes negligible.<sup>40</sup> But if the position is taken that "even where metaphor does function as ornament, it does so by virtue of making some addition to significance, be that ever so slight," then the

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<sup>37</sup>In view of this "tenet," I find Thiselton's statement somewhat misleading: "The interpreter has to steer a very careful path between evaporating the *force* of a metaphor by total explication, and leaving its meaning open to doubt" (Anthony C. Thiselton, "Semantics and New Testament Interpretation," in *New Testament Interpretation: Essays on Principles and Methods*, ed. I. Howard Marshall (Exeter: Paternoster, 1977), 95).

<sup>38</sup>Robert H. Gundry, *Sōma in Biblical Theology with Emphasis on Pauline Anthropology* (Grand Rapids, Mich.: Academie Books, Zondervan, 1987), 241.

<sup>39</sup>*Models and Metaphors*, 46.

<sup>40</sup>Soskice, *Metaphor and Religious Language*, 25.

stage is set for appreciating the communicative impact and cognitive value of metaphor.<sup>41</sup>

Retracing a bit of history helps to underline this advance of modern views. Under the influence of Hobbes and early empiricists such as Locke, metaphor became viewed in opposition to "words proper." Even after the discrediting of logical positivist concepts of meaning, some linguistic philosophers speak of metaphor as one of the "parasitic uses" of language. Soskice can comment:

One often hears, and not just from the philosophers, talk of 'mere metaphor' or of something being 'only metaphorical' or 'only metaphorically true', or in contradistinction, 'literally true.'<sup>42</sup>

This lack of appreciation for the communicative impact and cognitive value of metaphor, dated as it is, has often been implied in the study of Pauline ecclesial metaphor. Treatment of the "body of Christ" metaphor is a case in point. One example is a statement by Käsemann who wishes to break away

from the view . . . that in describing the church as the body of Christ, Paul, who inclined to bold statements, was using a beautiful metaphor.<sup>43</sup>

What is striking is the implication that "bold statements" cannot be made by metaphor.

G. B. Caird notes that some authors on the "body of Christ" theme "seem to be beset with the fear that, if once they admitted a word to be a metaphor, they would forfeit the right to believe in the reality of that which it signified." Caird provides this corrective:

Literal and metaphorical are terms which describe types of language, and the types of language we use have very little to do with the truth or falsity of what we say and with the existence or non-existence of the things we refer to.<sup>44</sup>

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<sup>41</sup>*Ibid.*

<sup>42</sup>*Ibid.*, 67.

<sup>43</sup>Ernst Käsemann, *Perspectives on Paul*, trans. Margaret Kohl (Philadelphia: Fortress, 1971), 103.

<sup>44</sup>*Language and Imagery of the Bible*, 131-32.



Caird points to one of the most damaging assumptions to the appreciation of the cognitive value of metaphor, that "literal" language communicates a different type of truth than "metaphorical" language. Instead, we are reminded that "to say that a statement is metaphorical is a comment on its manner of expression and not necessarily on the truth of that which is expressed."<sup>45</sup> If we were to warn someone, "Watch out! That's a live wire!", we would not be inclined to add, "Of course, that is only metaphorically true." It is both true and expressed with the use of metaphor.<sup>46</sup> In other words, it is a mistake to think that "literal" and "metaphorical" denote kinds of meaning, especially in the case where "literal meaning" is empirically respected meaning as opposed to "metaphorical meaning."

There is no justification for regarding a metaphorical statement as ipso facto unverifiable. . . . Although it may be the case that empirically untestable statements often assume a metaphorical form, it is not the fact that they are expressed metaphorically that makes them untestable.<sup>47</sup>

Modern perspectives, then, point us away from presuming the ineffectiveness of metaphor to an appreciation of it as a communicative vehicle for meaning. Metaphor "is not merely a stylistic device, but an important means for expressing insights and information which cannot be stated in literal language."<sup>48</sup>

#### 4. Appreciation of Complex and "Mixed" Metaphor

The "substitutionary" or "classical" understanding of metaphor holds that the 'proper' use of metaphor . . . involves the principle of decorum. Metaphors must be 'fitting', i.e. in keeping with the theme or purpose. They must not be far-fetched or strange, and should make use of words which are beautiful in themselves.<sup>49</sup>

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<sup>45</sup>Soskice, *Metaphor and Religious Language*, 70.

<sup>46</sup>*Ibid.*

<sup>47</sup>Alston, *Philosophy of Language*, 102-3.

<sup>48</sup>Gerald W. Casenave, "Taking Metaphor Seriously: The Implications of the Cognitive Significance of Metaphor for Theories of Language," *Southern Journal of Philosophy* 17 (1979): 19. In the statement Casenave is summarizing a point on which "Several contemporary studies of metaphor are in agreement . . ." (*Ibid.*).

<sup>49</sup>Hawkes, *Metaphor*, 9.

Moreover, the classical principle of decorum "insists on a necessary harmony or congruity between the elements of the metaphor." In the classical view, the role of metaphor is "to present relationships that are harmonious and 'true to life' rather than explanatory or novel." And "not more than two 'or at the most three' [metaphors] should be brought together in the same passage." The modern abrogation of the use of "mixed metaphors" is an extension of the classical principle of decorum.<sup>50</sup> An approach to metaphor based on this type of theory is predisposed to critique a given metaphor according to its criteria that there be harmony and congruity of metaphorical elements as well as a measure of visual clarity.<sup>51</sup>

On the other hand, a modern approach to metaphor tends to emphasize the associated concepts of metaphorical language and to ponder whether added figurative language might belong to these associations. In this view metaphor is "fundamentally a borrowing between and intercourse of *thoughts*, a transaction between contexts."<sup>52</sup> For Black, a metaphor invokes a "system of associated commonplaces" and may involve "subordinate metaphors" as part of this system.<sup>53</sup> So a modern approach to metaphor is more likely to explore than denigrate complex and mixed metaphor. While a classical approach asks, "Is this language consistent and does it provide visual clarity?", a modern approach is more likely to query, "Could this apparently diverse image be part of the associated commonplaces of the primary metaphor?"<sup>54</sup>

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<sup>50</sup>*Ibid.*, 11-12.

<sup>51</sup>Whalley, "Metaphor," 490.

<sup>52</sup>Richards, *Philosophy of Rhetoric*, 93.

<sup>53</sup>*Models and Metaphors*, 40.

<sup>54</sup>That a modern approach is willing to ponder damage to rhetorical clarity that may occur with a confusion of images is seen in Black's statement: "In any case, primary and subordinate metaphors will normally belong to the same field of discourse, so that they mutually reinforce one and the same system of implications. Conversely, where substantially new metaphors appear as the primary metaphor is unraveled, there is serious risk of confusion of thought (compare the customary prohibition against 'mixed metaphors')" (*Models & Metaphors*, 43). For Soskice, confusion of thought seems not to be a great danger. In mixed metaphor "we understand the speaker's intention directly; hence mixed metaphor is a sin against eloquence rather than a sin against meaning" (*Metaphor and Religious Language*, 73).

Two illustrations of the application of these views to the Epistle to the Ephesians allow for expansion. The first is provided by Caird who demonstrates a modern approach to "mixed" metaphor in his treatment of Eph. 4:14:

When Paul warns his readers 'no longer to be children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of human craftiness (lit. dice-playing)' (Eph. 4:14), we may, if we are so disposed, form a mental picture of a group of children playing dice in an open boat. But the point is that the readers are offered three mutually interpretative metaphors for caprice or arbitrariness: children are easily led, a rudderless boat goes where the wind and wave drive it, the roll of a dice is at the mercy of chance.<sup>55</sup>

I regard Caird's approach here as "modern" in that he does not impugn the conjunction of a variety of metaphors. Instead, he seeks to understand what idea may be invoked and shared by the three images. For him, this is important in grasping something of the function of the metaphors within their context.<sup>56</sup>

The second illustration (which will be treated more fully in chapter 3) pertains to a passage which contains both complex and mixed metaphor, that of the house-building-temple (Eph. 2:19-22). It is complex in that features of the "temple" are mentioned and assigned referents (e.g. Christ is identified as the "cornerstone"). Moule calls it "the most elaborate temple metaphor" in the NT.<sup>57</sup> It is mixed in that language of house-household, buildings in general and temple in particular are co-mingled.

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<sup>55</sup>*Language and Imagery of the Bible*, 150. According to Caird, in such instances the author does not intend for readers to "visualize" the metaphorical language and so could "tolerate a succession of metaphors."

<sup>56</sup>Markus Barth's treatment of the metaphorical language in Ephesians 4 could also be cited. He writes, "Conflation of metaphors is not necessarily tantamount to confusion of incongruous thoughts and things; rather it may indicate the insufficiency of any one figure of speech to convey the intended message exactly" (*Ephesians 4-6*, AB 34A (Garden City, N.Y.: Doubleday, 1974), 440). An example of someone holding to "classical" abrogations of mixed metaphor may be found in David M. Park, "The Interpretive Value of Paul's Metaphors," *South East Asia Journal of Theology* 18 (1977): 37-40.

<sup>57</sup>C. F. D. Moule, *The Origin of Christology* (Cambridge: Cambridge University Press, 1977), 91. J. Paul Sampley exclaims that the author describes "nearly everything about this structure but the shape of the roof!" ("Ephesians" in *The Deutero-Pauline Letters: Ephesians, Colossians, 2 Thessalonians, 1-2 Timothy, Titus*, ed. Gerhard Krodel, rev. ed., Proclamation Commentaries (Minneapolis, Minn.: Fortress, 1993), 15).

A further example of "mixing" in the passage allows exploration of the two approaches, "classical" and "modern." The passage "mixes" metaphorical language in its description of the building as "growing" (2:21), language more applicable to biology than architecture.<sup>58</sup> In line with the "classical" view of metaphor, it would be presumed that this represents a lack of sophistication on the part of the author, a deficiency in the decorum appropriate to the use of metaphor. But from the perspectives of the modern view of metaphor, this "mixture" may be viewed, not as an exhibit of ignorance of metaphor, but rather as a demonstration of its function.

How this can be so is explicated by the modern perspective that metaphors both highlight and hide. Even as a given metaphor "allows us to comprehend one aspect of a concept in terms of another," it "will necessarily hide other aspects of the concept."<sup>59</sup> Ephesians 2 makes use of the imagery of building/temple. Such language allows the author to highlight certain aspects of "church" (e.g. "structure") but is inclined to hide other features (e.g. "dynamism"). That the author of Ephesians recognizes the limitations of the language is demonstrated by the inclusion of the more dynamic, biological imagery to extend the usual range of the building/temple metaphor. A "classical" approach would judge the language as failing to meet standards of decorum. A modern one seeks to understand how the diversity of language reflects the function of the metaphor within its context.

By way of summary, four tenets of modern approaches to metaphor may be seen to provide a fresh theoretical framework from which to analyze ecclesial metaphor in the Epistle to the Ephesians. Those four tenets are: 1) Metaphor is not mere adornment of language; 2) Metaphor is irreducible in not being

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<sup>58</sup>Not all agree that this represents "mixture." Lloyd Gaston regards ἀδξάνω as "a perfectly proper word to use of a building being constructed" (*No Stone on Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels*, NovTSup 23 (Leiden: E. J. Brill, 1970), 192 n. 1). But most would concur that ἀδξάνω is "better suited to the body" (Joachim Gnilka, *Der Epheserbrief*, HTKNT 10,2 (Freiburg, Basel & Wien: Herder, 1971), 158).

<sup>59</sup>Lakoff and Johnson, *Metaphors We Live By*, 10. See chap. 3, "Metaphorical Systematicity: Highlighting and Hiding," 10-13. For Black, the "system of associated commonplaces" will serve to render prominent or emphasize some details while pushing others into the background and suppressing them (*Models and Metaphors*, 41).

exhausted through paraphrase; 3) The communicative impact and cognitive value of metaphor are to be presumed rather than impugned; 4) Complex and "mixed" metaphor should not be approached from the negative presumptions of a "classical" view. Rather, complex and "mixed" metaphor should be explored from the positive presuppositions of a modern understanding.

### C. A Working Definition of Metaphor

Before turning to the evaluation of metaphor, a working definition of metaphor may be considered. Wayne C. Booth has described the frustration of attempting a definition of metaphor in the modern context of "an immense explosion of meanings for the word" where meanings of the term have expanded "to cover everything." When a word "can mean everything it risks meaning nothing."<sup>60</sup> Despite the confusion surrounding the definition of metaphor, it is important to attempt a working or "nominal" definition as a basis for identifying ecclesial metaphor in Ephesians.<sup>61</sup>

Among influential definitions of metaphor are those of Richards and Alston, whose efforts may be seen to be combined in the definition advocated by Soskice which I adopt as a working one. I. A. Richards defines metaphor as follows:

In the simplest formulation, when we use a metaphor we have two thoughts of different things active together and supported by a single word, or phrase, whose meaning is a resultant of their interaction.<sup>62</sup>

Notice that Richards' definition seems to confine metaphor to the "user" which I take to be the speaker or writer.

Alston represents another approach in defining metaphor from the perspective of the hearer or reader. His definition views metaphor as a subset of figurative language. He defines "figurative" in the following way:

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<sup>60</sup>"Metaphor as Rhetoric: The Problem of Evaluation," in *On Metaphor*, ed. Sheldon Sacks (Chicago & London: University of Chicago Press, 1979), 48.

<sup>61</sup>I borrow the term "nominal definition" from Soskice, *Metaphor and Religious Language*, 16.

<sup>62</sup>*Philosophy of Rhetoric*, 93.

Wherever an expression is used so that, even though it is used in none of its established senses, nevertheless, what is said is intelligible to a fairly sensitive person with a command of the language, the expression will be said to be used figuratively.<sup>63</sup>

And metaphor "is that sort of figurative use in which the extension is on the basis of similarity."<sup>64</sup> Alston holds that such similarity functions in the following way: "A metaphor in the raw simply consists of specifying a model or icon for something without specifying the respects in which it is an icon."<sup>65</sup>

Soskice's definition attempts to accommodate both perspectives--that of the speaker and of the hearer. She seeks to adopt a working definition of metaphor that is "a minimal definition adequate across disciplines": "*Metaphor is that figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another.*"<sup>66</sup> She defends this "extremely simple and avowedly broad" definition on the grounds that it emphasizes metaphor "is by definition a figure of speech" (rather than an "act," "fusion," or "perception"), allows for metaphor to occur in a range of syntactical forms (e.g. metaphor is not always an "assertion") and is not confined to a specific syntactical unit as "the primary unit of meaning."<sup>67</sup>

With regard to the three ecclesial metaphors of the Epistle to the Ephesians which are the foci of this study (body; building/temple; bride), the question is not so much whether they are something "less" (e.g. simile or metonymy) but whether or not each participates in something "more" (e.g. model

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<sup>63</sup>Alston, *Philosophy of Language*, 97.

<sup>64</sup>*Ibid.*

<sup>65</sup>*Ibid.*, 105. Thiselton adopts Alston's definition of metaphor ("Semantics and New Testament Interpretation," 95).

<sup>66</sup>*Metaphor and Religious Language*, 15. She carefully clarifies terms in her definition: "speaking' is intended to mark that metaphor is a phenomenon of language use (and not that it is oral). Similarly, 'thing' signifies any object or state of affairs, and not necessarily a physical object; . . . Finally, 'seen to be suggestive' means seen so by a competent speaker of the language" (*Ibid.*).

<sup>67</sup>*Ibid.*, 15-23. It should be noted that this definition views metaphor as addressing one subject ("one thing") in opposition to the view of Max Black who holds that "a metaphorical statement has two distinct subjects--a 'principal' subject and a 'subsidiary' one" (*Models and Metaphors*, 44).

or myth). Though the definition of Soskice has been criticized as too broad,<sup>68</sup> it may be adopted as a working definition which provides a basis for identifying and evaluating specific cases of metaphor in Ephesians. That exercise may hold more promise for unanimity than the issue of definition. Booth comments that

the interesting thing is that in spite of differences in the scope of our definitions, we all meet everyday certain statements that everyone recognizes as metaphor and calls by that name. We seem to have a kind of common-sense agreement about a fairly narrow definition, one that survives even when our theory expands the original concept beyond recognition.<sup>69</sup>

## II. Evaluation of Ecclesial Metaphor in Ephesians

The previous segment of this chapter described "a modern view of metaphor" and advocated its application to the study of ecclesial metaphor in the Epistle to the Ephesians. This section posits the need for disciplined, evaluative language for ecclesial metaphor and examines some recent ways of evaluating metaphor in suggesting methods of evaluating ecclesial metaphor in Ephesians. This is in the interest of avoiding "the great temptation" in the "study of biblical images" to "pass too quickly from the figurative form to the intellectual explanation of the cognitive content . . ." by focusing attention on the metaphors themselves.<sup>70</sup>

Development of disciplined methods for examining ecclesial metaphor in Ephesians has faced two challenges: 1) No set of evaluative terminology is universally endorsed. An attempt has been made to choose terminology that is

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<sup>68</sup>Frank Burch Brown, review of *Metaphor and Religious Language*, by Janet Martin Soskice, in *JR* 67 (1987): 409-10. "It seems that her definition of metaphor would also fit such tropes as metonymy [*sic*] and even analogy."

<sup>69</sup>"Metaphor as Rhetoric," 48-49. Max Black also reports the "vague," "vacillating" uses of "metaphor" and employs the strategy of starting from a list of "clear cases" of metaphor (*Models and Metaphors*, 26).

<sup>70</sup>Hans-Ruedi Weber, "Interpreting Biblical Images," *Ecumenical Review* 34 (1982): 213.

widely understood and respected;<sup>71</sup> 2) Some ways of evaluating metaphor employed by modern theorists depend on a level of contact with the world of the author(s) and hearer(s)/reader(s) of the metaphor that is not available to the modern student of an ancient document. Only those terms have been included which are judged to be useful in scrutinizing metaphor in an ancient composition.

#### A. The Need for Disciplined, Evaluative Language for Ecclesial Metaphor

I. A. Richards, in 1936, argued the need for more precise terms to employ in the study of metaphor. He could write: "At present we have only some clumsy descriptive phrases . . ." and "slippery terms."<sup>72</sup> To this confusion he credited "the backward state of the study" of metaphor.<sup>73</sup> While more recent developments have remedied Richards' concerns to a degree, the call for more disciplined terminology for the study of metaphor is still sounded. Janet Soskice decries "a terminological imprecision wherein terms such as 'metaphor', 'model', 'analogy', and 'myth' are used as equivalents."<sup>74</sup>

The problem is pronounced in the study of metaphor (and especially ecclesial metaphor) in biblical studies. R. H. Gundry criticizes several authors for imprecision in describing the "body of Christ." He cites the use by Cerfaux of the terms "spiritual," "mystical" and "real" to describe the "body of Christ." Gundry suggests, "We might just as well have the courage to say 'metaphorical'."<sup>75</sup> He faults Robinson for holding that Paul's use of the human body for Christ's "body" is an analogy but not a metaphor, for failing to consider fully the relationship of simile and metaphor and for a confusing use of phrases like "uncompromisingly

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<sup>71</sup>Soskice notes that in discussions of metaphor "there are not the standard uses of terms and developed debates that there are on more established topics of philosophical interest" (*Metaphor and Religious Language*, x).

<sup>72</sup>*Philosophy of Rhetoric*, 96-97.

<sup>73</sup>*Ibid.*, 97.

<sup>74</sup>*Metaphor and Religious Language*, x.

<sup>75</sup>*Sōma in Biblical Theology*, 228.



physical" and "quasi-physical."<sup>76</sup> However one might react to Gundry's evaluation of the "body of Christ," the need for greater accuracy in discussing ecclesial metaphor is emphasized.

### B. Developing a System for Evaluating Ancient Metaphor

Macky's volume, *The Centrality of Metaphors to Biblical Thought: A Method for Interpreting the Bible*, as its title indicates, focuses on the interpretation of biblical metaphors. Macky crafts a system for analyzing metaphor which is "to provide an example of the way to begin traveling down into the depths of a metaphorical text, seeking to understand its meaning, what the author intended to communicate."<sup>77</sup>

Macky's process may be outlined as follows:<sup>78</sup>

#### Background Analysis

##### a) Identifying and Categorizing the Metaphor

- 1) Is the metaphor prototypical or subsidiary?<sup>79</sup> If prototypical, is the metaphor one-way or dual-directional? If subsidiary, is the metaphor ornamental or comparative?<sup>80</sup>

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<sup>76</sup>*Ibid.*, 231, 234-36.

<sup>77</sup>P. 277.

<sup>78</sup>This outline is drawn from the entire volume and Macky's sample analysis of Matthew 11:28-20 (*Ibid.*, 278-97).

<sup>79</sup>A "prototypical" metaphor provides "insight into mysterious subjects by evoking better-known symbols." "Subsidiary" metaphors are those "in which symbol and subject are equally well known . . ." Macky regards these "more trivial cases" as "rare" in the Bible (*Ibid.*, 58).

<sup>80</sup>In "one-way" metaphors (e.g. "God is my rock") there is "little or no reflection back on the symbol" whereas in "dual-direction" metaphors (e.g. "God is our father") there is reflection, over time, from the symbol to the subject (*Ibid.*, 60-64). Macky admits that "it is hard to draw the line precisely between one-way and dual-direction metaphors. This is especially the case because so much depends upon the user" (*Ibid.*, 63). Ornamental metaphors are marked by a "symbol" and "subject" that are "equally well known" while in a "comparative" metaphor the "purpose seems to be to evoke a comparison in the hearer's mind" (*Ibid.*, 58).

- 2) Is the metaphor literally true?<sup>81</sup>
- 3) Where does the metaphor fall on a novel to retired spectrum?<sup>82</sup>
- 4) Where does the metaphor fall on a master's metaphor to pupil's metaphor spectrum?<sup>83</sup>
- b) Recognizing the Genre<sup>84</sup>
- c) Discerning the Purpose(s)<sup>85</sup>
- d) Evaluating the Degree of Artistry<sup>86</sup>

### Analysis of the Metaphor<sup>87</sup>

- a) Specifying the subject

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<sup>81</sup>That is, is it a metaphor in which there is "no semantic anomaly" (*Ibid.*, 46)? Macky relies on Black's observation that a metaphor need not be literally false to be metaphor but that we may judge a construction to be metaphor because of "the banality of that reading's truth, its pointlessness, or its lack of congruence with the surrounding text and nonverbal setting" ("More about Metaphor," 35).

<sup>82</sup>As discussed below, Macky adopts five categories of metaphorical age: novel; familiar; standard; hidden; retired (*Ibid.*, 72-80).

<sup>83</sup>Macky depends on C. S. Lewis for this "spectrum." Lewis writes, "On the one hand, there is the metaphor we invent to teach by; on the other the metaphor from which we learn. . . . The first . . . does not at all hinder, and only very slightly helps, the thought of its maker. The second . . . dominates completely the thought of the recipient; his truth cannot rise above the truth of the original metaphor" ("Bluspels and Flalansferes," in *Rehabilitations and Other Essays* (New York: Oxford University Press, 1939), 141). Edmund P. Clowney also finds Lewis to have "proposed a useful distinction . . ." ("Interpreting Biblical Models," 67).

<sup>84</sup>Macky inserts this step into the example at the end of his monograph without the thorough advance preparation that characterizes his treatment of most other "steps" in his method of evaluation. He sees this step as an initial guess which grounds further work in a passage but which remains open to revision (*Ibid.*, 280-81).

<sup>85</sup>I discuss Macky's handling of "purpose" below in the section titled, "The Contextual Function of Metaphor."

<sup>86</sup>Macky sees another "spectrum" on which a given metaphor falls. This one runs from "artistic" to "expository." Five characteristics of artistic metaphors are used to evaluate the degree of artistry: 1) Novel; 2) Concrete; 3) Developed; 4) Artistic Context; 5) Deeper Speech Purposes. If a metaphor is "on the artistic side," "we need to use our imaginations to get the author's picture and so enable his deeper purposes to come to fulfillment in us" (*Ibid.*, 282-83). Expository metaphors, on the other hand, do not invite a thorough "picturing." Instead, "we are called to integrate them intellectually into our scheme of thought" (*Ibid.*, 275). However, Macky concludes "that all biblical metaphors are to some extent artistic and need to be approached imaginatively, not simply intellectually and dispassionately as a spectator" (*Ibid.*, 277).

<sup>87</sup>Macky sees the steps in this section as applying "mainly" to "prototypical metaphors" (*Ibid.*, 102).

- b) Developing a detailed picture of the symbol<sup>88</sup>
- c) Exploring the impact of the symbol
- d) Pointing out positive, negative and neutral analogies<sup>89</sup>

### Imaginative Participation in the Speaker's Metaphorical Thinking

- a) Exploring the neutral analogy<sup>90</sup>
- b) Entering the experience

### Testing the Results

- a) Abstracting a summary
- b) Comparing with related evidence

Macky's volume displays a number of strengths. He exhibits a solid grasp of modern studies of metaphor, though he does not always ponder the concepts they offer in the specific context of the study of ancient metaphor. Also, Macky displays a keen ability to fault overly simplistic concepts of metaphor.<sup>91</sup>

Despite Macky's avowal that "writer's meaning" is what he is trying to uncover by this system of analysis, his volume seems more interested in what modern readers will make of biblical metaphors. Much of his system seems concerned with "reader's goals" and "the terrain the reader will travel over."<sup>92</sup> And there seems to be little differentiation between ancient readers and modern ones with, if anything, more attention focused on the latter than the former.

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<sup>88</sup>"Subject" and "symbol" are the terms Macky employs which correspond to I. A. Richards' "tenor" and "vehicle" (which I adopt below). Macky defines metaphor as "*that figurative way of speaking (and meaning) in which one reality, the Subject, is depicted in terms that are more commonly associated with a different reality, the Symbol, which is related to it by Analogy*" (*Ibid.*, 49).

<sup>89</sup>"Positive analogies" are ways in which the subject may be said to be like the symbol while points of negative analogy are "the ways in which the symbol is quite unlike the subject" (*Ibid.*, 104). By "neutral analogies" Macky designates "a variety of suggestive details that we may be stimulated to explore" (*Ibid.*, 251).

<sup>90</sup>The exploration of "neutral analogies" is intended "to suggest how metaphors can lead us to new insights . . ." Macky avers, "What each traveler finds in exploring the neutral analogy will depend upon their experience and understanding of metaphor" (*Ibid.*, 105).

<sup>91</sup>See, for example, his incisive critique on p. 85.

<sup>92</sup>*Ibid.*, 7, 269. Such concerns are not inappropriate of themselves, but they do not further directly Macky's stated goal, "to understand . . . what the author intended to communicate" (*Ibid.*, 277).

Some of the ways Macky suggests of evaluating metaphor illustrate these points of criticism. He acknowledges that it is hard to distinguish "one-way" from "dual-direction" metaphors because "so much depends upon the user."<sup>93</sup> Likewise his detailed divisions for the age of metaphor are largely determined by knowledge of "users" or "readers." And Macky admits that the judgment regarding where a metaphor falls on the master's metaphor-to-pupil's metaphor spectrum is based entirely on the perspective of the reader.<sup>94</sup>

When Macky does focus on author's meaning, subjective analysis is emphasized still. Throughout his monograph, Macky uses a "trip into the Grand Canyon" metaphor for the process of interpreting metaphor. Since he is so interested in "getting down into the Canyon," his method highlights the more subjective elements of the interpretation of biblical metaphor. So we are invited to participate in the depths of a biblical author's metaphors by use of our imaginations. While he attempts to add a kind of verification, he seems more concerned about missing the "depths" of an author's metaphors than he does about falling in the crevices along the way.

Nonetheless, Macky makes important contributions to a methodology for examining biblical metaphor and some of these are reflected in what follows. Other recent studies on biblical metaphor have made contributions to the method discussed below as well, though none devises as broad an interpretive scheme as that attempted by Macky. Some have focused on metaphors in the Pauline materials, with varying degrees of attention to the metaphors themselves.<sup>95</sup> Some

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<sup>93</sup>*Ibid.*, 63.

<sup>94</sup>*Ibid.*, 82-83. Where a metaphor falls on this spectrum is judged from the perspective of the recipient of the metaphor. Macky admits complications including the possibility of a recipient's growing expertise. A given metaphor for a given recipient can "move further and further from the pupil's position towards the master's."

<sup>95</sup>E.g. D. R. de Lacey, "οἰκτιρῆς ἔστε ὑμεῖς: The Function of a Metaphor in St Paul," in *Templum Amicitiae: Essays on the Second Temple presented to Ernst Bammel*, JSNTSup 48, ed. William Horbury (Sheffield: JSOT, 1991), 391-409; Paul Brooks Duff, "Metaphor, Motif, and Meaning: The Rhetorical Strategy behind the Image 'Led in Triumph' in 2 Corinthians 2:14," *CBQ* 53 (1991): 79-92; Fowl, "Metaphor in Distress," 469-73 (on ἄνθρωποι in 1 Thess. 2:7); Stephen B. Heiny, "2 Corinthians 2:14-4:6: The Motive for Metaphor," in *SBLSP 26* (Atlanta: Scholar Press, 1987), 1-21; Kraftchick, "Paul as Strong Poet" (On the military metaphors of 2 Cor. 10:3-6); Peter

limit their focus to an exploration of the background and exegetical details of a given metaphor or set of metaphors with little or no attention to the "mechanics" or functions of such metaphors.<sup>96</sup> But others illustrate a variety of methodologies of evaluating biblical metaphor. A number of these studies will be discussed in the course of outlining a method for evaluating ecclesial metaphor in the Epistle to the Ephesians.

### C. Evaluating Ecclesial Metaphor in the Epistle to the Ephesians

#### 1. Identifying Occurrences of Metaphor

I have adopted Soskice's definition of metaphor as a working one: "*metaphor is that figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another.*"<sup>97</sup> In view of that definition, I turn briefly to the identity of figurative language. While most of the instances of ecclesial imagery in the Epistle to the Ephesians are not under debate as to whether or not they are metaphorical, this may be confirmed in a disciplined way.

Caird suggests the following six "tests" to discern metaphorical language which he holds may be used "singly or in combination, to rule out the literal interpretation of a passage . . ."<sup>98</sup>: 1) Explicit statement by use of a descriptive

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Marshall, "A Metaphor of Social Shame: ΘΡΑΜΒΕΥΕΙΝ in 2 Cor. 2:14," *NovT* 25 (1983): 302-17; Dale B. Martin, *Slavery as Salvation: The Metaphor of Slavery in Pauline Christianity* (New Haven, Conn. & London: Yale University Press, 1990); Wayne C. Rollins, "Greco-Roman Slave Terminology and Pauline Metaphors for Salvation," in *SBLSP* 26 (Atlanta: Scholars Press, 1987), 100-110; Norman Young, "*Paidagogos*: The Social Setting of a Pauline Metaphor," *NovT* 29 (1987): 150-76.

<sup>96</sup>E.g. Young, "*Paidagogos*."

<sup>97</sup>*Metaphor and Religious Language*, 15. Author's italics.

<sup>98</sup>*Language and Imagery of the Bible*, 191. Caird's tests are flawed by his presumption that meaning is to be identified with the author's intention. Beardsley and Wimsatt argue that the author's intention is "neither available nor desirable as a standard for judging the success of a work of literary art" and, assuming the success of a piece, the work itself should show what the author is trying to do (W. K. Wimsatt, Jr. and Monroe C. Beardsley, "The Intentional Fallacy," in *The Verbal Icon: Studies in the Meaning of Poetry* (Lexington: University of Kentucky Press, 1954), 2-3). I return to Caird's misidentification of "the intentional fallacy" below. Using Caird's tests to interrogate an image itself, rather than as a way of evaluating the intention of the author, provides a necessary corrective. Kittay comments, "I shall say little about the individual speakers' intentions in making metaphor. Such intentions are neither necessary nor sufficient for determining that an utterance is metaphorical" (*Metaphor*, 14).

term (e.g. Eph. 5:32-33 where readers are instructed that a metaphorical application does not cancel a literal obligation), alternation with simile, a referent disclosed by the addition of a defining noun (e.g. "sword of the Spirit," Eph. 6:17) or demarcation by the addition of a qualifying adjective (e.g. "living stone," 1 Pet. 2:4-5); 2) Impossible literality; 3) Low correspondence (e.g. God as "lion" or "bird-catcher"); 4) High development; 5) Juxtaposition of images; 6) Originality ("When a metaphor comes fresh from the creative mind of poet or prophet, no listener is likely to mistake it for literal speech").<sup>99</sup>

## 2. Evaluating the Mechanics of Metaphor

a) The Components of Metaphor: "Vehicle" and "Tenor". Because of the enduring nature of Richards' terms, "vehicle" and "tenor," they may be adopted as a basis for identifying the components of metaphor. Richards' definitions for these terms have been noted. The "tenor" is the "underlying idea or principal subject which the vehicle or figure means." The "vehicle" is the basic figure which is used to carry the "tenor."<sup>100</sup>

Richards' nomenclature has been the target for a good deal of criticism even by those who adopt his terms. Kittay faults Richards for offering "no explicit definitions," but continues to find the terms useful in view of what she regards as more precise definitions:

None the less, we can say that the *vehicle* is the idea conveyed by the literal meanings of the words used metaphorically. The *tenor* is the idea conveyed by the vehicle.<sup>101</sup>

She does, however, favor replacing "tenor" with "topic."<sup>102</sup>

For her part, Soskice fends off the criticisms of Richards' "vehicle" and "tenor." She supports Richards' use of the terms, calling the "tenor" the "true

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<sup>99</sup>Caird, *Language and Imagery of the Bible*, chap. 11, "Linguistic Awareness," 183-97.

<sup>100</sup>*Philosophy of Rhetoric*, 96-97.

<sup>101</sup>*Metaphor*, 16.

<sup>102</sup>*Ibid.*, 26. She notes the importance of *not* identifying the metaphorical "topic" and its "meaning."

subject-matter of the metaphor" and the vehicle that which "presents" the tenor. The "vehicle" includes the associations one might have with the image. So, in a phrase like "giddy brink," "the tenor is the brink and the vehicle giddiness, and the associations one has with giddiness."<sup>103</sup> Soskice concludes:

It is only by seeing that a metaphor has one true subject which tenor and vehicle conjointly depict and illumine that a full, interactive, or interanimative, theory is possible.<sup>104</sup>

Soskice does not help to clarify Richards' terms in one respect. She states that the tenor is the "true subject-matter of the metaphor," but later seems to contradict herself in writing of the "one true subject which tenor and vehicle conjointly depict . . ."

Perhaps we can do no better than the definition of Richards' terms provided by Cuddon who writes:

By 'tenor' he meant the purport or general drift of thought regarding the subject of a metaphor; by 'vehicle', the image which embodies the tenor.<sup>105</sup>

b) Is the Metaphor "Guarded"? Metaphors are "frequently guarded, so as to take advantage of their values without courting their dangers."<sup>106</sup> Beardsley argues that such guarding occurs when "the metaphor is hedged about with protective rules and auxiliary explanations" and so "becomes less rich in meaning, but safer."<sup>107</sup> This can occur to such a degree that the metaphorical status of a term "can be negated by appropriate stipulations, and it can become simply a new technical term in a novel sense."<sup>108</sup>

Recently, Stephen Fowl has applied such a concept of the "guarding" of a metaphor to the study of a Pauline passage. Fowl, examining the familiar textual

<sup>103</sup>*Ibid.*, 45-47.

<sup>104</sup>*Ibid.*, 47. Caird provides his own summaries of the meanings of Richards' terms. For him the "vehicle" is "the thing to which the word normally and naturally applies" and the "tenor" is "the thing to which it is transferred" (*Language and Imagery of the Bible*, 152).

<sup>105</sup>J. A. Cuddon, *A Dictionary of Literary Terms and Literary Theory*, 3d ed. (Oxford: Basil Blackwell, 1991), 959.

<sup>106</sup>Beardsley, "Metaphor," 286.

<sup>107</sup>*Ibid.*

<sup>108</sup>*Ibid.*

problem of 1 Thess. 2:7, supports the reading *νήπιοι* and argues that when Paul uses the metaphor "infants" he wants his readers to make such "conventional associations" as innocence and lack of pretension. However, Paul wishes to guard against his readers invoking other associations such as that infants are dependent and demanding. In order to limit the range of meaning to the former Paul turns to the metaphor of a nurse caring for her own child. So Paul "constrains his initial metaphor in order to provide the right sort of contrast between his own behaviour and that of a demanding apostle."<sup>109</sup>

Fowl, then, illustrates applying the concept of "guarding" to Pauline metaphor and would argue that one way a metaphor can be "guarded" is through use of another metaphor.

c) How "Full" is the Metaphor? Inspired by Dagut's designations of "simplex" and "complex" metaphors, Jan de Waard suggests distinguishing "full" and "abbreviated" metaphors. Full metaphors explicitly reveal the following: 1) The "object" of the comparison; 2) The "image" of the comparison; 3) The "ground" of the comparison. A biblical example of a "full" metaphor would be: "I (object) am the bread (image) of life (ground)" (John 6:48). In abbreviated metaphors one or two of these "constituents" remain implicit: "And the tongue (object) is a fire (image)" (Jas. 3:6; the implicit ground is "dangerous"); "Beware of the leaven (image) of the Pharisees and Sadducees" (Matt. 16:6; both object and the ground are left implicit).<sup>110</sup>

Careful analysis of what the author (or speaker) makes explicit and what is left implicit is of obvious importance in the evaluation and interpretation of metaphor. de Waard's insights may be used here in the context of a more complex view of metaphor and in view of evaluative terms adopted already. To

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<sup>109</sup>"A Metaphor in Distress," 469-73.

<sup>110</sup>"Biblical Metaphors and Their Translation," *BT* 25 (1974): 109-11. These observations are founded on the assumption that "a metaphor can be considered as some form of a compressed simile," an assumption that is shared by "comparison theories" of metaphor which are widely judged as inadequate. See Beardsley, "Metaphor," 285.



what degree a metaphor is full or abbreviated may be judged with the help of the following questions:

- 1) Can the "tenor" be tagged to a specific word or words in the expression and, further, to what degree is the tenor summarized adequately?
- 2) Can the "vehicle" be tagged to a specific word or words in the expression?
- 3) Are any of the associated implications or commonplaces of the vehicle spelled out and is this done in a way so as to limit such associations of the vehicle?

The more affirmative the responses to these questions, the more full the metaphor. Obviously, judging to what degree a metaphor is "abbreviated" or "full" may be tied closely to considering to what degree a metaphor is "guarded." Generally, the more full the metaphor, the more carefully guarded it is. The more abbreviated, the less guarded it becomes. But a metaphor may be guarded in other ways than by expressing the "image," "object" and "ground," so the two issues, while related, are not synonymous.

d) Is the Metaphor part of mixed or telescoped metaphors? Entries from Cuddon's *A Dictionary of Literary Terms and Literary Theory* provide useful points of reflection for the topics of "mixed" and "telescoped" metaphors. Cuddon contributes these words on "mixed metaphor":

It arises when there is an incongruous disparity between the two elements of the implied comparison, as in the journalist's assertion that: 'a bottle neck is strangling the traffic flow' or as in Milton's outcry (*Lycidas*, L. 119) against a venal clergy:

Blind Mouths!<sup>111</sup>

Kittay describes as "so-called mixed metaphors" those that make multiple metaphorical attributions in which vehicles are drawn from different semantic fields.<sup>112</sup>

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<sup>111</sup>p. 549.

<sup>112</sup>*Metaphor*, 290 n. 15.

Cuddon explains "telescoped metaphor" as follows:

In such a figure of speech the vehicle of one metaphor becomes the tenor of another . . . Consider the following lines from *King Lear* (IV, vi, 141-8):

And the creature run from the cur? There thou mightst behold  
The great image of authority: a dog's obeyed in office . . .  
. . . The usurer hangs the cozener.  
Through tatter'd clothes small vices do appear;  
Robes and furr'd gowns hide all. Plate sin with gold,  
And the strong lance of justice hurtless breaks;  
Arm it in rags, a pigmy's straw does pierce it.

The vehicle here may be taken as the image or concept of authority whose shortcomings can be concealed by rich apparel . . . This vehicle becomes the personification of sin armoured in gold like a knight at tourney; or, again, like a beggar. Thus we have one vehicle elaborated in three tenors.<sup>113</sup>

## 2. The Interaction of Components: Unpacking the Metaphor

a) The Concept of "Associated Commonplaces". The idea of "associated implications" or "associated commonplaces" has already been introduced. Here it is argued that the concept deserves a place in the evaluation of ancient, ecclesial metaphor.<sup>114</sup>

Marc Zvi Brettler's study, *God is King*, provides an example of employing the idea in the context of biblical studies. The research is wide in its scope in that it proposes to examine "in detail the institution of Israelite kingship in relation to the attributes of God as king . . ." as expressed in the entire Hebrew Bible.<sup>115</sup> Instead of collecting only those contexts where God is explicitly called מלך, "king," or where the root מ-ל-כ, "to reign," is used of deity, Brettler adopts the more ambitious goal of including "associated submetaphors" invoked without the use of מ-ל-כ and "outlining the characteristics and terminology associated with

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<sup>113</sup>pp. 958-59.

<sup>114</sup>Peter Cotterell and Max Turner use the term "presupposition pool" (*Linguistics and Biblical Interpretation* (Downers Grove, Ill.: InterVarsity; London: S.P.C.K., 1989), 301).

<sup>115</sup>*God is King: Understanding an Israelite Metaphor*, JSOTSup 76 (Sheffield: JSOT, 1989), 16.

human kingship and seeing the extent to which they are applied to God."<sup>116</sup> The main method for conducting the study is to "unpack" the metaphor, exploring the range of associated commonplaces (which Brettler calls the "grounds" of the metaphor) evoked by the vehicle "king" when applied to the tenor, "God."<sup>117</sup>

Brettler's study recognizes also the need for careful examination of the "vehicle," providing "lengthy expositions on human kingship, the vehicle of the metaphor" as "an essential prerequisite for understanding the image of God as king."<sup>118</sup>

Brettler's volume gives pride of place, then, to two strategies for the study of metaphor in the context of biblical studies: 1) A careful exploration of the nature and meaning of the "vehicle" to the participants in the ancient "utterance situation"<sup>119</sup> and 2) "Unpacking" the metaphor by exploring the "associated commonplaces" shared by the "vehicle" and the "tenor." Both important strategies may be subsumed under two evaluative steps: 1) Exploring associated commonplaces; 2) Limiting associated commonplaces.

b) Exploring Associated Commonplaces. What associated commonplaces might have come to the mind of the hearers of an ancient metaphor? Or, what associated commonplaces might have been intended by the author in employing a metaphor?

De Lacey provides an example of exploring the possible range of associations that might have been invoked by a specific metaphor. In examining the temple metaphor of 1 Cor. 3:16-17, he analyzes the concepts of the Temple cultus current in the Judaism of the time and examines temple imagery elsewhere in Paul's writings.<sup>120</sup> As a methodology, then, de Lacey sets forth the examination

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<sup>116</sup>*Ibid.*, 23.

<sup>117</sup>*Ibid.*, 21-22.

<sup>118</sup>*Ibid.*, 14.

<sup>119</sup>"For its interpretation the horizon of the secondary subject must be regained if it is to serve its valid metaphorical function. This, and not a contemporary [modern] understanding of the secondary subject must be used as the 'grid' in interpreting the meaning of the metaphor" (Clowney, "Interpreting Biblical Models," 104).

<sup>120</sup>"οἰτινές ἐστε ὑμεῖς: Function of a Metaphor."

of contemporary (or roughly contemporary) literature and other evidence as a way to grasp the possible range of associations available to author and hearers.

c) Identification of Active "Associated Commonplaces". If the "associated commonplaces" ought to be explored, they should also be limited. That is, we should allow the text to set boundaries or limits regarding which associated commonplaces are definitely invoked, which may be irrelevant, which are unlikely in a specific context and which are ruled out of order. Behind this point of evaluation is the concern to both allow the metaphor to speak with its full force and to avoid "overinterpretation," pressing the imagery beyond the contextual boundaries.<sup>121</sup> Fowl's comment is important here:

In theory, it is impossible to limit or reduce the number of fruitful interactions a good metaphor might generate. On the other hand, when metaphors are employed in specific discourses their range of meaning is to varying degrees limited by the contexts in which they are used. In fact, when we use metaphors in particular contexts we limit the range of associations in order to say something specific.<sup>122</sup>

Though Norman Young's article, "*Paidagogos: The Social Setting of a Pauline Metaphor*," begins with an affirmation of Aristotle's statement, *πάν γὰρ ἀσαφές τὸ κατὰ μεταφορὰν λεγόμενον*, and seems to operate on the premise that metaphor may be paraphrased, it makes a contribution in the way it explores and then limits associated commonplaces.<sup>123</sup>

Young investigates Greek, Hebrew and Latin literature in examining the person of the pedagogue, "word associations," the role of the pedagogue (focusing largely on negative stereotypes), affection and praise for the pedagogue and the temporary nature of the pedagogue's work.

Having laid out possible associated commonplaces, he turns to "Paul's use of the pedagogue analogy" in 1 Cor. 4:15 (where "Paul's point" is that "his affinity with the Corinthians was as their progenitor into the gospel, not as a postnatal

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<sup>121</sup>I borrow the term "overinterpretation" from Marshall, "A Metaphor of Social Shame," 315.

<sup>122</sup>"A Metaphor in Distress," 472.

<sup>123</sup>p. 150. Arist. *Top.* 139b. 34. Young does not use the terminology "associated commonplaces."

appointee.")<sup>124</sup> and the more difficult use in Gal. 3:24-25 where "there seem to have been two ideas in Paul's mind when he called the law *παιδαγωγὸς ἡμῶν*, namely, guardianship and temporality."<sup>125</sup> He explores the grammar and syntax of the Galatians passage and rejects some possible associated commonplaces as being active (the law as brutal disciplinarian; a positive, protective function for the law; the law bringing Christians to Christ as a pedagogue would bring a pupil to a teacher).<sup>126</sup>

So, while Young's article may be tainted in its presuppositions about metaphor, it demonstrates a sound methodology in exploring and limiting associated commonplaces. While we explore the associated commonplaces of a metaphor in the context of its cultural milieu, we observe carefully the context in which the metaphor is couched in order to limit the possible associated commonplaces to the ones likely to be active.

### 3. Issues of Age

a) Judging the Age of Ecclesial Metaphor in Ephesians. Macky has offered five categories of metaphorical "age": 1) Novel metaphors which are unusual and unfamiliar; 2) Familiar metaphors which are not new but not "standard" either; 3) Standard metaphors which represent established uses but are simultaneously recognized as metaphorical and for which a few standard positive and negative analogies have been agreed; 4) Hidden metaphors which are established in their usage and some users have forgotten that they are

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<sup>124</sup>*Ibid.*, 170.

<sup>125</sup>*Ibid.*, 170-71. Young explains what he means by "guardianship": "Paul has in mind the way the pedagogue restricted a child's freedom, limited his activities, controlled his life, kept him from free association."

<sup>126</sup>*Ibid.*, 170-74.

metaphorical; 5) Retired metaphors which have become literal speech for most adult users.<sup>127</sup>

The last category deserves some comment. Macky chooses the term "retired" rather than the more usual terminology "dead." This reflects a frequently-mentioned insight in modern views of metaphor:

However stone dead . . . metaphors seem, we can easily wake them up . . . This favourite old distinction between dead and living metaphors (itself a two-fold metaphor) is, indeed, a device which is very often a hindrance to the play of sagacity and discernment throughout the subject. For serious purposes it needs drastic re-examination.<sup>128</sup>

Referring to such metaphors as "retired" rather than "dead" preserves this insight.

To this Brettler would add some insight into at least one way such resurrection of dead metaphors can occur. Brettler proposes the idea that a "dead" metaphor is brought back to life through the use of a "submetaphor." When we speak of the "leg" of a chair, "leg" is a dead metaphor functioning on a lexical level. But when a "submetaphor" is introduced (e.g. "the leg of a chair and its toe"), "leg" is revitalized as a metaphor.<sup>129</sup>

Since this term, "submetaphor," will prove important in the succeeding evaluation of ecclesial metaphor in Ephesians, a parenthetical comment is in

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<sup>127</sup>*Centrality of Metaphors to Biblical Thought*, 72-80. Macky provides a list of other categories. Turbayne (*The Myth of Metaphor*, 76) offers a simpler set: 1) New; 2) Dormant; 3) Retired. Caird has the following: 1) Living; 2) Stock; 3) Faded or worn; 4) Dead (152-53). He asserts that "stock metaphors have an important social function in expressing and reinforcing the accepted system of order or belief" (*Language and Imagery of the Bible*, 153).

<sup>128</sup>Richards, *Philosophy*, 101-102. Caird, *Language and Imagery of the Bible*, writes, "A dead metaphor may be revived by restoring it to the original context of its vehicle, . . . [metaphors] may be revitalised by recalling their original setting" (153). Soskice speaks of "the phenomenon of dead metaphors 'coming to life' and surprising us by their implications" (*Metaphor and Religious Language*, 74). Hawkes holds that "the re-animation of 'dead' or 'background' metaphors is part and parcel of the poet's art" (*Metaphor*, 77). Searle says that "dead metaphors are especially interesting for our study, because, to speak oxymoronically, dead metaphors have lived on. They have become dead through continual use, but their continual use is a clue that they satisfy some semantic need" ("Metaphor," 255). George Lakoff and Mark Turner offer a critique of "the dead metaphor theory" which, they argue, "fails to distinguish between conventional metaphors, which are part of our live conceptual system, and historical metaphors that have long since died out" (*More than Cool Reason: A Field Guide to Poetic Metaphor* (Chicago & London: University of Chicago Press, 1989), 128-31).

<sup>129</sup>Brettler, *God is King*, 21.

order. The term "submetaphor" is appropriate when applied to a "secondary vehicle" and the tenor with which it is joined (e.g. one submetaphor of the "body" metaphor would be "congregants are body parts"). When referring only to the vehicle of such a metaphor (e.g. "body parts"), the term "secondary vehicle" is more accurate.

Soskice provides "three rough guidelines" which can be used to distinguish living from dead metaphors. First, a living metaphor demonstrates a dissonance in that the terms used do not seem strictly appropriate whereas a dead metaphor generates no such tension because its users have become accustomed to its juxtaposition of terms. The relative ease or difficulty of paraphrase provides a second guideline. "The more dead a metaphor the more readily it lends itself to direct and full paraphrase . . ." Soskice regards the third means of distinguishing living from dead metaphor as the most important:

An originally vital metaphor calls to mind, directly or indirectly, a model or models so that when one says 'the wind howled about the eaves' there is a suggestion that the wind, like a dog or a madman, howls. As the metaphor becomes commonplace, its initial web of implications becomes, if not entirely lost, then difficult to recall.<sup>130</sup>

Categories of metaphorical age need to be applied with care to examples of ancient metaphor such as those found in the Pauline writings. Judgments with regard to metaphorical age will be most accurate when there is access to both the "speaker" and the "hearer" of metaphor. Through the Pauline materials we have limited access to the "speaker." Our even more limited access to the "hearer" means that judgments of the age of Pauline metaphors are tentative ones.

b) "Foreground" and "Background". An additional couplet of terminology is closely related to the concept of metaphorical "age": "Foreground" and "background." A metaphor is said to be in the "foreground" to the degree that it deviates from standard structures of a language called the "background." The two concepts are directly related to metaphorical "age" in that as an expression ceases

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<sup>130</sup>*Ibid.*, 73.

to be part of the "foreground" it loses its deviant character, fades into the background and can then be described as a "dead" (or, better, "retired") metaphor.

In modern linguistics, the degree of "foregrounding" is sometimes sought by statistical "counts" of the incidence of combining two words in the context of "normal" language. The term "collocation" is used to describe the "normal" probability of the co-occurrence of words. The idea is that "the higher the degree of potential collocation the more this makes the metaphor part of the 'background', and the lower the degree the more this pushes the metaphor into the foreground . . ."131

For use in evaluating ecclesial metaphor in the Epistle to the Ephesians the terminology has some difficulties. First, it seems to equate metaphor with specific words and I have argued, with Soskice, that metaphor need not be connected to a specific syntactical unit. Second, the obvious dependence on statistical methodology makes its application to literature of the first century difficult.

However, if we cannot employ the terms "foreground" and "background" in the precise ways in which they function in modern linguistics, the couplet is nonetheless valuable. Peter Marshall has used the concept (though not the terms "foreground" and "background") in his analysis of Paul's use of *θηριαμβεύω* in 2 Cor. 2:14.<sup>132</sup> In the process of examining the metaphor, Marshall wishes to look "briefly" at "the problems associated with interpreting ancient metaphor."<sup>133</sup>

While he treats this theme obliquely, his article suggests the following challenges to be faced in the interpretation of ancient metaphor which affect the evaluation of the degree to which a metaphor is in the "foreground" or "background": 1) The difficulty of determining the intelligibility of a given metaphor for a given audience. This includes pondering whether or not an

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<sup>131</sup>Hawkes, *Metaphor*, 75.

<sup>132</sup>Marshall's thesis is that *θηριαμβεύοντι* is an instance of Paul's typical depiction of himself as a "figure of shame" (302). This contrasts with Duff ("Metaphor, Motif, and Meaning") who sees Paul playing on the ambiguity of the image to later (5:14) direct the thinking of his audience to understand that he "is a participant not in a military victory parade but in an epiphany procession. He has been captured, not as a prisoner of war, but as a devotee of the deity" (87).

<sup>133</sup>"A Metaphor of Social Shame," 302.



audience had the ability to comprehend new metaphors.<sup>134</sup> This challenge may be taken up in reviewing literature (and other evidence) contemporary with (or as chronologically close as possible to) the piece under consideration. That endeavor reveals another complication. 2) In such literature, it is often difficult to judge when a metaphor is being invoked. This is true because "often the term is not used but the idea is suggested by synonyms or antonyms, themes, concepts and various kinds of activities."<sup>135</sup> For this reason, arguments from parallel literature must be considered carefully. In addition, the possibility that a new metaphor is being crafted must be taken seriously.<sup>136</sup>

Marshall's article helps to establish a role for parallel literature which may be employed in the study of ecclesial metaphor in Ephesians. Comparing given metaphors in Ephesians with similar constructs in the *Hauptbriefe* and other literature (which may have formed, directly or indirectly, part of the "background" of the recipients) may give some perspective as to the degree of "foregrounding."

#### 4. The Contextual Function of Metaphor

The issue of the "motive(s)," "purpose(s) or "function(s)" of a metaphor within a particular literary context is one that I judge has been mishandled in dealing with Pauline metaphor.

Stephen B. Heiny's paper, "2 Corinthians 2:14-4:6: The Motive for Metaphor" delineates motives for metaphor provided by several ancient (Aristotle,

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<sup>134</sup>In view of the abundance of "triumphal motifs" in a variety of media in Greco-Roman society, Marshall concludes that "it seems reasonable to assume that *θριαμβεύειν* was used metaphorically" (*Ibid.*, 304). And, against Egan, Marshall judges the Corinthian audience to have the ability to interpret *θριαμβεύειν* even if it is a new metaphor (*Ibid.*, 309-10).

<sup>135</sup>*Ibid.*, 310.

<sup>136</sup>*Ibid.*, 309.

Cicero, Quintilian, et. al.) and two modern (Booth, Ted Cohen) authors.<sup>137</sup> He selects from among these motives which he believes concur with Paul's use of various metaphors in 2 Cor. 2:14-4:6. For example, picking up on Booth's suggestion that one motive for metaphor is "a desire to be economical," Heiny states of Paul's use of εὐωδία, "One clear motive for metaphor here is the economy some of the critics mention."<sup>138</sup>

There is a leap of logic involved here. Ancient and modern theorists suggest that one "motive" for metaphor is economy. Since Paul's metaphor is clearly "economical," that must have been one of Paul's motivations for using it--he was aware that it would take many more words to say it another way. But for a given occurrence of metaphor to exhibit "economy" is not the same as the author having explicitly chosen to use the metaphor for that reason.<sup>139</sup> It is one thing to

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<sup>137</sup>Pp. 12-19. Heiny's paper is in evident conversation with modern views of metaphor. It has as its thesis that there are "two kinds of motives for the metaphors he [Paul] uses in this passage. First, he has rhetorical motives. . . . But in some of his metaphors he seems to have another no less important motive, which can be called semantic" (p. 1). This thesis rests on the insight of "modern students of metaphor" that "in certain metaphors we see not so much a means of persuasion as a means of saying what could be said in no other way" (*Ibid.*). Heiny sees three clusters of metaphor in 2 Cor. 2:14-4:6--εὐωδία cluster, 2:14-17; ἐπιστολή cluster, 3:1-6; φωτισμός cluster, 3:7-4:6. Having defended 2:14-4:6 as part of an "apologia," Heiny gives his paper three major divisions: 1) The Mechanics of Metaphor; 2) The Rhetorical Motives for Metaphor; 3) The Semantic Motive for Metaphor. In each he gives evidence of acquaintance with modern theories concerning metaphor. For example, Heiny's first section considers the "mechanics" involved in Paul's use of the three clusters of metaphor (Examining "mechanics," for Heiny, means "seeing how they work," p. 12). Here Heiny takes up such tasks as comparing the meanings and relationships of the various terms in each cluster together with more standard exegetical concerns (e.g. what use is made of the genitive case in 4:4 and 4:6?, p. 10). In dealing with the third cluster, Heiny invokes a number of modern terms and concepts regarding metaphor. He sees Paul, using the metaphor of light (which is called, "perhaps the dominant metaphor in the Bible", p. 12) and managing "to keep it alive and preserve its metaphorical power" (p. 10). From Douglas Berggren he borrows the terms "principal subject" and "subsidiary subject." He uses the concept (made common by Black) of metaphor as "filter"--"As a metaphor φωτισμός serves as a filter that colors all that follows in each purpose clause, adding some qualities and subtracting others" (p. 11).

<sup>138</sup>*Ibid.*, 14-15. Heiny goes on to suggest additional motives from his concatenation.

<sup>139</sup>Suppose I write a business letter that follows modern style. All of the details are in the correct order and place. One "motive" for writing such a letter is "organization." To follow Heiny's reasoning, since my letter follows this style, I write it because I wanted to be organized. "Organization" was an explicit, active motivation for me in formulating my letter. In actuality, I probably write the business letter that way because that is the way I learned to write business letters. I cannot really think of writing a letter any other way. Just because my letter can be said to be "organized" may have little or nothing to do with my motives for writing.

construct a possible list of motives from handbooks of rhetoric and modern theorists. It is quite another to extract which (or how many) of those motivated a given author to write a given line the way that it stands.

The issue is approached from a perspective similar to that of Heiny by Peter Macky. Macky begins with this perception:

When we seek to understand any speech acts, e.g., those of the biblical writers, it is essential that we discern their purposes if we are to receive what they were intending to share.<sup>140</sup>

To facilitate this task he lists the categories employed in his monograph:

Presentative; Expressive; Evaluative; Performative; Dynamic (with three sub-types: Affective; Pedagogical; Transforming); Exploratory; Relational.<sup>141</sup> At the end of his volume, having chosen Matt. 11:28-30 as the focus for a sample of his methodology, Macky weighs the "author's purposes" in employing metaphor and "guesses" that the "ultimate purpose" is "relational." However, he goes on to suggest further purposes: pedagogical, affective, transforming, exploratory, expressive and performative. In addition, "There may well be other purposes that we will discern as we seek to enter Matthew's thinking, but these provide our starting points."<sup>142</sup>

To list "purposes" and then, in extracting the purposes of a given passage, to reason that nearly all of these purposes are part of the author's rationale for employing metaphor is less than convincing. And notice how Macky reasons back from an envisioned use of the passage by readers to a "purpose" in the mind of the author:

Matthew probably intended this saying to be *exploratory* for the metaphors used were not standard and so for almost all readers they open doors in their minds through which they can go exploring.<sup>143</sup>

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<sup>140</sup>*Centrality of Metaphors to Biblical Thought*, 15.

<sup>141</sup>*Ibid.*, 15-17.

<sup>142</sup>*Ibid.*, 281-82.

<sup>143</sup>*Ibid.*, 282.

What Macky does is more appropriately described as listing potential "uses" by hearer(s)/reader(s) of a text rather than explicit "purposes" of an author.

To establish a list of "motives" or "purposes" by which to measure an expression of metaphor is a faulty approach. The "list" becomes too important, even determinative, to the interpretation. As Macky's example illustrates, given a list, one can reason that a given metaphor expresses most (if not all!) of the purposes on the list. If "author's meaning" is important, this method of understanding it should be ruled indeterminate. A method for determining authorial "purpose" does nothing if it can conclude that a metaphor does everything.

Two articles and several recent studies of Pauline metaphor point to a more useful method of evaluation. Nigel Watson's essay, "Authorial Intention-Suspect Concept for Biblical Scholars?", ponders issues I have raised by examining the work of Heiny and Macky with biblical metaphor. Watson, working with the seminal essay, "The Intentional Fallacy" by Wimsatt and Beardsley, argues that today most exegetes are "unwilling to dismiss the author's intentions as irrelevant to the meaning of what he has written and yet uneasy about limiting that meaning to the meaning which he explicitly intended."<sup>144</sup> He goes on to discuss "the phenomenon of unattended meaning or barely conscious meaning," distinguishing this from "the meaning explicitly intended by the original author."<sup>145</sup> It seems to me that many of the "motives" or "purposes" assigned so readily by Heiny and Macky belong at best to "unattended meaning" rather than to "authorial intention."

Andreas Snyman has detailed the futility of the method demonstrated by Heiny and Macky and highlighted an improved one.<sup>146</sup> For Snyman, there have been two prevalent approaches to the study of figures in the NT since the

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<sup>144</sup>*AusBR* 35 (1987): 8.

<sup>145</sup>*Ibid.*, 10-11. Watson regards "subconscious motivation" as a sub-category of this "phenomenon of unattended meaning." By "subconscious motivation" Watson describes those "unattended meanings" in which the author subverts his own text.

<sup>146</sup>Andreas H. Snyman, "On Studying the Figures (*schēmata*) in the New Testament," *Bib* 69 (1988): 93-107.

Hellenistic period. "The first labels and classifies the figures according to the distinction between the figures of speech and the figures of thought."<sup>147</sup> The second determines functions by studying handbooks on rhetoric and style from the period (essentially, the approach taken by Heiny and Macky). Once either approach has determined that a given figure has a particular function (e.g. embellishing, emotive or accentuating), "the study of the figure was considered as having been complete."<sup>148</sup> Basing his criticisms largely on the work of Perelman and Olbrechts-Tyteca,<sup>149</sup> Snyman argues that classification of figures can obscure rather than enlighten. For one thing, in order to classify a figure, it must be detached from its context.<sup>150</sup> Any approach that can study figures apart from contexts is inadequate, for "one cannot regard a structure as a figure without studying its use in a certain context."<sup>151</sup>

Snyman suggests an alternative methodology:

Questions about the possible text-strategical functions of the figures are far more weighty, but they have hardly been raised. The fact is, these really are the proper questions to ask, because the NT does not claim to be a piece of fine literature, but of argumentative and narrative discourse.<sup>152</sup>

Several studies have now focused on the "text-strategical functions" of metaphor in Paul, providing examples of how such a methodology might be applied.

According to Paul Duff, Paul employs the image "led in triumph" in 2 Cor. 2:14 and uses the "tensive" nature of metaphor to create ambiguity. While the language can suggest a military procession with prisoners of war led to their execution, it can also designate an epiphany procession, common in Paul's time.

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<sup>147</sup>*Ibid.*, 93.

<sup>148</sup>*Ibid.*

<sup>149</sup>Chaim Perelman and L. Olbrechts-Tyteca, *The New Rhetoric: A Treatise on Argumentation* (Notre Dame, Ind. & London, 1969).

<sup>150</sup>Snyman, "Figures in the New Testament," 101.

<sup>151</sup>*Ibid.*, 100.

<sup>152</sup>*Ibid.*, 93. It should be noted that Snyman studies "figures" in the NT, one of which is "metaphor."

The apostle wishes to suggest "that such another perspective exists."<sup>153</sup> At 5:14 (ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς) Paul dissolves the ambiguity by affirming the latter portrait: "He has been captured, not as a prisoner of war, but as a devotee of the deity."<sup>154</sup> For Duff, Paul's metaphor "provokes the imagination of the hearer to create new meaning . . . which challenges the hearer's underlying presuppositions."<sup>155</sup> Paul's rhetorical strategy is to be found in this attempt at "jolting readers out of familiar continuities."<sup>156</sup>

Stephen Fowl reasons in a similar fashion arguing that Paul employs *νήπιοι* in 2 Thess. 2:7 to help his readers to "see things in a new way" and assign to Paul and his companions the "conventional associations" attached to infants of innocence and lack of pretension. But Paul wishes to limit the productivity of his "infants" metaphor. So he turns to the metaphor of a nurse caring for her child.<sup>157</sup>

Kraftchick sees Paul, in 2 Cor. 10:3-6, taking advantage of the ability of metaphor to reframe one content domain in terms of another. The function of the military metaphors in 2 Corinthians 10 are explained best as Paul's attempt to reframe the conflict to bring a proper ordering to the Corinthians' perceptions of his ministry.<sup>158</sup>

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<sup>153</sup>"Led in Triumph' in 2 Corinthians 2:14," 92.

<sup>154</sup>*Ibid.*, 87. Scott J. Hafemann catalogues ten different suggestions regarding the meaning of *θριαμβεῖω* in 2 Cor. 2:14 and argues from "a representative sample of the relevant evidence from both the early Greek historians and Josephus" that "to be led in triumph" meant "to be led to one's death in the ceremony of the triumphal procession as a display of the victor's glory . . ." (*Suffering and Ministry in the Spirit: Paul's Defense of His Ministry in II Corinthians 2:14-3:3* (Grand Rapids, Mich.: Eerdmans, 1990), 18-19, 31; emphasis Hafemann's). It is Hafemann's contention that such a meaning should be given its full weight in interpreting 2 Cor. 2:14. Indeed, "this meaning not only fits the context, . . . but . . . also corresponds to Paul's apostolic self-conception as developed throughout the Corinthian correspondence as a whole" (*Ibid.*, 34).

<sup>155</sup>*Ibid.*, 92.

<sup>156</sup>*Ibid.*, 92. Duff is quoting K. A. Plank, *Paul and the Irony of Affliction*, SBLSS (Atlanta: Scholars Press, 1987), 77.

<sup>157</sup>"A Metaphor in Distress."

<sup>158</sup>"Paul as Strong Poet."

For de Lacey, the "implied threat" of the temple metaphor in 1 Cor. 3:16-17 allows Paul to "move toward correcting the situation while avoiding explicit censure of named individuals."<sup>159</sup> And, "by not identifying the tenor of his metaphor Paul . . . leaves the threat numinously open-ended," inviting the readers to consider ways in which the church might be harmed by their actions. So the metaphor provides a basis for issues to be taken up later in the letter while affirming Paul's opposition to partisanship or schism.<sup>160</sup>

With the exception of Fowl's article, each of these studies focuses on metaphors in the Corinthian correspondence. These two letters are likely foci for exploring the "text-strategic function" of metaphors. In the Corinthian epistles, the "setting" is conspicuous. Determinations regarding the function of metaphors in the Corinthian correspondence are based on numerous cues regarding a convoluted relationship between Paul and Corinthian Christians. The situation is different in the Epistle to the Ephesians. While rich in metaphor,<sup>161</sup> it lacks the same degree of description of a specific setting as one finds in the Corinthian letters.<sup>162</sup>

Nonetheless, it is an important and, in some sense, culminating step in the evaluation of ecclesial metaphor in the Epistle to the Ephesians to consider its "function." It is preferable to speak of the "function(s)" of a metaphor than of its "motives." "Function" leaves the evaluation tied to the text without divorcing it from the framer of the metaphor. An important part of this study of ecclesial metaphors in Ephesians will be the attempt to understand the functions of those metaphors.

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<sup>159</sup>"οἰκινέες ἐστε ὑμεῖς; Function of a Metaphor," 391.

<sup>160</sup>*Ibid.*, 408.

<sup>161</sup>Pointing to the infrequent use of "noteworthy metaphors" in most of the Pauline corpus, Stephen J. Brown argues: "Two of the epistles are somewhat richer in metaphor. In the first Epistle to the Corinthians one may count an average of one to each chapter, and in the six chapters of the Epistle to the Ephesians some ten metaphors occur, some of them very striking" (*Image and Truth: Studies in the Imagery of the Bible* (Rome: Catholic Book Agency, 1955), 112).

<sup>162</sup>"It [Ephesians] simply does not contain references to a specific setting or problems . . ." Andrew T. Lincoln, *Ephesians*, WBC 42 (Dallas, Tex.: Word, 1990), lxxiv.

#### D. Assessment of Metaphor as Interactive Process

In an article which attempts to offer "an account of how metaphors can be . . . assessed," Ina Loewenberg has critiqued evaluation of metaphor and *suspects* (I think rightly)

that one source of disagreement about metaphor is that different writers use different kinds of metaphors for their examples, without realizing that the generalizations they make do not apply to all kinds.<sup>163</sup>

For dead metaphors (e.g. "soft fabric"), Loewenberg would adopt an analysis along the lines of Goodman who proposes that metaphorical predication is not different from ordinary predication. Other theories make too much of this type of metaphor. On the other hand, novel metaphors (e.g. "The spiteful sun") are better assessed in light of the "interaction" type of theory because "we are made to see something in a new way because of the linking of subject and predicate."<sup>164</sup> The point which I would take as demonstrated by Loewenberg is that assessment of metaphor must be "tagged" to the type of metaphor in question.

A comment by Hawkes makes the more general application:

Too often the 'linguistic' approach to metaphor presupposes a series of pre-packaged and clearly signalled metaphors to be unloaded separately at regular intervals for the linguist's inspection. However, there is no such thing as an isolated free-floating 'metaphor'. The 'meaning', value and simple *existence* of any metaphor is discernible only as it actually occurs. And then it is properly perceived only in terms of its relationship with its entire context . . .<sup>165</sup>

Metaphorical assessment is itself an ongoing process which continues to interact with the subject of evaluation. Some classifications may be more appropriate to one type of metaphorical expression while other varieties may be more useful in assessing other types of metaphor. The evaluative terminology outlined above

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<sup>163</sup>"Truth and Consequences of Metaphors," 31.

<sup>164</sup>*Ibid.*, 36-7.

<sup>165</sup>*Metaphor*, 77.



must be applied with a view toward the propriety and usefulness of that terminology given a specific expression of metaphor.

So our examination of the evaluation of metaphor in the context of ecclesial metaphor in the Epistle to the Ephesians yields a set of evaluative questions which fall into five interrelated categories:

- 1) Identification: Is the statement in question an example of metaphor?
- 2) Mechanics: If the statement is a metaphor, what is its "tenor" and "vehicle"? In what ways is the metaphor guarded? How full is the metaphor? Is the metaphor part of mixed or telescoped metaphors?
- 3) Interaction of Components: What "associated commonplaces" might have occurred to the author and the writer's ancient audience? How many of these does the context indicate to be active?
- 4) Age: Is it possible, through the use of collateral literature, to make some judgment as to the age of the metaphor and its degree of "foregrounding"?
- 5) Function: How is the metaphor functioning in this context? On the basis of the text, is it possible to make some judgment as to the strategic function of the metaphor, that is, why the author employs it?

### III. Studies of Ecclesial Metaphor in Paul and Ephesians

Defined in the broadest sense, the literature treating ecclesial metaphor in the Pauline corpus would be so expansive as to extend a survey beyond manageable limits. The purpose here is considerably more limited--to survey those works judged to be most important in their attempt to treat ecclesial metaphor in the Pauline letters in the context of some discussion of metaphor itself.

## A. Treatments of Ecclesial Metaphor in Paul and Ephesians

### 1. John S. Howson.

In *The Metaphors of St. Paul*, Howson's thesis is that, in order to understand Pauline metaphors properly, we must know thoroughly the circumstances and scenery on which they are based. He presses this thesis in four chapters: "Roman Soldiers," "Classical Architecture," "Ancient Agriculture," "Greek Games."

Howson's rhetorical presuppositions support a positive view of the communicative ability of metaphor. He begins his work:

Every part of Holy Scripture has its own distinctive imagery: and through the medium of this imagery its instruction is often conveyed.<sup>166</sup>

In treating Pauline metaphors he is concerned that interpreters might "deprive the Apostle's imagery of all its freshness and elasticity."<sup>167</sup> In the context of architectural metaphor in Paul, an appreciation for the cognitive value of metaphor is expressed again:

Even in order to understand the bare meaning of the words, we must know something of the life [meaning here, "social life" or customs]. Much more, when we desire to appreciate the nicer shades of meaning, and to enter into the full force of illustrative language.<sup>168</sup>

So, for Howson, "illustrative language" has "force" and helps to reveal "nicer shades of meaning."

A consideration of metaphor as metaphor together with a disciplined evaluation of Pauline metaphors is too much to expect from Howson's monograph. But though Howson's work is dated in other respects, in the central presupposition of the cognitive value of metaphor he demonstrates a "modern" view.

### 2. Johannes Albani

Johannes Albani begins his 1902 *Zeitschrift für wissenschaftliche Theologie* article, "Die Metaphern des Epheserbriefes," with an "Overview of the Metaphors

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<sup>166</sup>(London: Hodder & Stoughton, 1883), 1.

<sup>167</sup>*Ibid.*, 15.

<sup>168</sup>*Ibid.*, 41.

Treated."<sup>169</sup> This "Overview" consists of a table of over fifty Greek words which Albani takes to be used metaphorically in Ephesians. The occurrences of each term are provided. Before taking up these terms, Albani provides "a prefatory note concerning metaphor in general." In the note, Albani relies on Aristotle to establish the point that an analogy or comparison is central to metaphor. The rhetorical settings of the metaphor and parable are similar in that each involves an "analogy of spheres." The transference between spheres compared in the metaphor may be forced or it may be "easily envisioned," something that ought to be judged from the perspective of the ancient audience.<sup>170</sup>

The body of Albani's article divides the designated terms into five categories: 1) Light and Darkness (e.g. φῶς, σκότος, ἐπιφάσκειν); 2) The Body (μέλος, σῶμα, σύσσωμος, κεφαλή, ῥυτίς, σπῖλος, πᾶρωσις, σαπρός, νεκρός); 3) House and Household (θεμελιοῦν, ἐποικοδομεῖν, etc. in 2:20-22, κατοικεῖν, μεσότοιχον τοῦ φραγμοῦ, οἰκεῖος); 4) The *Legal* Life (*Das Rechtsleben*) (δοῦλος, συμπολίτης, ξένος, etc.); 5) Miscellaneous Metaphorical Terms (*Verschiedenes*): Weaponry (ἐνδύεσθαι, etc.); The Plant World (ρίζουν, καρπός, ἀκαρπος); Sacral Terms (ναός, προσφορά); Other Terms (κυβεία, κλυδωνίζεσθαι, περιπατεῖν, ποιμήν).<sup>171</sup> Albani discusses the occurrence(s) of each term in Ephesians in the context of a brief mention of parallel uses in the OT, the LXX, other Pauline Epistles, early Christian literature and Greek literature at large.

In the conclusion Albani summarizes his judgments on the metaphors of Ephesians. In his view, the epistle uses metaphors (*Bildern*) readily, but not always skillfully. In the letter, Paul (Albani assumes Ephesians to have been written by the apostle) is not disturbed by contradictions in metaphor because he considered the imagery to be in conformity with great patterns of the OT (*heiligen Vorlagen*). The metaphors repeatedly demonstrate features that are unique within the Pauline corpus. While the metaphors of Ephesians may be

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<sup>169</sup>45 (1902): 420-21.

<sup>170</sup>*Ibid.*, 421-22.

<sup>171</sup>*Ibid.*, 422-39.

faulted on stylistic grounds (This type of metaphor formation "would hardly meet with Aristotle's approval"), they are to be applauded nonetheless for their effectiveness. Because Paul employs pre-formed imagery with which the readers are familiar, he does not need to fear that his readers will misinterpret his language. The letter demonstrates that Paul was not given to systematically thinking through the metaphors he set out, but used this style to popularize his message.<sup>172</sup>

### 3. V. Heylen

Heylen begins his article, "Les Métaphores et les Métonymies dans les Épîtres Pauliniennes," by sketching the difference between metonymy and metaphor. Metonymy is created when a term acquires new connotations because of repeated use in a specific setting (*métasémie évolutive*). Metaphor is created when a speaker or writer rejects the usual term and substitutes another (*métasémie substitutive*). But, Heylen avers, the tropes "have in reality a complex nature so that one sometimes hesitates to organize them under one title or another."<sup>173</sup>

Having grappled with these terms, Heylen discusses his topic in three major segments. In the first he classifies the figures of speech in Paul according to the arena from which they are drawn (e.g. Man and the human sphere; the household; cultic terminology (*Le vocabulaire sacré*), etc.).<sup>174</sup> To this classification Heylen adds an exploration of "The Distribution of the Tropes among the Epistles."<sup>175</sup>

In his second segment, "The Literary Role of the Tropes," Heylen comments in turn on the theme in relation to each of the four divisions of the Pauline corpus. His final segment, "The Place of the Tropes in the Theology of Saint

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<sup>172</sup>*Ibid.*, 439-40.

<sup>173</sup>*ETL* 8 (1935): 253-55.

<sup>174</sup>*Ibid.*, 255-70. Heylen notes that others (specifically Albani and Bultmann) have systematized the Pauline language in a similar fashion (p. 256, n. 7).

<sup>175</sup>*Ibid.*, 271-73.

Paul," distinguishes three principal contexts in which Pauline figures occur: 1) When Paul builds on a type, example or comparison from the OT; 2) When Paul expresses the realities of Christian salvation by their relationship with the work of Christ, his passion and resurrection (that is, in passages which express Christological development); 3) When Paul draws out a comparison between the natural order and Christian realities.<sup>176</sup>

In each of the three divisions of his essay, Heylen provides similar conclusions regarding the use of tropes in "The Epistles of the Captivity." In general, he sees the use of the tropes in the Captivity Epistles to be in line with that expressed in the Great Epistles. However, these letters are stylistically inferior. The "rhetorical methods are less pure and the figures piled up and mixed."<sup>177</sup> Nonetheless, the Captivity Epistles do evidence "un certain progrès". The metaphors relative to the body are "more numerous and more precise" as well as "more physiologically expressed." The comparison of the body takes on, in the Epistles of the Captivity, "a totally new aspect." It is "more developed" here and "the figure is employed . . . with a totally different intention."<sup>178</sup>

With specific regard to the Epistle to the Ephesians, Heylen notes common tropes which both Ephesians and Colossians employ and argues that Ephesians presents "more of a point of contact with the Grand Epistles." In it Paul uses a "double allegory," Christ as "cornerstone" and Christ as "head," to accentuate the dependence of Christians on Christ.<sup>179</sup>

Any development which is expressed may be attributed to such circumstances as the changing situation of Paul, the different purposes of the epistles and new errors in christology. These are more than sufficient "to transform the style to a certain degree." So Heylen argues for "l'unité d'auteur."

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<sup>176</sup>*Ibid.*, 280-81.

<sup>177</sup>*Ibid.*, 289.

<sup>178</sup>*Ibid.*, 272, 278.

<sup>179</sup>*Ibid.*, 278.

In spite of the differences, "the same temperament, the same imagination is expressed on the part of the author."<sup>180</sup>

Dans les épîtres de la captivité, l'Apôtre utilise les images et le vocabulaire tropique qu'il s'est façonné au cours des années de son apostolat intense.<sup>181</sup>

While the title and subheadings of Heylen's article seem to indicate that literary constructs are central to his thought, the article actually betrays that these historical questions are the focus of his concern.

#### 4. Werner Straub

In his introduction, Straub sketches "the problem" with Pauline imagery.<sup>182</sup> Paul's background provides him with a level of erudition that is inaccessible to his uneducated addressees. Paul attempts to bridge this gap by employing figurative language. For Straub, "the problem" centers on how successfully Paul has done so. Is figurative language "the sore point in the rhetoric of Paul"?<sup>183</sup>

The initial chapters (1-3) lay down a theoretical approach to figures of speech (*Bildrede*) and their forms. Straub demonstrates an interest in mistaken identifications, the function and varied forms of figures of speech and surveys the relationship between allegory and parable (*Gleichnis*). He divides the figurative language of the Pauline letters into six categories: 1) *Bildwörter* (figurative words); 2) *Bildhafte Redewendungen* (turns of phrases); 3) *Vergleiche* (comparisons or analogies); 4) *Metaphern* (the terms *σπίλος* and *ρύτις*, Eph. 5:27, are treated here); 5) *Bildsprüche* (figurative sayings; e.g. Eph. 5:29, "For no one ever hates his own body, but he nourishes and tenderly cares for it . . ."); 6) *Gleichnisse* (parables;

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<sup>180</sup>*Ibid.*, 278-79.

<sup>181</sup>*Ibid.*, 273.

<sup>182</sup>Werner Straub, *Die Bildersprache des Apostels Paulus* (Tübingen: J.C.B. Mohr (Paul Siebeck), 1937), 11-14.

<sup>183</sup>*Ibid.*, 13. The tenor of Straub's answer is clear: When considered within its ancient cultural and literary contexts, the figurative usage in the Pauline Epistles is seen to contribute capably to the acts of communication.

e.g. Eph. 2:11-22; 4:15-16; 6:10-17<sup>184</sup>). He then takes up each of these categories in some detail, performing a form critical analysis in which attention to the *Gleichnisse* predominates. Straub admits that "figurative words and metaphors are not always clearly differentiated from each other, yet, as a general rule, the metaphor is more distinct than the picture word which is itself lost in the flow of speech . . ." <sup>185</sup> Metaphor seems to be attached, for Straub, to an individual word or perhaps a short phrase.

He moves on in chapter 4 to discuss the question of provenance and ponders ways to evaluate "indicators of the origin of the imagery." Straub works with the following possibilities: the LXX, Rabbinic sources, the Gospels, Diatribe, Non-literary texts, Mystery language, Mandaean and Manichaean sources. He is willing to allow for different "roots" (*Wurzeln*) for the same image and sees a variety of sources and settings as informing the imagery of Paul.<sup>186</sup>

Exploring various features of the Pauline imagery, Straub uses a simple diagram to illustrate the fluid nature of Pauline imagery (See Figure 1).<sup>187</sup> For

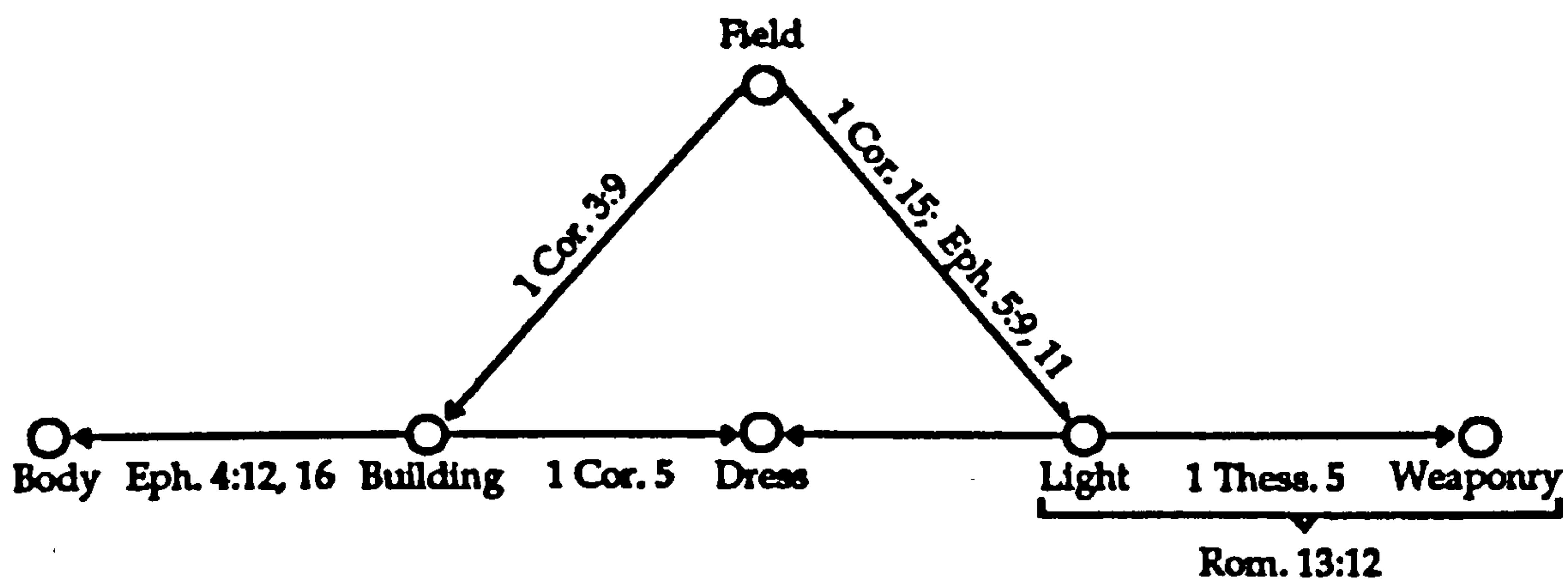


Figure 1. Transitions in Pauline Imagery

<sup>184</sup>*Ibid.*, 92-94, 77-78, 91-92. However, later Straub will refer to "the attributes of the metaphor of 'the body'" (163-64).

<sup>185</sup>*Ibid.*, 18.

<sup>186</sup>*Ibid.*, 113-31.

<sup>187</sup>*Ibid.*, 123. I have translated, reformatted and titled the diagram.

example, in 1 Cor. 3:9, Paul moves from plant imagery (*Pflanzung*) to use architectural language while in 1 Corinthians 15, he begins with plant imagery and moves to "light" language. He charts enough such transitions to illustrate this important feature of Pauline imagery. He comments that while such sudden changes of imagery seem strange to modern readers, they would not have been at all unusual for Paul's addressees. He documents his point by cataloging occurrences of the "plant to building" shift in imagery in ancient literature.<sup>188</sup>

Chapter five divides the imagery into three categories based upon their "subject": 1) *Apostelgleichnisse*; 2) *Gemeindegleichnisse*; 3) *Lehrgleichnisse*. Under the rubric, "Imagery for the Church," Straub catalogs and comments briefly on the more important images (e.g. olive tree, temple). The segment is headed by a short statement regarding the function of these images:

Sie wollen der Gemeinde zu ihrem Selbstverständnis verhelfen.<sup>189</sup>

Straub continues his study as he ponders "The Connection between Image and Subject," discusses "The Place of the Figurative Language in the Context of the Ancient Letter" and attempts to "sketch the benefits of the figurative language research for the study of the personality and theology of Paul."<sup>190</sup> These final chapters give him a chance to draw together his findings regarding the "body of Christ" imagery. For Straub, the "body" imagery in Colossians and Ephesians emphasizes the two main ideas of the imagery as employed in the earlier letters: 1) *Die Ein-Leib-Vorstellung*; 2) *Die Vorstellung vom Leibe Christi* (that is, the idea of the relationship between the body made up of believers and their Lord). The deuterio-Pauline letters add the unique feature of designating Christ as head. Christ is himself part of the body as its "lebenswichtigstes Organ."<sup>191</sup>

In brief, Straub's volume approaches the figurative language of the Pauline Epistles from a variety of helpful perspectives. While his identification of

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<sup>188</sup>*Ibid.*, 122-23.

<sup>189</sup>*Ibid.*, 135.

<sup>190</sup>*Ibid.*, chapters 6-9, 142-58. The quote is drawn from p. 14.

<sup>191</sup>*Ibid.*, 166.



metaphor is, in my view, too narrow and largely confined to single words, in general his approach to metaphor coincides with "a modern view." The breadth of his study does not allow him to apply these insights with any detail to specific passages.

##### 5. Stephen J. Brown.

Stephen J. Brown's volume, *Image and Truth: Studies in the Imagery of the Bible* deals with "metaphor and its kindred imagery alone."<sup>192</sup> Initial chapters delineate his approach to metaphor.<sup>193</sup> In these chapters, Brown makes a positive contribution toward a modern view of metaphor and its application to biblical studies in affirming biblical metaphors as vehicles for "truth" and as proper foci for serious attention.<sup>194</sup>

Brown treats Pauline metaphor in "Metaphor in the Writings of St. Paul."<sup>195</sup> For Brown, Paul's metaphors are drawn from "the Hebrew Scriptures" as well as "the Greco-Roman world of his day."<sup>196</sup> The chapter categorizes Paul's metaphors under three headings, providing short comments on provenance and interpretation for each rubric: 1) Warfare and arms; 2) Greek Athletics; 3) Various metaphors from Greco-Roman life.<sup>197</sup>

To his discussion of metaphor in Paul, Brown appends a brief note, "Three Difficult Metaphors in Paul." Here he envisions Paul as author of metaphor:

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<sup>192</sup>p. 12.

<sup>193</sup>Chap. 1, "The Theory of Imagery"; chap. 2, "Analysis of Metaphor"; chap. 3, "Further Analysis of Metaphor."

<sup>194</sup>Brown suggests an analysis of metaphor which uses "four convenient terms": 1) a main object or idea; 2) an imported image; 3) "the point or scope of the comparison involved in the metaphor"; 4) the "momentary and tacit identification" of the main object and imported image (*Ibid.*, 20-21; see also chap. 9, "Interpretation," 139-56).

<sup>195</sup>Brown has in view all thirteen letters of the *Corpus Paulinum*.

<sup>196</sup>*Ibid.*, 101-2.

<sup>197</sup>*Ibid.*, 108-10. Brown includes "metaphors . . . drawn from buildings" and those "drawn from the human body" in the third category.

There were moments when the thoughts rushed forth like a lava-flow from that glowing soul. Image follows hot upon image, clashing or blending almost into incoherence.<sup>198</sup>

One of the "difficult metaphors" which erupted was that of the "Body of Christ" which Brown treats by cataloguing occurrences of the metaphor in Paul and offering bibliographic suggestions.

From the perspective of a modern view of metaphor, Brown's work is flawed by an inadequate, emotive theory of metaphor and by a truncated view of the function of metaphor (in holding to a single point of comparison).<sup>199</sup> Moreover, the positive contribution which the volume does make is not worked out in any detail in relation to the Pauline materials.

## 6. Paul S. Minear

Minear's well-known monograph, *Images of the Church in the New Testament*, is motivated by ecumenical concerns: "The overarching motive is that of advancing the unity, the renewal, and the mission of God's people."<sup>200</sup> The volume seeks to provide a comprehensive catalog and review of figurative language used in the NT to describe the church. In so doing, it is Minear's hope to aid in a "restoration of the Christian imagination" which originated the images in order to "enable the church to use again the whole medley of New Testament

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<sup>198</sup>*Ibid.*, 112.

<sup>199</sup>Brown's view of metaphor is confusing. On the one hand he seems to be generally supportive of the cognitive worth of metaphor. On the other, he writes of metaphor that "its natural tendency seems to be to darken rather than to clarify thought" (*Ibid.*, 21). The best explanation seems to be that Brown holds an emotive theory of metaphor: "In so far, then, as imagery is the outcome of emotion, it gives to the expression of thought colour, vigour, intensity, not logical clearness" (29). In addition, Brown wishes to limit the scope of a metaphor to one particular point of resemblance, "to the exclusion of all the rest." For him, a metaphor fails "in all points but one" (153-54).

<sup>200</sup>(Philadelphia: Westminster, 1960), 12. Minear sees his work as adopting "an ecumenical starting point, an ecumenical perspective, and an ecumenical method." His "ecumenical method" is to present "a comprehensive body of deductions on which a wide consensus might be reached" (14). The "Postscript" (250-67) expresses in some detail ways in which Minear sees his study contributing to such ecumenical concerns.

images with an authentic comprehension of their meaning."<sup>201</sup> He describes his volume as

a rough initial survey of all the church images in the New Testament, with a view to disclosing their more certain connotations and tracing their mutual interactions.<sup>202</sup>

Minear moves from a consideration of thirty-two "minor" images (Minear treats "the Bride of Christ" under this heading) to treat fifty-three "major" ones which are grouped around "people of God" (Minear includes "the Holy Temple" here), "new creation," and "the fellowship in faith" (In the "Postscript" the author admits that the distinction between "major" and "minor" images has no merit "other than as a method of procedure"<sup>203</sup>).

Consideration of the body imagery is especially central to the study. The volume's purpose is to examine "the varied meanings of the image of the body of Christ within the context of all the other pictures of Christian community."<sup>204</sup> So a culminating chapter examines an additional ten images (or, it seems, figuratively-illustrated concepts) which constitute the Pauline use of "the body of Christ" language (e.g. "Partnership in the Body and the Blood").

An added interest of the book is to "trace the networks of thought that bind the major images together," an interest expressed in the penultimate chapter titled, "Interrelation of the Images."<sup>205</sup>

Minear expresses little concern for precision in his use of literary terms or for differentiating among different tropes of "images." Likewise, he judges attempts to distinguish between literal and non-literal language to be misguided: "This demand is quite absent from the New Testament. There it is impossible to

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<sup>201</sup>*Ibid.*, 267.

<sup>202</sup>*Ibid.*, 13.

<sup>203</sup>*Ibid.*, 254.

<sup>204</sup>*Ibid.*, 11. Cf. p. 13.

<sup>205</sup>*Ibid.*, 11, 221-49.

separate the figurative words from the nonfigurative."<sup>206</sup> The reader is left to ponder on what basis Minear has made his selections of "images."

Despite this ambiguity, Minear's presuppositions regarding imagery are attune to those of a modern theory of metaphor. In his initial chapter, "The Scope and Method of Study," he contends that the images, in their initial context, spoke with "clarity and power." And he denies the ability of the historian to convey the meaning of the NT images of the church which he regards as "an impossible task because the image is the meaning . . ." The tendency by nineteenth-century rationalism to substitute "for figurative words those concrete terms whose meanings could be given a fixed weight" is to be rejected. In "the thought world that we shall seek to enter along the roads of symbolic and analogical forms . . . the very priority that we instinctively give to nonmetaphorical language was instinctively given to metaphorical." Minear affirms "the metaphorical character of all language" and underlines the "degree to which all theological speech must rely on analogies." He holds that a metaphor "without ceasing to be a metaphor" may "convey an ontological message."<sup>207</sup>

Minear also displays an interest in the function of ecclesial imagery in the NT. The ancient congregations were "prone to blindness" and did not see themselves as they really were nor as they were meant to become. "The images were normally used to cure this blindness. The cure required a rebirth of imagination that would enhance deeper perceptions and more authentic self-recognition."<sup>208</sup> And he defends the "profuse mixing of metaphors" in the NT as reflecting "not logical confusion but theological vitality."<sup>209</sup> He adds:

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<sup>206</sup>*Ibid.*, 18.

<sup>207</sup>*Ibid.*, 17-21.

<sup>208</sup>*Ibid.*, 250. See also pp. 22-26 where Minear discusses "the basic functions that may be performed by images" and p. 67 where he describes the "functions" of three types of "major" images.

<sup>209</sup>*Ibid.*, 252.

We have not found in any [New Testament] writer the inclination to reduce the profusion to order, to weave the various strands into a single tapestry, or to arrange the kinds of figurative language into a neat pattern.<sup>210</sup>

The interest in "interrelationships" among the images also comports with a modern approach to metaphor.

The breadth of Minear's volume and its ecumenical method (which focuses on the basic connotations of each image) mean that the exegetical treatment of specific passages is necessarily concise. If its exegetical contributions to this study are minimal, the theory undergirding his approach corroborates, in general, the views adopted here. Minear's study makes one specific contribution to the perspectives and method adopted in this study. Minear is interested in the "synoptic thinking of all the images" and in asking how one image benefits from its associations with others. By "synoptic thinking" he means that each image should be read in the light of the others and that all images should be "read together."<sup>211</sup> These concerns are, of course, related to his interest in tracing the interrelationships of the various images. With regard to these issues, Minear's concerns are largely ecumenical. Those of this study are literary and exegetical. However, the Epistle to the Ephesians, in its mixture of metaphors and use of parallel features in diverse metaphors, invites one to perform exegetically the task Minear outlines for ecclesiology. Because of the nature of the ancient composition itself, "synoptic thinking" and the tracing of interrelationships is an essential part of exegetical and literary analysis of ecclesial metaphor in the Epistle to the Ephesians.

## 7. Herbert M. Gale.

In *The Use of Analogy in the Letters of Paul*, Herbert M. Gale addresses these questions:

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<sup>210</sup>*Ibid.*, 221-22.

<sup>211</sup>*Ibid.*, 222, 228.

How many of the elements involved [in one of Paul's analogies] . . . are intended to be relevant and applicable? . . . If not all of them are intended to have relevance, then which of them are so intended?<sup>212</sup>

Gale seeks to aid interpreters in answering these questions by determining characteristics of Paul's "persistent" use of analogy which may then be employed to understand a specific occurrence.<sup>213</sup>

For Gale, what are "analogies"? They are "expressions that present to the reader mental pictures involving elements analogous to this or that aspect of his [Paul's] thought."<sup>214</sup> The author applies the definition to a continuum of language from pictures drawn "in some detail" to "flashes."<sup>215</sup> Gale defends his terminological imprecision by arguing that a more involved classification of Paul's language would prejudge the nature of each use of analogy.<sup>216</sup>

Gale's method is to devote a chapter to each of the seven "undoubtedly genuine" letters and to exegete some thirty-four passages where he finds analogies. From this analysis, eight "characteristics of the apostle's analogical usage which may be designated as in some measure persistent" are isolated: 1) A picture is introduced usually for the sake of a single element; 2) Many pictures include elements that are inapplicable; 3) Numerous pictures are applied differently in different contexts; 4) Some passages involve non-traditional applications; 5) Inaccurate representations of "the phenomena or life situations from which they

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<sup>212</sup>(Philadelphia: Westminster, 1964), 12. Cf. p. 14.

<sup>213</sup>*Ibid.*, 16. Gale limits his study in at least three ways. First, because he is interested in Paul's thought and the persistent characteristics of his use of analogy, Gale limits his study to the seven "undoubtedly genuine" letters. Second, while he attempts a study that is quite comprehensive, he admits that examination of "the more crucial analogies" awaits a later volume (17). Third, Gale wishes to attend only to those passages where "the writer was consciously intending to present pictures *as pictures* to the mind of the reader" (19).

<sup>214</sup>*Ibid.*, 10-11.

<sup>215</sup>*Ibid.*, 18.

<sup>216</sup>*Ibid.*, 18.

are drawn"<sup>217</sup>; 6) Combinations of pictures; 7) An absence of concern for systematic application of analogy; 8) Some examples of "reversals."<sup>218</sup>

From these eight "persistent" characteristics Gale draws "three major conclusions" or "principles of interpretation": 1) "Paul's analogies are intended to be applied to his thinking in a limited way only"; 2) In a given analogy, "the only elements that can with certainty be taken as indicative of Paul's thinking . . . are those elements which have relevance to the immediate context"; 3) Paul's "pictures provide no reliable clue as to his thought or understanding with respect to the phenomena or life situations that those pictures represent."<sup>219</sup>

Two broad criticisms may be offered on Gale's work. First, Gale points to inconsistencies and "mistakes" in Paul's analogies to diminish their significance and reliability--Paul's analogies cannot even be depended upon to reflect accurately "the phenomena or life situations that those pictures represent." An approach informed by a modern theory of metaphor would evaluate such features differently--as opportunities to understand the function(s) of a given use of "analogical language" within a specific rhetorical context. These letters were not written, after all, as compendia of ancient life and customs.<sup>220</sup>

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<sup>217</sup>In these examples it is evident that the elements in the pictures which do not correspond to reality have been introduced because Paul's thinking has been dominated by the issue that is under consideration, not by the picture itself. In other words, the picture is adjusted so that it will correspond to the apostle's thought even though the result does not represent accurately the phenomenon or life situation on which it is based" (*Ibid.*, 225).

<sup>218</sup>*Ibid.*, 223-27.

<sup>219</sup>*Ibid.*, 230-31.

<sup>220</sup>Gale's negative evaluation of Paul's skill in the use of figurative language meets a striking contrast in the recent work of Karl A. Plank. While Plank allows that "Paul writes only as a *kind* of poet," he adds that Paul does write as "a *rhetorical* poet, addressing his language to a specific audience and circumstance." "As a theologian, the poetic Paul does not reflect at distance about the reality of God, but employs symbolic language to re-present that reality in the world of his hearers." Such views allow Plank to render a very positive evaluation of Paul as construer of figurative language: "Paul writes as 'a kind of poet.' Through a keen use of language the apostle reveals his literary artistry, especially in the Corinthian correspondence. There every concession of inept speech pales before his control of pattern and image. . . . Paul's powerful manipulation of symbolic speech marks him as kin to the poet and literary artist" (*Paul and the Irony of Affliction*, 2-3).

The second criticism concerns Gale's repeated reference to research on parables. Gale asserts that the analogies of Paul should become the focus of methods employed in understanding the parables of Jesus. In fact, Gale's own thought is too tightly controlled by prior research on parables. He both admires and emulates the work of Adolf Jülicher. It is no coincidence that one of Gale's central findings (if not *the* central finding) holds that as a persistent characteristic of Paul's use of analogy there is usually one (and only one) active point of analogy. And Gale sees his study as providing "controls" over "fanciful interpretation."<sup>221</sup>

Gale's approach would surely have benefitted from work on parables that was beginning to emerge about the time of his own volume. Robert Funk, Dan Otto Via, Jr. and others would invite Gale to consider that parables (and, by implication, "analogies") compel the auditors to choose between the parable's world and the conventional one. They would encourage an approach informed by modern insights into metaphor and would highlight the "language event." Instead of a fascination for limiting the fruitfulness of analogy lest the interpreter arrive at bizarre conclusions, Gale would hear an invitation to ponder the range of meanings of a given analogy within its rhetorical setting.<sup>222</sup>

Aside from the fact that Gale's study does not include the Epistle to the Ephesians within its scope nor focuses specifically on Pauline *metaphor*, the dated nature of Gale's approach invites revision.

## 8. George B. Caird

In his commentary, *Paul's Letters from Prison*, George B. Caird attends to issues of metaphor more closely than many commentators on the Epistle to the Ephesians.<sup>223</sup> For example, his treatment of the use of "building" imagery in 2:19-

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<sup>221</sup>*Ibid.*, 13-14.

<sup>222</sup>E.g. Robert W. Funk, *Language Hermeneutic and the Word of God* (New York: Harper & Row, 1966); Dan Otto Via, Jr., *The Parables: Their Literary and Existential Dimension* (Philadelphia: Fortress, 1967).

<sup>223</sup>New Clarendon Bible (Oxford: Oxford University Press, 1976).



22 demonstrates an interest in "change of metaphor" and a concern that a wrongful approach "makes nonsense of the metaphor" and employs the designation "elaborate metaphor."<sup>224</sup> But, if for no other reason, the scope of the commentary does not allow Caird to develop observations such as these.

Caird describes his later volume, *The Language and Imagery of the Bible*, as "a text book of elementary semantics with illustrations from the Old and New Testaments."<sup>225</sup> The volume demonstrates consistent support for the four tenets of "the modern view of metaphor" outlined above. For Caird, metaphor is not "optional embroidery which adds nothing substantial to the meaning of a sentence."<sup>226</sup> And Caird appreciates the use of complex and mixed metaphor on the part of biblical authors as is evidenced by his treatment of two passages from Ephesians. In 4:14, he sees the author offering readers

three mutually interpretative metaphors for caprice or arbitrariness: children are easily led, a rudderless boat goes where wind and wave drive it, the roll of a dice is at the mercy of chance.<sup>227</sup>

The "extended military metaphor" of 6:10-17 is to be explained by a Pauline "way of piling up analogies" and the fact that metaphors which belong to a "metaphor system" lend themselves to this type of "high development."<sup>228</sup>

However, in a fundamental sense, Caird fails to reflect modern linguistic theory. His identification of "the intentional fallacy" as "the error of supposing that a writer meant something other than he has actually written" is incorrect.<sup>229</sup> The position that "words have the sense the speaker intends them to have" is reflected throughout the monograph.<sup>230</sup> This fascination with authorial intention

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<sup>224</sup>*Ibid.*, 60-62.

<sup>225</sup>p. 2.

<sup>226</sup>*Ibid.*, 132.

<sup>227</sup>*Ibid.*, 150.

<sup>228</sup>*Ibid.*, 155-56.

<sup>229</sup>*Ibid.*, 61.

<sup>230</sup>*Ibid.*, 56. Compare p. 39, "The meaning of a sentence is what the speaker intends to convey by it."

as the norm of meaning is itself what modern linguistic theory identifies as "the intentional fallacy."<sup>231</sup>

Nonetheless, Caird's work makes an important contribution in relating literary theory to biblical studies. As noted above, his discussions of metaphorical "age" and his "tests" to distinguish literal and non-literal language are useful. Moreover, Caird provides copious examples, both brief and more developed, of the application of the elaborated principles to the biblical text. Such examples are drawn frequently from the Pauline letters, including Ephesians.<sup>232</sup> But the plan of the book does not allow for any systematic or thorough treatment of metaphor either in Paul or in the Epistle to the Ephesians.

## 9. Herwi Rikhof

Herwi Rikhof, in his monograph, *The Concept of Church: A Methodological Inquiry into the Use of Metaphors in Ecclesiology*, commits a good deal of space to the subject of metaphor, including discussions of the theories of such modern critics as Richards, Ricoeur and Black.<sup>233</sup> Rikhof concludes that the "strangeness" of metaphors is "caused by their extra-ordinary combination between ranges or realms of concepts which are normally not combined" and that the "meaning mechanism" of metaphor is explained best in terms of a temporary relaxation of rules governing those realms of concept which are involved.<sup>234</sup> He speaks against those theories which would focus on the "metaphorical word" and argues that metaphor must be treated as a speech-act.<sup>235</sup>

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<sup>231</sup>See Wimsatt and Beardsley, "The Intentional Fallacy," 3-18. But see Black, *Models and Metaphors*, 29 where he holds that often "the meaning of a metaphorical expression has to be reconstructed from the speaker's intentions (and other clues) . . ."

<sup>232</sup>Extended discussions include one about the "rulers of this age" in 1 Cor. 2:6-8 (191-92) and one concerning the "body of Christ" language (131-33) in *Language and Imagery of the Bible*.

<sup>233</sup>(London & Shepherdstown: Sheed & Ward/Patmos, 1981), chap. 2, "Metaphor," 67-121.

<sup>234</sup>*Ibid.*, 119-20.

<sup>235</sup>*Ibid.*, 120.

In the volume, Rikhof's focus is on ecclesiology as expressed in the Dogmatic Constitution of the Church, *Lumen Gentium*. This document, together with the succeeding interpretations arising after the Second Vatican Council and their presuppositions about metaphor, is at the center of Rikhof's interest in the theme. While his discussion certainly has value for working with the biblical materials, he does not discuss biblical metaphors *per se*.

In one respect, Rikhof may harm exegetical endeavors while serving well the enterprise of theological formulations. He repeatedly insists on distinguishing between religious and theoretical language, arguing that metaphorical language, while "religious," must be paraphrased for theoretical expression. Theology ought to be cognitive, not emotional.<sup>236</sup> If such a principle is adopted as part of *exegetical* methodology, one is left with dim reflections of the original and no understanding of the irreducibility of profound metaphor. We are left to ponder the issue with the help of Northop Frye:

Many of the central doctrines of traditional Christianity can be grammatically expressed only in the form of metaphor. Thus: Christ *is* God and man; in the Trinity three persons *are* one; in the Real Presence the body and blood *are* the bread and the wine. When these doctrines are rationalized by conceptions of a spiritual substance and the like, the metaphor is translated into metonymic language and "explained." But there is a strong smell of intellectual mortality about such explanations, and sooner or later they fade away and the original metaphor reappears, as intransigent as ever. . . . The doctrines may be "more" than metaphors: the point is that they can be stated only in a metaphorical this-is-that form.<sup>237</sup>

#### 10. Edmund P. Clowney

The leading question of Clowney's essay, "Interpreting the Biblical Models of the Church," addresses the plethora of biblical images for the church: "What is the theologian to make of them?"<sup>238</sup> So Clowney focuses on the use of scriptural metaphors for the church in the formation of modern ecclesiology.

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<sup>236</sup>*Ibid.*, 4-6.

<sup>237</sup>*The Great Code*, 55.

<sup>238</sup>p. 64.

The elevation of any given metaphor to the status of a "model" can be detrimental. And "The dangers of reconstructing a metaphor into a model are increased as one model is isolated from others."<sup>239</sup> Instead, proper interpretation of biblical metaphors "will be sensitive to both their independent structure and their interrelation" and will avoid "imaginatively applying our own associations" but will seek the "'commonplace' associations" of the ancient setting.<sup>240</sup> A metaphor finds its proper context for interpretation "in the full discourse in which the metaphor appears."<sup>241</sup> Such interpretation "must also take account of the horizon of the history of redemption in which the discourse is found."<sup>242</sup>

While it may be possible to "paraphrase the central meaning of a metaphor in an understandable way," "the metaphors for the church stretch our understanding beyond our ability to paraphrase them exhaustively."<sup>243</sup> This means that, on the one hand, "we cannot abandon or regard as illegitimate the endeavour to generalize and systematize the understanding gained from scriptural metaphors."<sup>244</sup> On the other hand,

the metaphorical form is not chaff to be blown away once the wheat of meaning has been harvested. No, the metaphors remain, not only to compel us to re-check our conclusions, but also to lead us into further understanding produced by the power of their truth.

Definitions and summary statements are more useful if they open into the metaphors as well as gleaning understanding and structure from them.<sup>245</sup>

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<sup>239</sup>*Ibid.*, 83. "No single metaphor used in Scripture provides an adequate model to incorporate the cognitive elements of all the other metaphors" (*Ibid.*, 95).

<sup>240</sup>*Ibid.*, 84-85. "We are required as interpreters to consider carefully the subordinate subject in its cultural context" (*Ibid.*, 95). "For its interpretation the horizon of the secondary subject must be regained if it is to serve its valid metaphorical function. This, and not a contemporary [i.e. modern] understanding of the secondary subject must be used as the 'grid' in interpreting the meaning of the metaphor" (*Ibid.*, 104).

<sup>241</sup>*Ibid.*, 87.

<sup>242</sup>*Ibid.*, 87.

<sup>243</sup>*Ibid.*, 96, 102.

<sup>244</sup>*Ibid.*, 96.

<sup>245</sup>*Ibid.*, 97, 99.

In addressing the formulation of modern ecclesiology on the basis of biblical metaphors, Clowney's treatise bears marks of a modern theory of metaphor. Metaphors for the church "stretch our understanding beyond our ability to paraphrase them" and "when the depth of metaphorical expression is appreciated we will not think of metaphors as mere decoration. We will appreciate their power."<sup>246</sup> His statements in this regard as well as his concerns for the proper interpretation of the "secondary subject" and his desire to recover focus on the metaphorical language itself are all points that are appropriate to the exegetical enterprise as well as the theological one.

#### 11. Helen Doohan

In *Paul's Vision of Church*, Helen Doohan treats the language Paul uses to describe the church in the chapter, "Pauline Models of Church."<sup>247</sup> The language of Ephesians is treated briefly in the later chapter, "The Interpreters of Paul."<sup>248</sup>

In her treatment of the ecclesial language of Paul, Doohan distinguishes "Descriptions of the Church in Paul" (building, *ekklesia*, household, family) from "Models of the Church in Paul" (people of God, the new creation, the body of Christ, and the Mystical Person). For Doohan, models express more clearly what Paul envisages the church to be. But Doohan's way of distinguishing between the "images" and "models" is confusing because it leaves the reader wondering whether this distinction is to be found in Paul (e.g. "Paul uses people of God as a model for the church . . ."),<sup>249</sup> emerges only in early Christianity ("A few of the descriptions capture the imagination of the early church and emerge as models")<sup>250</sup> or is a category to be employed by modern readers in their analysis of

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<sup>246</sup>*Ibid.*, 102, 101.

<sup>247</sup>GNS 32 (Wilmington, Del.: Michael Glazier, 1989), 137-69.

<sup>248</sup>*Ibid.*, 202-7.

<sup>249</sup>*Ibid.*, 148.

<sup>250</sup>*Ibid.*, 165.

Paul's letters (e.g. "Paul uses, what we recognize as models").<sup>251</sup> Though confusing, Doohan's emphasis lies in the last-named understanding of "models."<sup>252</sup>

There is an even more basic fault displayed by Doohan's treatment of Pauline ecclesial metaphor. Behind Doohan's argument seems to lurk a distrust of metaphor and its ability to communicate. She writes:

Paul not only uses innovative metaphors for the church but also traditional images which he imbues with new life. Discourse accompanies the use of these images, and even in Paul's use of analogy, practically synonymous with model, the picture itself has no independent significance.<sup>253</sup>

Again,

Paul uses a plurality of images, each with its own inner logic, and each beginning a chain of inferences and implications. What Paul really means is difficult to ascertain since models emerge from a particular social environment and cultural milieu.<sup>254</sup>

So Doohan seems to distrust metaphor unaccompanied by discourse and sees metaphor as posing barriers to "what Paul really means."

## 12. Andrew Perriman

Andrew Perriman, in his article, "His body, which is the church. . .?": Coming to Terms with Metaphor," argues that while the question of whether "the body of Christ is to be understood as simply metaphorical or in some more mysterious, perhaps mystical sense as literal" has received "considerable exegetical and literary-historical attention," few "have given much thought to the peculiar

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<sup>251</sup>*Ibid.*, 137.

<sup>252</sup>Doohan's view of "model" appears to be dependent on Avery Dulles, *Models of the Church: A Critical Assessment of the Church in All Its Aspects* (Dublin: Gill & Macmillan, 1976). *Models of the Church* is not an exegetical study of the ecclesial metaphor in the Pauline Epistles. Instead, Dulles describes his effort as a "comparative ecclesiology" in which he sifts "the writings of a number of modern ecclesiologists" and discerns five major approaches toward, or models of, ecclesiology (7). The volume seeks to compare these five models (Institution; Mystical Communion; Sacrament; Herald; Servant), pointing out strengths and weaknesses of each model. For Dulles, "a balanced theology of the Church must find a way of incorporating the major affirmations of each basic ecclesiological type" (7).

<sup>253</sup>*Ibid.*, 137-38.

<sup>254</sup>*Ibid.*, 138.

character of metaphor and its bearing on the general debate."<sup>255</sup> Perriman attempts to remedy the lack by 1) Collating some of the "disjointed and incomplete notions" about "the church/body motif" while sorting out the assumptions behind them and 2) Setting up "a few signposts towards a more adequate appreciation of Paul's rhetoric of metaphor."<sup>256</sup>

In prosecuting the first task, Perriman criticizes "literal" views of the "body of Christ" as evidencing two "critical habits of thought." The first is to "fudge the distinction between metaphorical and literal language" by reinforcing the designation "literal" with such terms as "ontological," "real," "spiritual" and "mystical."<sup>257</sup> The second "habit of thought" is "a belittling of metaphor." Perriman argues that such a "belittling" is shared by some proponents of a metaphorical view of "body of Christ." Written from a polemical viewpoint against the literal view, these views also ascribe "reductive qualification" to metaphorical language. "The argument is that the language is not literal but metaphorical and for this reason . . . it is saying much *less* than the literalists suppose." So "we find the same low opinion of metaphor, the same reluctance to ascribe to it anything other than a nominal, illustrative function, that we found in the literalist camp."<sup>258</sup>

Perriman goes on to explore the connection between the "rhetorical status" of the "body of Christ" imagery and "the question of terminological origins." In so doing he argues for two points: 1) Whatever provenance might be assigned, "there is no guarantee that the rhetorical status has been borrowed along with the terminology"; 2) The "hunt for origins and parallels" often distracts from "the fundamental task of reading the text intelligently." He also faults treatments of "body of Christ" language for failing to understand clearly the relationship between metaphor and two other figures: simile and analogy.<sup>259</sup>

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<sup>255</sup>p. 123.

<sup>256</sup>*Ibid.*

<sup>257</sup>*Ibid.*, 125-26.

<sup>258</sup>*Ibid.*, 128.

<sup>259</sup>*Ibid.*, 131-35.

## B. Treatments of Specific Ecclesial Metaphors in Ephesians

The above section has reviewed some contributions to understanding metaphor (or, specifically, ecclesial metaphor) in the Pauline corpus.<sup>260</sup> A number of other major studies have focused on a single metaphor or set of metaphors in the Pauline Epistles or on an individual metaphor in the Epistle to the Ephesians. With regard to each of the three principal images which are the foci of this study, a recent contribution has been made in the form of a doctoral dissertation.

Thomas G. Allen has attempted to elucidate the body of Christ imagery in his unpublished doctoral dissertation, "The Body of Christ in Ephesians."<sup>261</sup> Like the earlier and broader study of Allen's mentor, Ernest Best,<sup>262</sup> it includes a chapter relating the body and bridal images in Ephesians.<sup>263</sup> Allen does not attend, in the same degree, to the temple metaphor nor does he explicate an understanding of metaphor. He does develop an interest in the contextual function of the body metaphor.

While no major study has specified the temple metaphor in Ephesians as its topic, important vocabulary which is part of that metaphor in the Pauline Epistles has been treated by Ingrid Kitzberger in her published dissertation, *Bau der Gemeinde: Das Paulinische Wortfeld οικοδομή / (ἐπ)οικοδομεῖν*.<sup>264</sup> She takes up and reflects earlier studies such as those by Vielhauer, Pfammatter, Gärtner and

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<sup>260</sup>For the moment, I am leaving to the side an older group of studies which concentrate on the *religionsgeschichtliche* questions of provenance and development (e.g. Heinrich Schlier, *Christus und die Kirche im Epheserbrief*, BHT 6 (Tübingen: J.C.B. Mohr (Paul Siebeck)), 1930).

<sup>261</sup>Glasgow University, 1982.

<sup>262</sup>*One Body in Christ: A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul* (London: S.P.C.K., 1955).

<sup>263</sup>Chap. 4, "The Body of Christ and the Bride of Christ," 251-314.

<sup>264</sup>FB 53 (Würzburg: Echter, 1986).



McKelvey.<sup>265</sup> Like the studies on which it is based, Kitzberger's work explores her theme in the entire Pauline corpus. Because of the lexical orientation of her interests, a consideration of the metaphor of the temple as such is not central to her study.

The published dissertation of Stephen Miletic, "*One Flesh*": Eph. 5.22-24, 5.31, *Marriage and the New Creation*, provides a current treatment of portions of the central passage which contains bridal imagery.<sup>266</sup> His work is preceded by that of J. Paul Sampley which is similar in extent<sup>267</sup> and the more encompassing research of Richard A. Batey.<sup>268</sup> Miletic's interests, though, are quite narrow. He is interested in whether or not the Ephesians passage is speaking in line with its cultural milieu or in contrast to it. He chooses to focus on Eph. 5:22-24 and 5:31, explicitly avoiding, to a large degree, the ecclesial aspects of the *Haustafel*.

While these studies have many strong points, their approaches may be revised in two ways: 1) Greater attention may be given to metaphor *qua* metaphor (a task begun in the present chapter) and 2) Rather than treating only a single ecclesial metaphor, this study will attempt contributions toward a "synoptic" view of the three principal ecclesial metaphors of the Epistle to the Ephesians.

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<sup>265</sup>Philipp Vielhauer, *Oikodome*, Aufsätze zum Neuen Testament 2 (München: Chr. Kaiser, 1979). Vielhauer's 1939 dissertation, "Oikodome: Das Bild vom Bau in der christlichen Literatur vom Neuen Testament bis Clemens Alexandrinus," constitutes pp. 1-168 of the volume; Josef Pfammatter, *Die Kirche als Bau: Eine exegetisch-theologische Studie zur Ekklesiologie der Paulusbriefe*, Analecta Gregoriana, 110 (Rome: Gregorian University, 1961); B. Gärtner, *The Temple and the Community in Qumran and the New Testament*, SNTSMS 1 (Cambridge: Cambridge University Press, 1965); R. J. McKelvey, *The New Temple: The Church in the New Testament*, Oxford Theological Monographs (Oxford: Oxford University Press, 1969).

<sup>266</sup>AnBib 115 (Rome: Editrice Pontificio Instituto Biblico, 1988).

<sup>267</sup>*And the Two Shall Become One Flesh': A Study of Traditions in Ephesians 5:21-33*, SNTSMS 16 (Cambridge: Cambridge University Press, 1971).

<sup>268</sup>*New Testament Nuptial Imagery* (Leiden: E. J. Brill, 1971). Mention could also be made of Claude Chavasse, *The Bride of Christ: An Enquiry into the Nuptial Element in Early Christianity* (London: Religious Book Club, 1939). Daniel von Allmen has produced a volume which attends thoroughly to issues of metaphor and, as part of its wider focus, treats the bridal metaphor of Ephesians: *La Famille de Dieu: La Symbolique Familiale dans le Paulinisme*, OBO 41 (Fribourg & Göttingen: Editions Universitaires; Vandenhoeck & Ruprecht, 1981).

## Conclusions

This chapter represents an attempt to provide a framework for the literary and exegetical consideration of three principal ecclesial images in the Epistle to the Ephesians represented in its use of "body of Christ" language, temple imagery and the "bride of Christ" motif. This framework has consisted of three distinct tasks: 1) To determine major tenets of "a modern view of metaphor"; 2) To set out language and concepts for use in the evaluation of ancient metaphor; 3) To survey treatments of metaphor (with special attention to ecclesial metaphor) in the Pauline corpus.

With these tasks in view, my conclusion may be stated: A fresh study of the three principal ecclesial images of the Epistle to the Ephesians is appropriate in view of the variety of both the contributions and inadequacies of prior studies of Pauline metaphor, the capacities provided by a modern view of metaphor for more adequate analysis and the need for "synoptic" analysis of the three central ecclesial images of Ephesians from the perspective of a modern view of metaphor.

## CHAPTER 2

### THE ECCLESIAL BODY

The author of Ephesians makes frequent use of the body metaphor to describe the church. Early in the letter, 1:22-23 illustrates an extension of the earlier Pauline imagery by identifying Christ as "the head over all things for the church which is his body." In conjunction with the temple metaphor, Jewish and gentile believers are described as having been joined "in one body" through the work of Christ (2:16 cf. 3:6; 4:25). In 4:4 the idea of "one body" returns as part of a formulaic call to unity, a theme which is treated also in the complex and developed use of the body metaphor of 4:11-16. In these verses submetaphors are employed and associated commonplaces are activated to explore the nature of relationships among Christ (who once again appears as the "head" of the Church), the "ministers" provided by him and "members" of the church at large. The body metaphor, with the idea of Christ as head, plays an important role in conjunction with the *nuptial* metaphor of 5:21-33. Christ is "the head of the church, the body of which he is the Savior" (v. 23) and "we are members of his body" (v. 31).

Of these uses, that of 4:11-16 deserves special attention from the standpoint of a modern view of metaphor due to its developed use of the body metaphor. As an appropriate starting point, it may be followed by a more concise examination of the additional uses. The complexity of the uses of the body metaphor in Ephesians is mirrored in difficult questions with regard to the relationship of the metaphor as found there with extra-biblical sources and with the extensive use of the body metaphor made in the earlier Pauline materials. When such questions have been pondered with the aid of concepts of metaphor

developed in the introductory chapter, the contextual function of the body metaphor in Ephesians may be addressed.

## I. Literary and Exegetical Review of the Body Metaphor in Ephesians

### A. The Body Metaphor in Ephesians 4:1-16

#### 1. The Structure and Argument of Ephesians 4:1-16

That a new section of paraenesis begins in Eph. 4:1 is indicated by the doxology of 3:20-21 with its final word, ἀμήν. The new section begins in a way that is characteristic of Pauline paraenesis: Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε. The author continues by inviting qualities of meekness and forbearance, an invitation that closes with the words σπουδάζοντες τῆρειν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. This mention of "unity" inspires a short piece (vv. 4-6) which is marked by "liturgical echoes" and "catechetical instruction."<sup>1</sup> It opens with the couplet ἐν σῶμα καὶ ἐν πνεῦμα to which are added five additional unifying elements, one calling, Lord, faith, baptism, God and Father of all. The formulaic mention of these seven is intended to reinforce the call to maintain unity (v. 3).

V. 7 continues the paraenesis with its call for unity, but with a fresh emphasis. In a way reminiscent of Romans 12 where a call to unity is followed by a discussion of the role of spiritual gifts in advancing it, vv. 7-16 focus on the role of the "gifts" (δῶματα, v. 8) as they relate to the theme of unity. The opening words, ἐνὶ δὲ ἑκάστῳ ἡμῶν, bring the call to unity to bear upon the individual believer and, with the use of the word "one," connect this individual appeal with the unifying elements mentioned in vv. 4-6. Just as "one Spirit" and the like have a role in ministering to the unity of the "one body," so each individual "member"

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<sup>1</sup>Rudolf Schnackenburg, *The Epistle to the Ephesians: A Commentary*, trans. Helen Heron (Edinburgh: T. & T. Clark, 1991), 160.

(cf. "parts," μέρη, v. 16) has a role to play in ensuring the cohesion of the ecclesial body.

Vv. 7-10 focus on the gifts provided by the ascended Christ, a concept reinforced by a quotation from Ps. 68:19 (LXX, but with the important substitution of ἔδωκεν for ἔλαβες) and argued in midrashic style in vv. 9-10. For the author of Ephesians, the fact that Ps. 68:19 describes an ascent implies a descent (v. 9), a thought which leads to a statement identifying "the one who descended" with "the one who ascended" in order that from his strategic position "above all the heavens" he might "fill all things" (v. 10).<sup>2</sup>

With the thought of Christ as giver of gifts introduced and argued and with Christ freshly placed ὑπεράνω πάντων τῶν οὐρανῶν, the author may concentrate on the distribution of the "gifts" themselves. What the ascended Christ gave (note the intensive use of αὐτός) were four types of gifted individuals: 1) apostles; 2) prophets; 3) evangelists; 4) pastor-teachers (v. 11).

V. 12 elaborates on the role of the individuals in three prepositional phrases: 1) πρὸς τὸν καταρτισμὸν τῶν ἁγίων; 2) εἰς ἔργον διακονίας; 3) εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ. In recent translations, the first two prepositional phrases of 4:12 are consistently linked to yield a translation like that of the NRSV, "to equip the saints for the work of ministry." This exegetical stance is supported by a number of recent commentaries, especially and most strongly that of Markus Barth.<sup>3</sup> However, the translation and interpretation are open to criticism.

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<sup>2</sup>For discussion of vv. 9-10 and the problem of Christ's "ascent" and "descent" see W. Hall Harris III, "The Ascent and Descent of Christ in Ephesians 4:9-10," *BSac* 151 (1994): 198-214. Harris concludes that "the descent introduced in vv. 9-10 was actually subsequent to Jesus' ascension and represents the return to earth of the ascended, exalted Christ as the Spirit at Pentecost" (p. 201). To the supporters of this view listed by Hall may be added Ralph P. Martin (*Ephesians, Colossians, and Philemon*, IBC (Atlanta: John Knox, 1991), 49-53) who provides a helpful diagram which compares interpretations of "ascent" and "descent" in the passage.

<sup>3</sup>Barth defends the common translation and interpretation of the passage, believing it "challenges both the aristocratic-clerical and the triumphalistic-ecclesiastical exposition of 4:11-12. It unmasks them as arbitrary distortions of the text" (*Ephesians 4-6*, AB 34A (Garden City: Doubleday, 1974), 479).

How should the three prepositional phrases of 4:12 be related? Should the first and second phrases be linked? Or, perhaps the third phrase should be taken epexegetically to the second yielding, "for the work of ministry, that is, the upbuilding of the body of Christ." Still another option is to regard the phrases as representing three coordinating purposes. The first prepositional phrase of 4:12 begins with *πρός*, while the two remaining phrases begin with *εἰς*. This would seem to make the joining of the last two phrases more probable than the union of the first and second. To link the *πρός* phrase with the first *εἰς* phrase, leaving the last *εἰς* phrase independent seems an unlikely choice.<sup>4</sup>

The role of the noun *καταρτισμός* is another difficulty for the popular translation. Not only does the translation link the first and second prepositional phrases, it makes the second an integral part of the grammar of *καταρτισμός*, a noun contained in the first. "The verbal idea contained in the noun is carried through into the prepositional phrase *εἰς ἔργον διακονίας*: to equip (literally, for the equipping of) the saints for the work of the ministry (or ministry)."<sup>5</sup> Syntactical study of *καταρτισμός* (and the corresponding verb, *καταρτίζω*) counters such a use, for the idea of *καταρτισμός* "always comes to an end with the dependent noun in the genitive."<sup>6</sup>

Lexical study of the term also supports the idea that the ministry of "ministers" rather than church members at large is described. *Καταρτισμός*, used only here in the NT, could serve as a technical medical term which described the setting of a bone.<sup>7</sup> However, the corresponding verb, *καταρτίζω*, is used frequently in Paul and elsewhere in the NT in a non-technical sense. Gordon

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<sup>4</sup>For many of these observations I am indebted to two articles by Henry P. Hamann: "Church and Ministry: An Exegesis of Ephesians 4:1-16," *Lutheran Theological Journal* 16 (1982): 121-28 and "The Translation of Ephesians 4:12--A Necessary Revision," *Concordia Journal* 14 (1988): 42-49.

<sup>5</sup>Hamann, "Translation of Eph. 4:12," 43.

<sup>6</sup>*Ibid.*, 44. Hamann can find only one parallel to the supposed translation of v. 12. It occurs in Hippolytus' commentary on Daniel: *τοὺς γενναϊότατους καταρτίζει εἰς πόλεμον* ("he prepares the most noble ones for war").

<sup>7</sup>BAGD, 418.

organizes these uses in five categories: 1) Of fishing nets, "mending" (Matt. 4:21; Mark 1:19); 2) Of a variety of different matters, "fashioning" or "preparing" (Matt. 21:16; Luke 6:40; Rom. 9:22; Heb. 10:5; 11:3); 3) Of church unity (1 Cor. 1:10; 2 Cor. 13:11); 4) Of Christian sanctification or health (2 Cor. 13:9; Heb. 13:20-21); 5) Of restoration of something/someone damaged, incomplete or injured (Gal. 6:1; 1 Thess. 3:10; 1 Pet. 5:10).<sup>8</sup>

The now frequent translation of the term in Eph. 4:12 as to "equip" (RSV, NRSV, NEB, REB) or to "prepare" (NIV) implies a thought to be completed by the succeeding words (e.g. "to equip the saints for the work of ministry," NRSV). However, given the breadth of use of the term in the NT and the first century, contextual considerations should determine the translation of the term here. The idea of "cohesion" or "unity," along the lines of the uses of the verb form in 1 Cor. 1:10 and 2 Cor. 13:11, is one that runs through the passage and is especially prominent in the varied imagery of vv. 13 and 16. Such a translation does not require completion by the next prepositional phrase. Gordon concludes that "the most natural understanding of the term in this context is that of gathering, uniting, or ordering the saints into visible communion and mutual cooperation one with another."<sup>9</sup>

A clarified understanding of *διακονία* in the second of the three prepositional phrases of 4:12 also supports the idea that the phrases are parallel and descriptive of the work of the gifted individuals described in 4:11. The popular view of 4:12 requires that *διακονία* be taken to describe the work of "the saints," that is, as a term describing a broad type of Christian service or ministry.

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<sup>8</sup>T. David Gordon, "Equipping' Ministry in Ephesians 4?," *JETS* 37 (1994): 72-73.

<sup>9</sup>Gordon, "Equipping' Ministry?," 74. Andrew T. Lincoln selects the translation "completion" based especially on the presence of that thought in v. 13 (*Ephesians*, WBC 42 (Dallas, Tex.: Word, 1990), 253). Since it is the *καταρτισμός* of "the saints," a plural noun, the thought of "cohesion" or "unity" seems somewhat more appropriate and is one that, joined with the thought of "completion," plays a prominent role in the passage. See support for this thought in George T. Montague, *Growth in Christ: A Study in Saint Paul's Theology of Progress* (Kirkwood, Mo.: Maryhurst; Fribourg: Regina Mundi, 1961), 149-50, though his final choice, "to organize" is colored by his understanding of the three prepositional phrases of v. 12 as "telescoped."

It may be that the noun expresses such an idea in the NT.<sup>10</sup> However, contextual indications are important for "the subject of the 'service' determines the service: . . . When those who are servants of the word are spoken of, the service is obviously that which is expected of them." For this reason, "the 'work of ministry' spoken of here is not that which is the saints' responsibility but that which is the responsibility of the gifted ones mentioned in v. 11. It is the ministry/service of the word."<sup>11</sup> John N. Collins supports this reading of διακονία in Eph. 4:12:

With teaching . . . the overriding theme and teachers the only figures mentioned, the "work of ministry" (ἔργον διακονίας, 4:12) can only be understood as part of this teaching process within the church so that it signifies here, against the background of the heavenly Christ dispensing his word through teachers, the work done by the kind of "minister" who dispenses heavenly knowledge (Eph. 3:7; Col. 1:7, 23, 25) . . .<sup>12</sup>

Collins adds that the view which joins the first two prepositional phrases of 4:12

can only accommodate "ministry" as a teaching mandate if "saints" include the teachers; if that is understood to be what the author intended, however, he has dangerously obscured his exposition at the very stage where he is trying to state the fundamental reality of growth in the church's life through sound teaching; he would be leaving room for the interpretation that all saints have access to "ministry." The interpretation of "ministry" as a function necessarily exclusive to teachers thus requires us to read the first two phrases as two separate objectives.<sup>13</sup>

V. 11 introduces the individuals who are gifts from the ascended Christ. A discussion of purposes for which they are given is initiated with three parallel prepositional phrases in v. 12. With these points in view, it is helpful to examine

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<sup>10</sup>Gordon cites Heb. 10:6 as an example ("Equipping' Ministry?," 77). However, Hamann disagrees, holding that διακονία is never used to "embrace service of the widest kind" ("Translation of Eph. 4:12," 45). John N. Collins takes a similar view, listing the use in Heb. 10:6 as having to do with "churchmen" who hold "commissions in the church." He writes: "Whether the [διακον-] words apply to message or to another type of commission, they necessarily convey the idea of mandated authority from God, apostle, or church. Thus the main reference in Christian literature is to 'ministry under God,' and the notion of 'service to fellow human beings' as a benevolent activity does not enter" (*DLAKONIA: Re-Interpreting the Ancient Sources* (Oxford & New York: Oxford University Press, 1990), 335-39).

<sup>11</sup>Gordon, "Equipping' Ministry?," 75.

<sup>12</sup>*DLAKONIA*, 233. Collins classifies the use of διακονία as describing "heaven's spokesmen" who are "mediating the word" (*Ibid.*, 338-39).

<sup>13</sup>*Ibid.*, 234.



the structure of vv. 11-16 which constitute one long sentence. This structure may be best seen in tracing the complexity of the concept of "growth" in the passage. Vv. 11-12 describe growth (represented by the nouns *καταρτισμός* and *οικοδομή*) coming *from* Christ while v. 13 portrays growth *toward* Christ. V. 14 consists of a warning which points out the alternative to a growing maturity--a childish incapacity to discern the erroneous views of deceitful persons. Vv. 15-16 return to the basic thought of vv. 11-13 but in reverse order--growth *toward* Christ (*εἰς αὐτόν*) is discussed first (v. 15) followed by the idea of growth *from* Christ (v. 16, *ἐξ οὗ*). This chiasmic structure may be set out in the following form:

A -- Growth *from* Christ:

(11) Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, (12) πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,

B -- Growth *toward* Christ:

(13) μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ,

Warning: The Alternative to Growth

(14) ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης,

B' -- Growth *toward* Christ:

(15) ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτόν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, Χριστός,

A' -- Growth *from* Christ:

(16) ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

For the clarification of the body metaphor in the passage, this understanding of the structure suggests an important concept, *viz.* vv. 11-12 find a

parallel in v. 16 and the apostles, prophets, evangelists and pastor-teachers of v. 11 are represented in v. 16 by the phrase, διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας.<sup>14</sup> Eph. 4:11-16, then, may be seen to exhibit an ecclesial body metaphor with three sub-metaphors: 1) The "head," Christ; 2) The "joints" or "ligaments," "ministers" of the word; 3) The "parts" (μέρη), church members.

## 2. Submetaphors of the Body

a) Κεφαλή. It has been noted that the thought of Christ as "head" occurs repeatedly in Ephesians (1:22; 4:15; 5:23). In Eph. 4:11-16, Christ as "head" is both goal and source of growth. With regard to Christ as "head" in Ephesians, two questions may be posed: 1) What does κεφαλή mean in Ephesians?; 2) In what sense is Christ identified as κεφαλή?

The meaning(s) with which κεφαλή was employed in the NT has been the focus of considerable discussion.<sup>15</sup> Bedale argued that it was anachronistic to take

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<sup>14</sup>Such a view is a minority one in recent English commentaries (Represented by Martin, *Ephesians, Colossians, and Philemon*, 53-55 (cf. Martin's, *The Family and the Fellowship: New Testament Images of the Church* (Grand Rapids, Mich.: Eerdmans, 1979), 69); Lincoln, *Ephesians*, 262-64 and, in translation, Schnackenburg, *The Epistle to the Ephesians*, 188-90) but is more widely represented in German and French commentaries (e.g. Heinrich Schlier, *Der Brief an die Epheser: Ein Kommentar* (Düsseldorf: Patmos, 1957), 207-8; Joachim Gnilka, *Der Epheserbrief*, HTKNT 10,2 (Freiburg, Basel & Wien: Herder, 1982), 220; Charles Masson, *L'Épître de Saint Paul aux Éphésiens*, CNT 9 (Neuchâtel & Paris: Delachaux & Niestlé, 1953), 195-98); Helmut Merklein, *Das kirchliche Amt nach dem Epheserbrief*, SANT 33 (München: Kösel, 1973), 114-15). See also J. Schneider, "μέρος," *TDNT* 4.597 and F. W. Dillistone, "How is the Church Christ's Body?," *TToday* 2 (1945): 65; Michel Bouttier (*L'Épître de Saint Paul aux Éphésiens*, CNT 9b (Genève: Labor et Fides, 1991), 195-98) recognizes the mention of *les articulations* as an elaboration of earlier Pauline imagery but attributes the mention to a desire to underline diversity within the body.

<sup>15</sup>Important entries include: S. F. B. Bedale, "The Meaning of Κεφαλή in the Pauline Epistles," *JTS* n.s. 5 (1954): 211-15; Berkeley and Alvera Mickelsen, "What does KEPHALE mean in the New Testament?" in *Women, Authority and the Bible*, ed. A. Mickelsen (Downers Grove, Ill.: Inter-Varsity, 1986), 97-110; Wayne Grudem, "Does ΚΕΦΑΛΗ ('Head') mean 'Source' or 'Authority Over' in Greek Literature? A Survey of 2,336 Examples," *TJ* n.s. 6 (1985): 38-59; Gilbert Bilezikian, "Appendix: A Critical Examination of Wayne Grudem's Treatment of *Kephalê* in Ancient Greek Texts" in *Beyond Sex Roles: What the Bible Says about a Woman's Place in Church and Family*, 2d ed. (Grand Rapids, Mich.: Baker, 1985), 215-52; Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids, Mich.: Eerdmans, 1987), 501-8; Catherine C. Kroeger, "The Classical Concept of *Head* as 'Source,'" in *Equal to Serve*, ed. Gretchen G. Hull (New York: Revell, 1987), 267-83; Richard Cervin, "Does Κεφαλή mean 'Source' or 'Authority Over' in Greek Literature? A Rebuttal," *TJ* 10 (1989): 85-112; Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, Ill.: InterVarsity Press; London: S.P.C.K., 1989), 141-45; Joseph A. Fitzmyer ("Another Look at ΚΕΦΑΛΗ in 1 Cor 11:3," *NTS* 35 (1989): 503-11; Wayne

κεφαλή to mean "the seat of the brain which controls and unifies the organism." Instead, the OT use of **רִאשׁוֹן** should help to determine the sense of κεφαλή. In the OT **רִאשׁוֹן** means: 1) The anatomical "head" from which is derived the meaning, the "top" of anything; 2) "First," the ordinal sense, from which yields the meaning "head over." Κεφαλή and ἀρχή became closely associated through the mediation of the LXX because **רִאשׁוֹן** in the sense of "ruler" is rendered sometimes by κεφαλή and sometimes by ἀρχή. Bedale concluded that "in St. Paul's usage, κεφαλή may very well approximate in meaning to ἀρχή." So Bedale accepted a "double-entente" for κεφαλή. While the word carries the idea of "authority," "such authority in social relationships derives from a relative priority . . . in the order of being."<sup>16</sup>

Subsequent treatments have argued for one of two divergent perspectives. Several scholars advocate the meaning "source" or "origin" and discount the evidence for the meaning "one having authority" or "supreme over."<sup>17</sup> This view notes the absence of "one having authority" from LSJ and discounts the evidence cited in BAGD to support the sense, "in the case of living beings, to denote superior rank."<sup>18</sup> The perspective points to the relative scarcity with which the LXX uses κεφαλή to translate **רִאשׁוֹן**. Pauline passages often thought to employ κεφαλή in the sense of "one having authority" are best seen as displaying alternate senses: "Source of life" (Col. 2:19; Eph. 4:15); "Top," "Crown," or "Extremity" (Col. 2:10; Eph. 1:20-23); "Source," "Base," "Derivation" (1 Cor. 11:3); "Exalted

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Grudem, "The Meaning of Κεφαλή ("Head"): A Response to Recent Studies," *TJ* n.s. 11 (1989): 3-72 (Grudem's response to Cervin's rebuttal and other studies, see pp. 41-42); Richard Cervin, "ΠΕΡΙ ΤΟΥ ΚΕΦΑΛΗ: A Rejoinder, 1991" Typewritten Manuscript; Joseph A. Fitzmyer, "Kephale in I Corinthians 11:3," *Int* 47 (1993): 52-59.

<sup>16</sup>Bedale, "The Meaning of Κεφαλή," 211-15. The same line of reasoning is reflected in Bedale's later piece, "The Theology of the Church," in *Studies in Ephesians*, ed. F. L. Cross (London: A. T. Mowbray, 1956), 64-75. Pierre Benoit, too, holds that κεφαλή in the Pauline writings means both "authority over" (the "biblical sense") and also "vital principle" (the hellenistic meaning; "Corps, Tête et Plérôme dans les Épîtres de la Captivité," *RB* 63 (1956): 25).

<sup>17</sup>E.g. Mickelsen and Mickelsen, "KEPHALE"; Bilezikian, *Beyond Sex Roles*; Kroeger, "Head as 'Source'"; Cervin, "Rebuttal" and "Rejoinder."

<sup>18</sup>p. 430.

Originator and Completer" (Col. 1:18); "One who brings to completion" (Eph. 5:23). In short,

We cannot legitimately read an English or Hebrew meaning into the word *head* in the New Testament when both context and secular Greek literature of New Testament times indicate that meanings such as "superior rank" or "authority over" were not what Greeks usually associated with the word and probably were not what the apostle Paul had in mind.<sup>19</sup>

Catherine Kroeger has buttressed this view with positive evidence for "source" as a meaning for κεφαλή, arguing that the sense is "well documented in both classical and Christian antiquity and has long been accepted by scholars."<sup>20</sup> Kroeger demonstrates the sense in such authors as Athanasius and Cyril, explores an ancient understanding that "the head was the source of sperm and therefore of human life" and provides documentation for an ancient understanding of the "head" as the source of supply for the body. However, her article suffers from lack of clear demonstrations of ancient authors using κεφαλή as a synonym for "source" or "origin." Artemidorus of Ephesus (second century CE) states: "The head (κεφαλή) is like one's parents because it is the source or cause (αίτια) of one's having life."<sup>21</sup> It is something different to ascribe to κεφαλή the function of being the source or cause of life and concluding that κεφαλή means "source."<sup>22</sup>

Kroeger evokes Eph. 4:15-16 in support of "the head as being the source of coordination and supply." From her view, "the writer speaks of Christ, but he uses a metaphor of what he conceives to be the function of the head. The head is seen as the point of origin for integration and growth for the body."<sup>23</sup> However, questions remain concerning the meaning of κεφαλή. Christ, the "head," is viewed

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<sup>19</sup>Mickelsen and Mickelsen, "KEPHALE," 110.

<sup>20</sup>"Head as 'Source.'"

<sup>21</sup>Quoted by Kroeger, *Ibid.*, 271: γονεῦσι μὲν γὰρ ἔοικεν ἡ κεφαλή διὰ τοῦ ζῆν αἰτίησαν εἶναι. Artemidorus Daldiensis *Oneirocritica* (ed. Teubner) 1.35, 43.

<sup>22</sup>Cotterell and Turner provide a helpful discussion which uses the "sense" of κεφαλή as an example. They note that it is "not always easy to separate lexical meanings from mere usages [what they later call "discourse usage"], and these in turn from what is simply contextually associated information" (*Linguistics and Biblical Interpretation*, 139-45).

<sup>23</sup>Kroeger, "Head as 'Source,'" 273.

as the source of coordination and supply in Ephesians 4. Is this idea of "source" inherent in κεφαλή, or provided only by the context? Also, does not the idea of "source of coordination" imply some sense of "rulership?"<sup>24</sup>

The second and opposing understanding of κεφαλή in the NT advocates the meaning "one having authority" and discounts the evidence for the meaning "source" or "origin." Harking back to Bedale's work, his conclusions are held to be invalid: 1) Κεφαλή *does* normally mean "ruler"; 2) The ancient world *did* think the head controlled the body; 3) The LXX *does not* show that κεφαλή can mean "source." The two citations cited in support of κεφαλή as "source" by LSJ are dismissed.<sup>25</sup> Grudem offers "A Survey of 2,336 Examples" of the use of κεφαλή in thirty-six authors of Greek literature ranging from the eighth century BCE to the fourth century CE. He holds that the meaning "source, origin" never occurs among the 302 of the 2,336 instances which could be described as "metaphorical." On the other hand, "person of superior authority or rank, or 'ruler,' 'ruling part'" accounts for 49 or 16.2% of these metaphorical uses.<sup>26</sup>

The arguments on both sides of the question have tended to be more convincing in the negative (denying evidence of an opposing meaning) than in the positive (clearly establishing the defended meaning). The effect of the debate has been to heighten the importance of contextual clues. Three such clues are especially significant for determining the sense(s) of κεφαλή in Ephesians.

The first is the use of κεφαλή in 1:22-23 where Christ is designated "head over all things." The passage quotes Ps. 8:6 LXX (in a form mediated by its use

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<sup>24</sup>Peter T. O'Brien suggests this for the parallel passage, Col. 2:19 (*Colossians, Philemon*, WBC 44 (Waco, Tex.: Word, 1982), 147).

<sup>25</sup>Grudem, "A Survey of 2,336 Examples," 41-46.

<sup>26</sup>*Ibid.* Grudem's evidence has been strongly criticized by Fee (*The First Epistle to the Corinthians*, 501-8). He notes that Grudem's tabulations include the NT passages in question as meaning "ruler." Leaving these aside, together with the LXX citations, Fee argues that the evidence is not at all striking and the claim of surveying 2,336 examples is misleading. While Fee is accurate in viewing Grudem's evidence as inflated, it seems to me that Grudem has nonetheless demonstrated the existence of the meaning "authority over" during the NT era. Fitzmyer concludes that both meanings, "source" and "ruler" or "leader" are documented. It is, then, the context of a given passage which is determinative. In the case of 1 Cor. 11:3, the context supports the traditional understanding, "one having authority" (*"Kephale in I Corinthians 11:3,"* 57).

in 1 Cor. 15:27): πάντα υπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.<sup>27</sup> In the quotation the position of "all things" beneath Christ's feet shows their subservience to him, a thought also explicated in the further elaboration that God had given Christ as "head over all things for the church" (αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ). The use of κεφαλή in 1:22, then, would indicate that the sense of "authority over" for the term is present in the Epistle to the Ephesians.

A second indicator derives from a comparison of other passages from the NT which share the genre of *Haustafeln* and in which ὑποτάσσω is applied to wives in their relationship to their husbands (Col. 3:18; 1 Pet. 3:1; Titus 2:5). If ὑποτάσσω is taken to mean "subject, subordinate," these parallels from other *Haustafeln* in the NT support the probability of the meaning "authority over" for κεφαλή in Ephesians 5.

Third, in Eph. 5:21-33 the husband who is κεφαλή of the wife and Christ who is κεφαλή of the church are viewed as sources of love and nourishment for their partners. Likewise, 4:15-16 describes the function of Christ as κεφαλή as the source (ἐξ οὗ) of consolidating growth. In other words, whether or not the meaning "source," is inherent in κεφαλή in the Epistle to the Ephesians, that significance is clearly associated with the term.<sup>28</sup>

In short, a position like that of the *double-entente* of Bedale may be advocated, but for different reasons. While it may be difficult to know what meanings of κεφαλή would have been readily understood by the recipients of the letter, contextual clues yield this conclusion: Κεφαλή, in Ephesians, includes the

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<sup>27</sup>Andrew T. Lincoln, "The Use of the OT in Ephesians," *JSNT* 14 (1982): 40-42.

<sup>28</sup>Cervin comes to similar, if reluctant, conclusions. Of Eph. 1:23 he writes that "I will not deny that 'authority' is a relevant issue in this passage" (though he regards the sense of "prominence" or "preeminence" as primary). Of 4:15-16, "Again, I do not deny Christ's 'authority', I just do not think that the notion of 'authority' is *necessarily* explicit in the metaphor in this passage, rather the notion of 'authority' may be an 'overtone' in Grudem's sense." And of 5:22-24, "Even though I will admit 'authority' in this passage, I am not convinced that the notion of 'authority' is derived merely from the word κεφαλή, rather than from the overall context" ("Rejoinder," 33-36).

meaning "authority over," and is clearly associated with the significance "source" or "origin."<sup>29</sup>

Granted that Christ is designated as "head," the question is, in what sense? Is κεφαλή to be taken here to signify the body part, "head?" Or is κεφαλή applied to Christ only in the sense of a title? A positive response to the latter question leaves us with κεφαλή meaning "ruler" and/or "source of life," but without explicit connection to the anatomy of the human body. Christ, in this view, would be the ruler or vivifying principle of the whole body, inclusive of an anatomical "head."<sup>30</sup> Yorke summarizes the position when he writes that κεφαλή in Ephesians, "does not place Christ in an organic or anatomical relationship with an acephalous σῶμα, the church." Instead, "it is the *whole* body and not an acephalous σῶμα which is used as signifier for the church."<sup>31</sup>

This perspective is attractive in avoiding the accusation that Ephesians portrays the church as only a "torso" or a "rump."<sup>32</sup> It also finds support from two passages in Ephesians, besides 4:11-16, which employ κεφαλή--1:22-23; 5:21-33. The phraseology of 1:22 distances Christ as "head" from the "body." Christ is not head of the body, but head over all things. 5:23 states: Ἄνθρωπος ἐστὶν κεφαλή τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλή τῆς ἐκκλησίας. It is obvious that "man" and "wife" are two distinct individuals or "bodies." Man is not "head" of the wife in the sense of an anatomical part. So, it may be argued, Christ as κεφαλή is viewed as distinct from the church throughout Ephesians.

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<sup>29</sup>Cf. Ernest Best, *Ephesians*, New Testament Guides (Sheffield: JSOT, 1993), 67: κεφαλή "can indicate both that which rules something and that which is its source; both nuances are present in Ephesians, the former in 5.23-24 and the latter in 4.15-16."

<sup>30</sup>This view is reflected by the following: Gosnell L. O. R. Yorke, *The Church as the Body of Christ in the Pauline Corpus: A Re-examination* (Lanham, Md.: University Press of America, 1991); Herman Ridderbos, *Paul: An Outline of His Theology*, trans. John R. De Witt (Grand Rapids, Mich.: Eerdmans, 1975), 376-87. Ridderbos views "head" and "body" as two separate metaphors, fearing "all kinds of absurdities when one chooses to take 'body' and 'head' as one, composite metaphor." So, for Ridderbos, this is simply "remarkable dual terminology."; George B. Caird, *Paul's Letters from Prison*, New Clarendon Bible (Oxford: Oxford University Press, 1976), 48-49.

<sup>31</sup>*The Church as the Body of Christ*, 105, 109.

<sup>32</sup>See Heinrich Schlier's support for the prior conclusion of Holtzmann in *Christus und die Kirche im Epheserbrief*, BHT 6 (Tübingen: J. C. B. Mohr (Paul Siebeck), 1930), 38.

The point may be argued from within the framework of Eph. 4:1-16 itself. In vv. 4-6, the "one body" is distinguished from "one Lord." In vv. 15-16 the author *states*: αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, Χριστὸς, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασζόμενον . . . That the author uses ἐξ οὗ rather than ἐξ ἧς is sometimes taken as evidence that the author "does not consider κεφαλὴ and σῶμα as anatomical complements."<sup>33</sup> However, this should not be regarded as determinative. "As *the head* clearly is Christ, the masculine pronoun" is to be attributed "to the force of the sense."<sup>34</sup>

The idea that is argued here is a nuanced view which holds that "Christ is 'head'" functions as a submetaphor of the central body metaphor but does so in a way that is guarded by both the immediate and wider contexts of the epistle. Early in Eph. 4:11-16, "ministers" and congregants as a group are understood under different imagery as gifts and the recipients of gifts. Likewise, Christ, early in the passage is understood as the giver of gifts. It has been suggested above that the "ministers" of Eph. 4:11 are reflected in v. 16 as a submetaphor of the body metaphor in the phrase διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας. It will be argued that congregants who, early in the passage are described with such phrases as ἐνὶ ἐκάστῳ ἡμῶν (v. 7), τῶν ἁγίων (v. 12) and οἱ πάντες (v. 13) also appear as the submetaphor μέρη (v. 16). Just as the "ministers" and congregants are identified later in the passage as submetaphors, "ligaments" and "parts," so too Christ is drawn into the body metaphor as "head" (v. 15).

When Christ, "ministers," and congregants are discussed as giver, gifts and recipients, the differentiation among them is clear. Christ is the giver of gifts to the ecclesial body. However, when Christ is drawn into the metaphor as κεφαλὴ, the emphasis changes. Now, instead of distinguishing Christ, "ministers" and congregants as separate "entities," they are "joined and knit together" (to borrow the phraseology of v. 16). Now the growth comes from Christ as κεφαλὴ through

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<sup>33</sup>Yorke, *The Church as the Body of Christ*, 109. Yorke admits that the point is less apropos to Ephesians than Colossians and that ἐξ οὗ is "grammatically permissible."

<sup>34</sup>J. L. Houlden, *Paul's Letters from Prison: Philippians, Colossians, Philemon, and Ephesians*, Westminster Pelican Commentaries (Philadelphia: Westminster, 1977), 316.



the ἀφαί and results in the body's cohesion. In other words, from the figurative perspective of the body metaphor in Eph. 4:15-16, Christ as κεφαλή is understood as part of the body.<sup>35</sup>

However, Christ as "head" in Eph. 4:15 is a guarded submetaphor. As has been noted, the surrounding context guards the submetaphor in differentiating the church as "one body" and recipient from Christ as "one Lord" and giver. Other uses of κεφαλή in the letter serve a similar function. In other words, Christ as κεφαλή is both "part and more than part" of the body.<sup>36</sup>

b) 'Αφή. Part of one continuous sentence which begins in v. 11, v. 16 begins with the prepositional phrase ἐξ οὗ which refers back to ἡ κεφαλή, Χριστός (v. 15). The verse continues: πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας . . . What is the sense of the phrase διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας (v. 16)? The idea set forth here is that the phrase refers to a mediating role on the part of the gifted individuals of v. 11. The preposition διὰ should be related to the previous preposition, ἐξ. The "fitting and joining together" comes "from" Christ and "through" πάσης ἀφῆς τῆς ἐπιχορηγίας.

'Αφή may be used as a general term for "joints" or "connections" but may also be employed as a physiological term and it is this technical sense which

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<sup>35</sup>George Howard, "The Head/Body Metaphors of Ephesians," *NTS* 20 (1974): 354 sees a conscious disassociation of κεφαλή from the body metaphor in 4:15-16. "It is true that Christ is the head, but the fact that our author separates 'head' from 'body' with 'Christ' implies again that the head/body combination is not crucial to his argument. If he had this combination in mind he certainly did not avail himself of the best way of expressing it. In other words he could have said: ὅς ἐστιν Χριστός, ἡ κεφαλή, ἐξ οὗ (or better ἐξ ἧς) πᾶν τὸ σῶμα" (Howard makes the same point with regard to 1:22-23 and the presence of "church" between "head" and "body" and a similar one for 5:23; *Ibid.*, 353). On the other hand the opposite view has equal validity: If the author intended to disassociate κεφαλή from the body metaphor he certainly did not choose the best possible way to do so. Two nouns in apposition could obviously be confused!

<sup>36</sup>Ernest Best, *One Body in Christ: A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul* (London: S.P.C.K., 1955), 158. With George Johnston, *The Doctrine of the Church in the New Testament* (Cambridge: Cambridge University Press, 1943), 92: "It seems, therefore, that Christ and Christians together make up the Body, He the Head, they the members. Are we to press this to mean that σῶμα which is the Church is really only a rump? It is doubtful if the writer means us to do so."

applies here.<sup>37</sup> Two discussions of the technical sense of ἀφή have been especially influential, those by J. B. Lightfoot and J. Armitage Robinson.<sup>38</sup> Lightfoot examined the term in his commentary on Colossians.<sup>39</sup> He translated the phrase διὰ τῶν ἀφῶν καὶ συνδέσμων, "through the junctures and ligaments." For Lightfoot, the use of ἀφαί and σύνδεσμοι in Col. 2:19 is "an exhaustive description of the elements of union in the anatomical structure."<sup>40</sup> He saw reflected in the writings of Galen and Aristotle a use of double terms such as ἀφαί and σύνδεσμοι to describe "the elements of union as twofold: the body owes its compactness partly to the *articulation*, partly to the *attachment*"<sup>41</sup> or "two kinds of union."<sup>42</sup> Lightfoot cites a number of passages to establish the idea that, for Aristotle,

αἱ ἀφαί are the joinings, the junctures. When applied to the human body they would be 'joints,' provided that we use the word accurately of the

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<sup>37</sup>EDNT, 1.181. Louw and Nida classify the term under the semantic domain of "Body, Body Parts, and Body Products" (Johannes P. Louw and Eugene A. Nida, eds., *Greek-English Lexicon of the New Testament based on Semantic Domains*, 2d ed., 1.93-103 (New York: United Bible Societies, 1989)). The term is used in the NT only in Col. 2:19 and Eph. 4:16.

<sup>38</sup>J. B. Lightfoot, *St. Paul's Epistles to the Colossians and to Philemon*, rev. ed. (London: Macmillan, 1875), 264-67; J. Armitage Robinson, *St. Paul's Epistle to the Ephesians*, 2d ed. (London: Macmillan, 1904), 186. BAGD, 125 points the readers of the lexicon to these two discussions "on its use as medic. t.t."; Commentaries on Colossians regularly cite Lightfoot's treatment. Eduard Lohse cites Lightfoot's discussion but, nonetheless, translates ἀφαί "sinews" (*Colossians and Philemon*, trans. William R. Poehlmann and Robert J. Karris, Hermeneia (Philadelphia: Fortress, 1971), 121). Peter T. O'Brien follows Lightfoot more closely in translating ἀφαί as "joints" (*Colossians, Philemon*, WBC 44 (Waco, Tex.: Word, 1982), 135, 147). MM reflects the discussion by Robinson and concurs that ἀφή means "a band or ligament in ancient physiology" and in Colossians and Ephesians (p. 96).

<sup>39</sup>J. B. Lightfoot, *St. Paul's Epistles to the Colossians and to Philemon*, rev. ed. (London: Macmillan, 1875), 264-67.

<sup>40</sup>*Ibid.*, 265.

<sup>41</sup>He cites Galen, *Op.* II. p. 734 (ed. Kühn) as an example of this use: ἔστι δὲ ὁ τρόπος τῆς συνθέσεως αὐτῶν διττός κατὰ γένος, ὁ μὲν ἕτερος κατὰ ἄρθρον, ὁ δὲ ἕτερος κατὰ σύμφυσιν (*Ibid.*, 264).

<sup>42</sup>These "two kinds of union" are "contact" (ἀφή) and "cohesion" (σύμφυσις) which Lightfoot sees used in this way in Aristotle, *Metaph.* iv.4: διαφέρει δὲ σύμφυσις ἀφῆς· ἔνθα μὲν γὰρ οὐθὲν παρὰ τὴν ἀφῆν ἕτερον ἀνάγκη εἶναι, ἐν δὲ τοῖς συμπεφύκοσιν ἔστι τι ἐν τῷ αὐτῷ ἐν ἀμφοῖν ὃ ποιεῖ ἀντὶ τοῦ ἀπτεσθαι συμπεφυκέναι καὶ εἶναι ἐν κ.τ.λ. Lightfoot cites no passage which contains the two terms used in Col. 2:19, ἀφή and σύνδεσμος (*Ibid.*).

relations between contiguous limbs, and not loosely (as it is often used) of the parts of the limbs themselves in the neighborhood of the contact.<sup>43</sup>

Lightfoot does note the use by Hippocrates who utilized ἀφαί "as a physiological term in a different sense, employing it as a synonym for ἄμματα i.e. the fasciculi of muscles." However this sense is dismissed as "quite exceptional and can have no place here."<sup>44</sup> In contrast, J. Armitage Robinson regards this very use as the most insightful for the occurrences in Colossians and Ephesians.<sup>45</sup> He concludes,

'Ἀφή then may be interpreted as a general term for a band or fastening, which possibly may have been used in the technical sense of a ligament, and which in Col. ii 19 is elucidated through being linked by the *vinculum* of a common definite article with σύνδεσμος, a recognised physiological term.<sup>46</sup>

Robinson's view is shared by Louw and Nida who define the term as "part of the joints of the body which binds the different parts together--'ligament, that which binds together."<sup>47</sup> Similarly, BAGD which comments, "*ligament*, lit. 'joint, connection'"<sup>48</sup> and Balz and Schneider define ἀφή in Colossians and Ephesians "physiologically as a medical t.t. for *ligaments* or *muscles*."<sup>49</sup> LSJ lists the meaning "junction, point of contact" for ἀφή and assigns the particular sense of "ligament" to the use in both Col. 2:19 and Eph. 4:16.<sup>50</sup>

Both Lightfoot and Robinson would argue that ἀφή, in Ephesians, represents a technical term from ancient physiology meaning either "joint," in the

<sup>43</sup>*Ibid.*, 265.

<sup>44</sup>*Ibid.*, 265. He also dismisses the meaning of "the senses" as reflected in the comments of Theodoret and Chrysostom on Eph. 4:16 (*Ibid.*).

<sup>45</sup>"That ἀφή in the sense of a band or ligament may have been a term of ancient physiology is suggested by an entry in Galen's lexicon of words used by Hippocrates (Gal. xix p. 87): ἀφάς· τὰ ἄμματα παρὰ τὸ ἀψαί, i.e. bands, from the verb 'to bind'" (*St. Paul's Epistle to the Ephesians* (New York: Macmillan, 186).

<sup>46</sup>*Ibid.*, 186.

<sup>47</sup>*Greek-English Lexicon of the New Testament*, 1.101-2.

<sup>48</sup>125.

<sup>49</sup>*EDNT* 1.181. Gottfried Fitzer writes, "In Col. 2:19 σύνδεσμος alongside 'sinew' [apparently Fitzer's translation of ἀφή] is a philosophical expression: 'band' in the sense of tendon or muscle" ("σύνδεσμος," *TDNT* 7.858).

<sup>50</sup>LSJ 1.288.

sense of the juncture between two body parts (Lightfoot) or "ligament" (Robinson). In either view, the phrase πάσης ἀφῆς, "every ligament"<sup>51</sup> may be seen to be a submetaphor of the body metaphor.

The articular genitive noun, τῆς ἐπιχορηγίας further defines this submetaphor. The term may be understood in an "active" way which yields translations of the phrase ἀφῆς τῆς ἐπιχορηγίας such as "a ligament that serves for support"<sup>52</sup> or "the joints or muscles giving support."<sup>53</sup> In favor of the view is that it preserves the thought of the cognate verb (ἐπιχορηγέω) in Col. 2:19. The active sense is sometimes denied because of the strangeness of the idea of "ligaments" providing "nourishment" to the body.<sup>54</sup> However, it may be the thought of cohesion or support rather than nutriment that is conveyed. Understood in this way, the term would help to define the action of "every ligament" in the ecclesial body. However, this seems a strange redundancy given the immediately prior description of the body as συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς.

The phrase, τῆς ἐπιχορηγίας, may also be taken in a "passive" sense, as every ligament "with which it is equipped" (NRSV).<sup>55</sup> A related third option is to take τῆς ἐπιχορηγίας exexegetically, as a genitive of apposition--"by every ligament,

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<sup>51</sup>Eduard Lohse, *Colossians*, trans. William R. Pochlmann and Robert J. Karris, Hermeneia (Philadelphia: Fortress, 1971), 121.

<sup>52</sup>BAGD, 305.

<sup>53</sup>EDNT 1.181. "... by every joint which serves to give it support" (Schnackenburg, *The Epistle to the Ephesians*, 170).

<sup>54</sup>Robert G. Bratcher and Eugene A. Nida, *A Translator's Handbook on Paul's Letter to the Ephesians*, Helps for Translators (London, New York & Stuttgart: United Bible Societies, 1982), 107; Robinson, *St. Paul's Epistle to the Ephesians*, 187. However, Robinson seems to come back to an "active" translation: "The body may properly be said to be equipped or furnished, as well as held together, by means of its bands and ligaments; and accordingly we may speak of 'every band or ligament of its equipment or furniture'" (*Ibid.*).

<sup>55</sup>This alternative finds affirmation in the use of ἐπιχορηγία in Phil 1:9, the only other use in the NT. There Paul pins his hopes on ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ. The term then is used in a "passive" sense as something (RSV, "help") provided by the Spirit. This is not a case of "objective" or "subjective" genitive which require a noun of action. Here, it is a case of the modifying phrase, τῆς ἐπιχορηγίας, implying action.

the supply.<sup>56</sup> Taken in either of these ways, the term would recall the provision of "ministers" by Christ (v. 11). Such a view would also be in line with the only other use of the term in the NT, in Phil. 1:19, where ἐπιχορηγία is provided by the Holy Spirit and the uses of the cognate verb in Gal. 3:5 and 2 Cor. 9:10 to describe a divine provision of, respectively, the Holy Spirit and both material and spiritual resources.

ε) Μέρος. Eph. 4:16 employs one other term, μέρος, which may serve as the vehicle of an additional submetaphor. The term is used frequently in the NT with the sense of "part" or "share."<sup>57</sup> In Eph. 4:9 it describes the "lower parts" of the earth.<sup>58</sup> In a specialized sense μέρος may be used to describe a "part" of the human body, though it participates less directly in the content domain of "body parts" than does μέλος.<sup>59</sup> Μέρος is employed in this manner in Luke 11:36 of a "part" of the body and in 1 Cor. 12:27 in conjunction with μέλος ("member") and the "body of Christ" metaphor: Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους (cf. Eph. 4:25, ἐσμεν ἀλλήλων μέλη; Eph. 5:30, μέλη ἐσμέν τοῦ σώματος αὐτοῦ). Given the context of its use in Eph. 4:16, it is clear that ἐκάστου μέρους means "each (body) part" and is functioning as the vehicle of a further "submetaphor."

The tenor of this submetaphor is more difficult to determine. What relationship do the "parts" have to the "ligaments" (ἀφάι) of Eph. 4:16? One position is to identify the μέρη with the ἀφάι.<sup>60</sup> Schnackenburg labels this view

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<sup>56</sup>Suggested as a possibility by *EDNT* 2.45-46. The translation, "by every constituent joint" (*NEB*; *REB*), may indicate such a view. Gnllka would seem to represent an alternative configuration of this view in seeing the "bands" or "joints" as "channels of nutriment and life force." He adds that τῆς ἐπιχορηγίας "is this provision" (*Der Epheserbrief*, 219).

<sup>57</sup>*BAOD*, 505-6.

<sup>58</sup>The meaning of the entire expression, "the lower parts of the earth," is debated and μέρη is omitted in some manuscripts, most notably P<sup>46</sup>. Lincoln argues that the reading which omits the term "could well be original" but that "some such term as μέρη needs to be supplied anyway" (*Ephesians*, 224). Harris agrees that "there is considerable doubt about the authenticity of μέρη" (*The Ascent and Descent of Christ*, 203 n. 22).

<sup>59</sup>Louw & Nida include μέλος as part of the semantic domain of "Body, Body Parts, and Body Products" but do not include μέρος in the domain (*Greek-English Lexicon of the New Testament* 1.95).

<sup>60</sup>So J. Schneider, "μέρος," *TDNT* 4.597.

"reasonable" but adds, "although we cannot be absolutely certain because of the concise metaphorical language, we would like to think that both the leading people from v. 11 ('every joint') and also the rest of the faithful ('each individual part'=leaders and all the others) are included in the depiction." This "corresponds exactly to the development of thought in the whole section" in which the summarizing sentence of v. 16 reiterates the themes of the grace allotted to each Christian as well as the individuals who represent the special gifts of Christ.<sup>61</sup>

To these views, 1) that ἀφάι and μέρη are together descriptions of the specially-gifted individuals of v. 11 and 2) that ἀφάι describes the ministers of v. 11 with μέρη including these with all other members of the church may be added the view 3) that the two terms are used to distinguish between the gifted persons mentioned in v. 11 and other members of the church. Since the author employs μέλος elsewhere (4:25; 5:30), it is possible that the author employs μέρος to allow the ἀφάι to be distinguished from the other "parts" of the body. However, the parallel phraseology of 4:7 (Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ; cf. 2 Cor. 10:13) and 4:16 (ἐν μέτρῳ ἐνὸς ἐκάστου μέρους) means that the view advocated by Schnackenburg is more likely.

It has been argued that ἐκάστῳ ἡμῶν (v. 7) is a phrase which includes the implied author with the group described later in v. 11.<sup>62</sup> However, following the declaration that there is εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν (v. 6 cf. οἱ πάντες, v. 13), an exclusive use of the first person plural pronoun to indicate a portion rather than the whole of the church seems unlikely (cf. Eph. 3:7-8 where Paul is designated as a "minister according to the gift of God's grace" and is "the very least of all the saints," τῷ ἐλαχιστοτέρῳ πάντων ἀγίων).<sup>63</sup> "Each one" means the same in v. 16 as it does in v. 7, each church member, a category which would include the gifted persons described in v. 11.

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<sup>61</sup>*The Epistle to the Ephesians*, 188-90.

<sup>62</sup>Schlier, *Der Brief an die Epheser*, 190-91.

<sup>63</sup>The view is argued in detail by Schnackenburg, *The Epistle to the Ephesians*, 174-75.

The phrase, ἐνὸς ἐκάστου μέρους, may be taken as the vehicle of a submetaphor, "each church member is a (body) part." The function of the "parts" within the body are described in the difficult prior phrase, κατ' ἐνέργειαν ἐν μέτρῳ.<sup>64</sup> Ἐνέργεια is used elsewhere in Ephesians and Colossians (Col. 1:29; 2:12; Eph. 1:19; 3:7; the verb, ἐνεργέω is used in Col. 1:29; Eph. 2:2; 3:20) and, because of its use to describe God's power in church members (1:19) and in Paul (3:7), supports the idea that μέρος refers inclusively to all church members.<sup>65</sup> Though often regarded as a synonym for δύναμις, Arnold narrows the definition, holding that, in the NT, the term is "always distinguished as the actualization of power."<sup>66</sup> This actualized power, which should be understood to originate with Christ and be mediated through the ἀφά, describes the "activity" of "each individual part."<sup>67</sup> The activity of each such part is to be ἐν μέτρῳ, "in measure," or "appropriate" (cf. 4:7), a description which may owe something to ancient physiological concepts of "balance." It is not a description which summons church members to more zealous, but more fitting, endeavor. The words κατ' ἐνέργειαν ἐν μέτρῳ, then, emphasize the need for the appropriate function of "each individual part" within the body.

It should be noted that Ephesians 4, with a fresh emphasis on the role of "ministers," includes a considerable number of safeguards against any abuse of authority. The "ministers" are Christ's gift to the church (v. 11). Thus, any authority is derived from and subject to the Giver. In this vein, v. 16 serves to remind that they, too, fall under the headship of Christ and are parts of the

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<sup>64</sup>This assumes that the phrase is to be taken with what follows rather than with what goes before.

<sup>65</sup>Its use in Colossians and Ephesians "is consistent and almost without differentiation: always with κτρά (except in Col 2:12) and always in proximity to the other expressions for strength and power (esp. in Eph 1:19)" (EDNT 1.453; cf. Clinton E. Arnold, *Ephesians: Power and Magic: The Concept of Power in Ephesians in the Light of its Historical Setting*, SNTSMS 63 (Cambridge: Cambridge University Press, 1989), 73).

<sup>66</sup>*Ephesians: Power and Magic*, 73-74.

<sup>67</sup>Only once [in the NT] can the term ἐνέργεια be related to Christ. According to Eph. 4:16 it is He who grants the power of the growth to each member of the σῶμα Χριστοῦ" (George Bertram, "Ἔργον," TDNT 2.654).

body.<sup>68</sup> The functions of the gifted individuals of v. 11 are to contribute to *everyone* reaching the unity of the faith and knowledge of God's Son (v. 13).<sup>69</sup> In addition, all believers are gifted (v. 7) and, *like* body parts, have significant functions to fulfill. The passage concludes with a last, meaningful phrase: ἐν ἀγάπῃ. The functions of all the bodily parts are to operate "in love."

### 3. Associated Commonplaces

With a look back, the following candidates for associated commonplaces seem to be active for each of the vehicles of the submetaphors: 1) Christ as "head": a) The head is, in some sense, the goal of the body's growth (v. 15); b) The head is the source of the body's cohesion, proper function and growth (v. 16); c) Less explicitly, but assumed to be present in the passage especially when read in conjunction with other uses of "head" in Ephesians, the "head" is the ruling member of the body; 2) "Ministers" as "ligaments": a) The ligaments mediate cohesion to the body, a unity which provides for the body's appropriate function (v. 16); b) The ligaments also aid in the body's growth (or "upbuilding"; v. 16 and, by structural parallel, v. 12), but this role is less directly assigned; 3) Congregants as body "parts": a) For the body to be healthy, each body part must function in an appropriate way (v. 16); b) When this is true, each body part plays a role in the growth of the body (v. 16).

With regard to the central body metaphor itself, two associated commonplaces are active: 1) The human body is a cohesive unit which requires the appropriate function of each of its parts (Much like the use in the *Hauptbriefe*, but Ephesians innovates here by the elaboration of submetaphors); 2) The human body grows or is "built up."

While some of these concepts may be readily identified as part of the "background" of speakers/hearers of such metaphors in the context of the first century CE, others (especially the thoughts of growth "to" and "from" the head and

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<sup>68</sup>Martin, *The Family and the Fellowship*, 71-72.

<sup>69</sup>Johnston, *The Doctrine of the Church*, 92.



the functions of "ligaments") may represent novel or poetic constructs introduced by the author of the Ephesians. A comparison with the use in Col. 2:19 and an exploration of ancient concepts of physiology help to sharpen our understanding.

#### 4. Ephesians 4:16 and Colossians 2:19

The centerpiece of body metaphor in Colossians is the hymn of 1:15-20, with the phrase *καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος* frequently judged to have been part of an earlier hymn which identified the "body" with the cosmos and to which is added a significant gloss, *τῆς ἐκκλησίας*.<sup>70</sup> Ephesians develops this thought of the ecclesial body of which Christ is the "head."

The hymnic body metaphor of Col. 1:15-20 is taken up in Col. 2:19 from which Eph. 4:16 borrows much of its terminology.<sup>71</sup> It is instructive to note the parallels and ponder the changes and deletions made by the author of Ephesians:

#### Col. 2:19

καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ  
οὐ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν  
καὶ συνδέσμων ἐπιχορηγούμενον  
καὶ συμβιβαζόμενον αὐξεῖ τὴν  
αὐξησιν τοῦ θεοῦ.

#### Eph. 4:15b-16

ὅς ἐστιν ἡ κεφαλὴ, Χριστός, ἐξ  
οὐ πᾶν τὸ σῶμα  
συναρμολογούμενον καὶ  
συμβιβαζόμενον διὰ πάσης ἀφῆς  
τῆς ἐπιχορηγίας κατ' ἐνέργειαν  
ἐν μέτρῳ ἑνὸς ἐκάστου μέρους  
τὴν αὐξησιν τοῦ σώματος ποιεῖται  
εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

Significant adjustments include:<sup>72</sup>

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<sup>70</sup>See the recent review by Wedderburn in Andrew T. Lincoln and A. J. M. Wedderburn, *The Theology of the Later Pauline Letters, New Testament Theology* (Cambridge: Cambridge University Press, 1993), 12-22.

<sup>71</sup>*Contra* John Coutts who cites this parallel in support of his thesis that "Colossians is later than and dependent on Ephesians" ("The Relationship of Ephesians and Colossians," *NTS* 4 (1958): 201-2).

<sup>72</sup>Ernest Best has recently argued that "it does not appear that the writer of Ephesians had a copy of Colossians in front of him and . . . copied from it as he wrote." Nonetheless, Ephesians does display "subtle changes in wording" when passages such as Col. 3:16-17 and Eph. 5:19-20 are compared (*Ephesians*, 22-23). The comparison between Col. 2:19 and Eph. 4:15b-16 assumes that such "subtle changes" have occurred here as well.

- 1) Colossians refers to ἀφᾶι καὶ συνδέσμοι whereas Ephesians reduces this to a single category, ἀφή, which is emphasized by the adjective, πᾶς.
- 2) Whereas in Colossians two participles, ἐπιχορηγούμενον and συμβιβάζόμενον, modify "all the body," describing it as being nourished and knit together, in Ephesians two participles are also used to modify "all the body," συναρμολογούμενον and συμβιβάζόμενον.<sup>73</sup> The first of the participles used in Colossians, ἐπιχορηγούμενον, becomes the noun, τῆς ἐπιχορηγίας which allows the author to identify πᾶς ἀφή with "the supply" of "ministers" provided by Christ (v. 11).
- 3) In Colossians the phrase διὰ τῶν ἀφῶν καὶ συνδέσμων comes before the two participles whereas in Ephesians the phrase διὰ πάσης ἀφῆς is positioned after the two participles. This represents a greater emphasis on the function of the "ligaments."<sup>74</sup>
- 4) Ephesians inserts the phrase, κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους, which "clearly echoes" v. 7 and introduces "parts" as a submetaphor, something necessary to underline the mediatorial role of the ἀφᾶι.<sup>75</sup>
- 5) The idea of growth in Eph. 4:16 is somewhat more complex than in Col. 2:19. The thought that "the whole body . . . grows the growth of God" becomes more complex with the parts of the body, especially the ἀφᾶι, helping to produce the growth.<sup>76</sup>

These changes may be understood as part of the elaboration of the ecclesial body metaphor in Ephesians, an elaboration which features the role of the

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<sup>73</sup>Note that Lightfoot (*Colossians and Philemon*, 266) writes: "In the parallel passage, Ephes. iv.16, this part of the image [L is commenting on συμβιβάζόμενον in Col. 2:19] is more distinctly emphasized, συναρμολογούμενον καὶ συμβιβάζόμενον. The difference corresponds to the different aims of the two epistles. In the Colossian letter the vital connexion with the Head is the main theme; in the Ephesian, the unity in diversity among the members."

<sup>74</sup>So Schnackenburg, *The Epistle to the Ephesians*, 189.

<sup>75</sup>*Ibid.* Schnackenburg notes that "this expression clearly echoes v. 7" and so represents a deliberate insertion.

<sup>76</sup>See F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, NICNT 51 (Grand Rapids, Mich.: Eerdmans, 1984), 353 n. 94: "Instead of the verb αὐξάνει or αὐξᾷ ('grows' intransitively, as in Col. 2:19; the accusative τὴν αὐξήσιν there is internal), the periphrasis τὴν αὐξήσιν . . . ποιᾷται ('makes the growing,' i.e., 'causes to grow,' active) is used: 'the body' is both the subject and the object of the clause ('from whom the whole body . . . causes the body to grow')."

"ligaments." The Colossians passage occurs in the context of a refutation of "the worship of angels" (2:18). So the author is predisposed against any hint of mediation unattached to the work of Christ himself. The phrase *διὰ τῶν ἀφῶν* serves only to underscore the principal thought, that nourishment, cohesion and growth come from God through the "head," Christ. By contrast, Eph. 4:11-16 accents the mediation of cohesion and growth through the *ἀφάι*, the "ministers" introduced in v. 11.

Other lines of evidence, taken up in the following discussion, support the thought that the body metaphor in Eph. 4:11-16 is a complex one with three submetaphors, "head," "ligaments" and "parts." These have to do with interpreting the body metaphor and the submetaphor "head" in the light of the use in Colossians, ancient physiological understandings of the human body and the use of the body metaphor in Greek and Latin authors.

##### 5. Ancient Physiology and the Body Metaphor

The position of Stephen Bedale has been noted. He holds that to take *κεφαλή* to mean "the seat of the brain which controls and unifies the organism" in the NT represents an anachronism.<sup>77</sup> Is this indeed the case?

The origins of Greek medicine may be traced to pre-Socratic philosophers, Thales (ca. 590 BCE), Anaximander (ca. 610-540 BCE) and Anaximenes (ca. 546 BCE), all of Miletus, who provided "the initial germs of rational assumptions."<sup>78</sup> There are many common themes that run through the extant writings of these pre-Socratic authors and the later Hippocratic corpus in which a theory of opposites became applied to medicine and resulted in the idea that health was ensured by maintaining a balance of opposing forces within the body. This concept was applied to air as a primary substance for life and to the "humors." These were sometimes identified as water, bile, blood and phlegm though "there

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<sup>77</sup>The Meaning of *Κεφαλή*, 211-15. Bedale is followed by George B. Caird (*Paul's Letters from Prison*, 77-78).

<sup>78</sup>John Scarborough, "Medicine," in *Civilization of the Ancient Mediterranean: Greece and Rome*, vol. 2, ed. Michael Grant and Rachel Kitzinger (New York: Charles Scribner's Sons, 1988), 1229.

was . . . uncertainty about the number of humors, even though there was general agreement that a perfect balancing or blending of them produced perfect health."<sup>79</sup> The Hippocratic physician was involved in diagnosing "humoral pathology" in an attempt to restore the body's lost *krasis*.

The five hundred years between the Hippocratic corpus (ca. 340 BCE) and Galen (129 - ca. 200 CE) saw many developments. Plato held that human intelligence was seated in the brain while his student Aristotle held that the human intellect was centered in the heart.<sup>80</sup> However, Aristotle could write that "the sources of flow to the body are from the head."<sup>81</sup> Two Alexandrian physicians, Herophilus (ca. 280 BCE) and Erasistratus (ca. 260 BCE) played important roles near the beginning of the hellenistic era. They were the first to systematically dissect human cadavers and, judging from extracts of their writings provided by later authors, they held advanced views of human physiology, especially with regard to the nervous system.<sup>82</sup>

Herophilus reported his investigations of the brain, eye and the nervous system in *On Dissections*. He developed a sophisticated understanding of the brain in which he distinguished the cerebrum and the cerebellum and described the fourth ventricle.<sup>83</sup> In disagreement with Aristotle, he identified the brain as the central organ of the nervous system which "held control of sensate things."<sup>84</sup> Herophilus invented many terms, among them *neuron* (which could mean

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<sup>79</sup>*Ibid.*, 1229.

<sup>80</sup>*Ibid.*, 1233. The Hippocratic writings support the view taken later by Plato that "the brain is in command, the members obey" (Markus Barth, *Ephesians 1-3*, AB 34 (Garden City, N.Y.: Doubleday, 1974), 187-88). Barth (who is followed in this regard by Arnold, *Ephesians: Power and Magic*, 81-82) is more ready to attribute the corpus to Hippocrates (the writings are "not necessarily written by him") than is the current view among classicists which holds that "none of the tracts was composed by Hippocrates" (Scarborough, "Medicine," 1228; cf. *OCD*, 518).

<sup>81</sup>Διὸ καὶ τὰ ρεῦματα τοῖς σώμασιν ἐκ τῆς κεφαλῆς ἐστὶ τὴν ἀρχήν. PA 652 b.34 (Quoted in Kroeger, "Head as 'Source,'" 272).

<sup>82</sup>Scarborough, "Medicine," 1232-36.

<sup>83</sup>*OCD*, 59.

<sup>84</sup>Scarborough, "Medicine," 1234. Also *OCD*, 59.

"ligament," "sandal-thong," etc.) which he applied to the "ligaments" that led from the brain and spinal column.<sup>85</sup>

Erasistratus, whose ideas differed from those of Herophilus in many respects, limited the origin of the *neura* to the brain as a result of his dissections.<sup>86</sup> He seems to have been the first "to demonstrate, through comparative anatomy, that man's cerebral cortex had greater complexity than other animals', and he inferred from this the reason that man had superior intelligence over the beasts."<sup>87</sup> For Erasistratus, the brain transforms the "first pneuma" (the "vital spirit") into the "second pneuma" (the "animal spirit") which it then distributes to the body parts through the hollow nerves.<sup>88</sup>

After Erasistratus, the Alexandrian school declined and the schools which developed at Pergamum, Smyrna and Corinth failed to make significant advances due, at least in part, to their failure to practice dissection.<sup>89</sup> However, physicians from the Roman province of Asia, Rufus of Ephesus (ca. in the reign of Trajan, 98-117 CE), Soranus of Ephesus (ca. in the reigns of Trajan and Hadrian, 98-138 CE) and Galen of Pergamum (129-ca. 200 CE), excerpted, in their own works, the writings of earlier physicians and especially of Herophilus and Erasistratus and so display awareness of their advances.<sup>90</sup> The Roman province of Asia contained centers of medical learning and, as we have seen, produced many of the important medical figures from the time of the pre-Socratic philosophers to Galen.

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<sup>85</sup>*Ibid.* Herophilus and his younger contemporary Erasistratus "were among the first to begin to distinguish clearly between sensory and motor nerves, and between these and other tissues, such as tendons and ligaments, that are also called *neura* in Greek" (G. E. R. Lloyd, *Greek Science after Aristotle*, Ancient Culture and Society (New York & London: W. W. Norton, 1973), 78).

<sup>86</sup>Scarborough, "Medicine," 1235.

<sup>87</sup>*Ibid.*

<sup>88</sup>*OCD*, 59-60. A similar view was advocated later by Galen.

<sup>89</sup>*Ibid.*, 60.

<sup>90</sup>Scarborough, "Medicine," 1233. Even though these authors work after composition of Ephesians, they, and especially Galen, are thought to have summarized knowledge from earlier times. See Barth (*Ephesians 1-3*, 187 n. 206) and Colin J. Hemer ("Medicine in the New Testament World," in *Medicine and the Bible*, ed. Bernard Palmer (Exeter: Paternoster, 1986), 47).

The foregoing suggests that the understanding of the head as the controlling part of the body and in some way supplying the rest of the body was current in western Asia Minor in the first century CE.<sup>91</sup> While the idea that the "head" was the seat of human intelligence was not the only understanding in currency,<sup>92</sup> for the author of Ephesians to reflect such a view and to expect the addressees to understand it would not have been "anachronistic." As Pierre Benoit writes, "It is difficult not to hear in . . . Ep 4:16 an echo of this [Hellenistic] physiology" on which the author "seems to have been informed."<sup>93</sup>

One problem with attributing advanced physiological concepts to Eph. 4:11-16 is the idea that growth is toward the "head."<sup>94</sup> While it is possible to look toward ancient physiology for an explanation of the head as source of growth and cohesion, growth toward the head may be better explained by the structures of understanding which derive from the embodied experience of humankind.<sup>95</sup> One prevalent cognitive metaphor which demonstrates such structures and which may be related to the passage at hand is the concept that "more is up," in which we conceive of quantity in terms of verticality. The head of the human body is, generally, "up," in embodied human existence. When a child grows, that child

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<sup>91</sup>For further support of the concept of the head as supplier of the body, see the sources (most by individuals who are not physicians) cited by Kroeger, "Head as 'Source,'" 269-73.

<sup>92</sup>Hemer reminds that "the cultural world of the New Testament was extraordinarily complex, and diverse concepts of medicine and of the nature of disease coexisted within it" ("Medicine in the New Testament World," 43).

<sup>93</sup>"Body, Head and *Pleroma* in the Epistles of the Captivity," in *Jesus and the Gospel*, vol. 2, trans. Benet Weatherhead (London: Darton, Longman & Todd, 1974), 74. Gordon D. Fee refers to "the rather large amount of evidence from the Greco-Roman world which indicates an anatomical understanding of the head as the source of most bodily functions" (Review of *The Church as the Body of Christ in the Pauline Corpus: A Re-examination*, by Gosnell L. O. R. Yorke, in *JBL* 112 (1993): 357).

<sup>94</sup>Yorke, *The Church as the Body of Christ*, 108-9.

<sup>95</sup>I concur with Barth that "the physiology of Paul's time cannot possibly be considered an open sesame or *passe partout* to all mysteries of the head-body imagery in the captivity letters" (*Ephesians 1-3*, 191). However, one possible explanation for growth "toward" the head in the context of ancient physiological concepts is the thought from Erasistratus that the body's organs were nourished through "a kind of specific *holke* (attractive power)" and that of Galen who holds that "all parts of the body are endowed with their own particular *dynameis*, which allow the attraction of necessary and appropriate nourishment that will be particular for the part" (Scarborough, "Medicine," 1234, 1240).

grows "up." When a cup or other utensil is filled with liquid it fills "up." "MORE and UP are therefore correlated in our experience in a way that provides a *physical* basis for our *abstract* understanding of quantity."<sup>96</sup> So when the author says, ἀυξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, Χριστὸς, it may be the result of such a common human cognitive structure. One way to explain the body metaphor of Eph. 4:11-16 with its two-way movement of growth is to suggest that growth from the head is allowed for by contemporary physiological constructs while growth toward the head may find an explanation in embodied human existence.

One additional observation with regard to ancient physiological concepts compares Greek and Jewish approaches to the body. Though, given the interpenetration of hellenism and Judaism, the view may be subject to a charge of being overly simplistic, a "Jewish" approach to the health of the body may be differentiated from a "Greek" one. The Greeks held that, for the body to experience health, its forces must be balanced. The Hippocratic view (revived later by Galen) was that the four "humors" of the body must be in balance without any one dominating the others. Of Jewish thought it may be said that "the general suspicion shown by Jews towards outsiders coincided with the development of a coherent system for understanding illness in their bodies and ill luck in their lives in terms of pollution and the illicit crossing of firm boundaries."<sup>97</sup> "In contrast to Greek concern for concord, pollution thus became the most common Jewish explanation of illness and metaphor for sin" and Jewish medicine "consisted in the application of magical formulas to root out the evil from within the sufferer." This practice of medicine featured "simple cures rather

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<sup>96</sup>Mark Johnson, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason* (Chicago & London: University of Chicago Press, 1987), xv. I owe the thought of this paragraph as a whole to Johnson's monograph. See also the interest in how embodied human experience shapes cognitive metaphor in Claudia V. Camp, "Metaphor in Feminist Biblical Interpretation: Theoretical Perspectives," *Semeia* 61 (1993): 3-38.

<sup>97</sup>Martin Goodman, *The Ruling Class of Judaea: The Origins of the Jewish Revolt against Rome A.D. 66-70* (Cambridge: Cambridge University Press, 1987), 99-100.

than the delicate restoration of internal balance demanded by Greek medical theory."<sup>98</sup>

In this light, Eph. 4:11-16 (together with 1 Cor. 12; Rom. 12:3-8, 16) may be seen to reflect a "Greek" view of the health of the ecclesial body. The author expresses concern for the internal cohesion, coordination and growth of the body. Susceptibility to false doctrine is the result, not of pollution or invasion, but of immaturity. It is not to be dealt with by excising the offending "member" (an approach suggested by such passages as Matt. 5:29, though the context is individual rather than communal; 1 Cor. 5:1-13; 6:12-20; 2 Cor. 6:14-7:1, a passage which is often denied to Paul) but by encouraging the cooperation of all the bodily parts toward the goal of growth.

## B. Other Uses of the Body Metaphor in Ephesians

### 1. The Body Metaphor and the Cosmos: Eph. 1:22-23

The beginning of Ephesians is unusual among the Pauline letters in inserting a "eulogy" (1:3-14) between the salutation and the "thanksgiving" (1:15-23). The initial use of the ecclesial body metaphor comes in the concluding words of the thanksgiving prayer. A culminating wish, that the addressees might know "the immeasurable greatness of his [God's] power" (v. 19) leads to a lengthy expression of how that power has been expressed in the resurrection and exaltation of Christ. The prayer concludes by bringing God's power, expressed in Christ, to bear upon the addressees. The author quotes Ps. 8:7 (LXX) and then relates Christ's dominion to the church's experience:<sup>99</sup> *καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἧτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.*

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<sup>98</sup>*Ibid.*, 105.

<sup>99</sup>"The writer has taken a confessional formulation about Christ's cosmic lordship and subordinated it to his interest in the Church's welfare" (Lincoln, *Ephesians*, 70). "The author now concentrates on making his exaltation Christology ecclesiologicaly relevant" (Arnold, *Ephesians: Power and Magic*, 79).



In a bid to give the addressees insight into the reality of Christ's power for them, the author employs three body terms--"feet," "head," and "body." However, though the three are all part of the same content domain, "head" and "feet" do not seem to be functioning here as submetaphors of the body. The terms are neither purposefully distanced<sup>100</sup> nor fully integrated into one larger body metaphor.<sup>101</sup> Christ is not given as head of the ecclesial body but as head of all things to the ecclesial body. The body terms are loosely related though the movement from head to feet to body may help structure the passage.<sup>102</sup>

For the metaphor, Christ is "head," the major associated commonplace which seems active is that "the 'head' rules" (cf. Col. 2:10).<sup>103</sup> The church is identified as "his [Christ's] body," without invoking the associated commonplace of the body's cohesion, but as a way to point out that the ecclesial body belongs to Christ. The mention of the ecclesial body has the feel of a brief, formulaic use of an aging metaphor.<sup>104</sup>

The church's identification as Christ's "body" is expanded in difficult phraseology: τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου. If it is correct to take these words in the sense that the church as πλήρωμα experiences the "filling" which Christ provides to "all things" (cf. 4:10),<sup>105</sup> the phraseology parallels the

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<sup>100</sup>So Howard, "The Head/Body Metaphors of Ephesians," 353.

<sup>101</sup>Against this understanding may be placed the thought of Schnackenburg (and others) that the author expects his readers to presume the thought of Colossians and to understand that Christ is "head," in the sense of body part, of the ecclesial body. The closer integration of head-body later in the letter should be assumed present in this earlier reference (*The Epistle to the Ephesians*, 80-84; cf. Best, *One Body*, 146-47).

<sup>102</sup>E. A. Judge, "Demythologizing the Church: What is the Meaning of 'The Body of Christ'?" *Interchange* 11 (1972): 166.

<sup>103</sup>Stig Hanson glosses the phrase, κεφαλὴν ὑπὲρ πάντα as "absolute Head" (*The Unity of the Church in the New Testament: Colossians and Ephesians* (Uppsala: Almqvist & Wiksells, 1946), 127).

<sup>104</sup>Judge, "Demythologizing the Church," 166.

<sup>105</sup>The view takes πλήρωμα as having a passive sense and the middle voice participle πληρουμένου in an active sense (See BDF par. 316, pp. 165-66; with many interpreters including Arnold, *Ephesians: Power and Magic*, 82-85; Best, *One Body*, 141-45 and *Ephesians*, 68; Dillistone, "How is the Church Christ's Body?," 64; Gnllka, *Der Epheserbrief*, 97-99; Hanson, *The Unity of the Church*, 126-29; Lincoln, *Ephesians*, 72-78; Schnackenburg, *The Epistle to the Ephesians*, 81; Schlier, *Der Brief an die Epheser*, 96-99).

designation of Christ as head of "all things" being given as "head" to the church and picks up on the thought of the cosmic, unifying work of Christ in 1:10. The church is "the sphere in which his [Christ's] lordship is now already present and experienced."<sup>106</sup> This interpretation sees a flow of resources from Christ, as exalted "head," to the ecclesial body, a movement which is worked out in more detail and integrated more fully into the body metaphor in Eph. 4:11-16.

The mention of Christ as cosmic "head" and the church as "his body" are intended to help the addressees understand that they are linked to an all-powerful ruler. That Christ is given to the church as "head of all things" helps to guard later uses of the body metaphor, especially 4:11-16, where "head" becomes more clearly a submetaphor. The hearer/reader has already learned that Christ has an existence apart from the church and a role more expansive than his ecclesial one.

## 2. The Body Metaphor and the Temple Metaphor: Eph. 2:16; 3:6 (cf. 4:25)

In Eph. 2:11-22 the author ponders the gentile past of (most of?) his addressees and describes their inclusion in the new, divine creation, the church. Among the ways that inclusion is portrayed is the metaphor of "one body." Christ reconciled "both groups to God in one body through the cross" (*ἀποκαταλλάξη τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ*, v. 16). In a succeeding passage, 3:6, the thought of 2:11-22 is summarized as the content of the "mystery" entrusted to Paul. Gentiles are described as "fellow heirs, members of the same body." The author uses *σύσσωμα*, "concorporate,"<sup>107</sup> a word which appears nowhere else in extant Greek literature and may represent a neologism. The use of the body metaphor as a way of exploring inter-member relationships reflects the uses in the *Hauptbriefe*, with the explicit application to gentiles and Jews raised in 1 Cor. 12:13. That use is developed here in the sense that "the body is composed,

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<sup>106</sup>Jürgen Roloff, *Die Kirche im Neuen Testament*, GNT 10 (Göttingen: Vandenhoeck & Ruprecht, 1993), 234.

<sup>107</sup>Robinson's translation (*St. Paul's Epistle to the Ephesians*, 78).

not of members, but of two parties which, until then, had been irremediably separate."<sup>108</sup>

That the use of the body metaphor in the context of 2:11-22 is more deeply integrated in the thought of the passage may be indicated by the fact that the ecclesial temple "grows" (αὐξάνω). In Ephesians, such "mixture" moves the other way as well. The ecclesial body is "built up" (οἰκοδομέω; οἰκοδομή, 4:12, 16 cf. 4:29). And the way the body is portrayed in 4:11-16 has a mechanical, architectural flavor in other ways as well. Congregants are described as "parts" (μέρη) rather than "members" (μέλη) and the body is "joined and knit together" (συναρμολογούμενον καὶ συμβιβασόμενον) by the ἀφαί (v. 16).<sup>109</sup> This mixture may reflect ancient physiological thought in which "mechanical ideas" were often used "to explain organic processes."<sup>110</sup> By the mixture of the body and architectural metaphors, the author of Ephesians invites hearers/readers to relate the two metaphors.

In 4:25, body imagery is used as positive inducement to follow an injunction against "falsehood" and to substitute "speaking the truth," a thought which ties the passage to the same theme in 4:15. The use of the submetaphor, "members," employs the body metaphor in a way that is again like the inter-member emphasis of the earlier Pauline letters but here is without explicit reference to the Jewish-gentile division: Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. "Neighbor" is to be taken as a reference any fellow church member. The author might have been expected to write, "because we are members of one body" and the metaphor may seem broken by the thought that "we are members of one another" (cf. Hierocles, *On Duties*, 3.39.34-36). Rom. 12:5 offers a more complete use of the body metaphor which

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<sup>108</sup>Francis Grob, "L'Image du Corps et de la Tête dans l'Épître aux Éphésiens," *ETR* 58 (1983/84): 492.

<sup>109</sup>Montague regards συναρμολογεῖν as "taken from the architectural language of the day" (*Growth in Christ*, 157-58).

<sup>110</sup>Lloyd, *Greek Science after Aristotle*, 80; Scarborough sees such a use of mechanical concepts in the work of Erasistratus ("Medicine," 1235).

includes the phrase "members of one another": οὕτως οἱ πολλοὶ ἐν σῶμα ἔσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη. The author of Ephesians, then, does not break the metaphor but invokes it in a formulaic way with the phrase ἀλλήλων μέλη (cf. 5:30 which provides a similar use but where both σῶμα and μέλη are included).<sup>111</sup> In this case the sense would be, ". . . because we are members of one body and so related to one another as body parts."

In 2:16; 3:6 and 4:25 the emphasis is on member-to-member relationships. The body metaphor is used without direct reference to the relationship with Christ. It is not called "his" body nor is Christ identified as the body's "head." Racial divisions come into view, but the "functional" contrasts of 4:11-16 do not. In the three passages one associated commonplace is active and central: "The body is a cohesive unit and so its parts should function cooperatively." These passages demonstrate that the author of Ephesians is able to invoke the body metaphor in a succinct manner that shows familiarity with the uses in the *Hauptbriefe* and reemphasizes the interest in member-member relationships.

### 3. The Body Metaphor and the Bride Metaphor: Eph. 5:21-33

Not only is the body metaphor brought into play in relationship with the ecclesial temple, but also in conjunction with the ecclesial bride, an innovation in Pauline use of the body metaphor. Here the relationship between the two metaphors may be more natural, in that a bride is or possesses a body which, in biblical thought, "belongs" to her husband.<sup>112</sup> Throughout the passage, the two

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<sup>111</sup>The idea of the Body of Christ is already so familiar to the author that he introduces as self-evident . . . the motif of members who are bound to one another" (Schnackenburg, *The Epistle to the Ephesians*, 207).

<sup>112</sup>The major discussion of the "fusing" of the body and bridal metaphors will be held until chapter 4, "The Ecclesial Bride." The connection between the two metaphors is vivid enough that some regard the "body of Christ" metaphor to have arisen out of the bridal one (e.g. Claude Chavasse, *The Bride of Christ: An Enquiry into the Nuptial Element in Early Christianity* (London: Religious Book Club, 1939), 69-74). In Ephesians it is the body metaphor which is the most pervasive and which, in some of its uses, shows signs of age. While the bride metaphor of Eph. 5:21-33 certainly employs traditional elements, in its current formulation as part of a Christian *Haustafel*, it is "novel." It is more likely, then, that the body metaphor is primary and the bride metaphor secondary.

metaphors are closely related. Explicitly, the husband's role as "head" of the wife is likened to Christ's function as "head of the church, the body of which he is the Savior" (κεφαλή τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος, v. 23) and Christ's love for the church is provided with the surprisingly-stated rationale, "because we are members of his body" (ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, v. 30).

Nourishment and love come from Christ, who has been identified as "head of the church, the body," (v. 23) to the "members of his body" (v. 30) in a way that is similar to the supply of the body from the head in 4:11-16. However, the way in which the "head" and "body" language is invoked makes evident that Christ as "head" has a separate existence from the ecclesial body just as the husband, though "head" of and "one flesh" with his wife, has a separate existence. In this way the final use of the ecclesial body metaphor, like that in 1:22-23, helps to guard the use in 4:11-16 where Christ as "head" functions more integrally as a submetaphor of the body metaphor.

In the several uses of the body metaphor, the author of Ephesians demonstrates a knowledge of an aging tradition while also showing the ability to shape that tradition and to innovate in the elaboration and application of the metaphor.

## II. Body Metaphor in Extra-Biblical Sources

The question of the provenance of the "body" imagery in the Pauline Epistles has elicited numerous proposals as to a primary source. In a recent summary of "source hypotheses," Gosnell Yorke has divided the suggestions into "Extra-New Testament" proposals (The OT, Rabbinic Judaism, Gnosticism, Graeco-Roman Philosophy and the Corinthian Asclepion) and "Intra-New Testament" proposals (Paul's Christophanic Encounter, Paul's Eucharistic Christology, Nuptial Theology or Theology of Baptism).<sup>113</sup> The question of

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<sup>113</sup>*The Church as the Body of Christ*, 1-7.

provenance is nuanced here to ask, "What sources helped to shape, or illustrate influences that helped to shape, the usage of body metaphor in the Epistle to the Ephesians?"

With little disagreement it may be concluded that, for the uses of "body" metaphor in Ephesians, the most important prior uses are those in 1 Corinthians, Romans and Colossians.<sup>114</sup> Because of the frequency with which the body metaphor appears in these letters, it is difficult to develop a comparison on a passage by passage basis. Instead, the comparison will be developed in a thematic way with special emphasis on the question, "In what ways does the body metaphor in Ephesians represent development of the use in *1 Corinthians and Romans?*"

Before this thematic treatment, three additional suggestions with regard to texts which contain, or are held to contain, uses of body metaphor similar to those in Ephesians are considered: 1) Gnostic literature; 2) Qumran; 3) Greek and Latin sources. The first two of these may be treated succinctly while the third requires extended discussion.

#### A. Body Metaphor in Gnostic Literature

In the recent history of interpretation of ecclesial imagery in Ephesians, the role of Gnosticism has often been pondered. "Body" imagery in the letter has been viewed as especially impacted by gnostic thought. Schlier, in *Christus und die Kirche im Epheserbrief*, concludes that the author of Ephesians reflects the gnostic myth: The Redeemer, who ascends to heaven, overcomes the heavenly powers on his way (Eph. 4:8) and breaks through the wall dividing the earth from heaven (2:14). He returns to himself as the higher *ἄνθρωπος* (4:13) and lives perpetually in the heavenly kingdoms. He is the *κεφαλή* of the *σῶμα*. As such, he raises up his *μέλη*, creates the 'new man' (2:15) and builds up his body into the heavenly building, his *ἐκκλησία* (2:19-22; 4:12, 15-16) in which God's wisdom is manifest

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<sup>114</sup>See Best, *One Body*, 221-22 for a brief discussion of other passages in the NT where it has been suggested the body metaphor is present.

(3:10).<sup>115</sup> Such views, based as they were on scattered references in the heresiologists, a few tractates in the Corpus Hermeticum and on Mandaeen and Manichaeen sources, may now be tested in the light of the discovery of documents at Nag Hammadi.

Because of the involved history of the idea that "body" imagery in Ephesians is shaped by gnostic thought and because of the nature and complexity of the evidence, the topic requires a separate study. Of the tractates from Nag Hammadi, *The Tripartite Tractate* (I, 5) and *The Interpretation of Knowledge* (XI, 1) employ body imagery to communicate "ecclesiological" concepts. With regard to these (and other) tractates, it may be concluded that the Nag Hammadi tractates allow for, but cannot be said to either illustrate or prove, the influence of a proto-Gnostic thought on the formulation of the ecclesiology of the Epistle to the Ephesians.<sup>116</sup>

#### B. Body Metaphor in the Qumran Library

As with Ephesians and gnostic thought, a special relationship is often assumed between Ephesians and the thought reflected in the Qumran Library.<sup>117</sup> An attempt to see the concept of the community as a "body" reflected in the Qumran documents was made by Dupont-Sommer who placed his suggestion under the rubric, "The Head of the Church" and reasoned as follows: 4QpPs37 interprets vv. 23-24 of the Psalm as describing the sect as both a building and *as* founded by the Teacher of Righteousness. 1QH 6:25-27 again uses building imagery to describe the community while 1QH 7:8-9 applies building imagery in an individual way to the Teacher ("And Thou hast established my fabric upon rock and everlasting foundations serve for my ground and all my walls are a tried

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<sup>115</sup>I am following closely Schlier's summary of his argument, *Christus und die Kirche im Epheserbrief*, 74-75.

<sup>116</sup>I am grateful to Dr. Douglas Parrott for directing me in such a study (John McVay, "The Ecclesiology of the Epistle to the Ephesians in the Light of Some Tractates from Nag Hammadi, 1993," Typewritten Manuscript).

<sup>117</sup>See the discussion in chapter 3.

rampart which nothing can shake."). For Dupont-Sommer, "The Teacher says 'my fabric' because this Church is his work, and also because he in some way identifies himself with it."<sup>118</sup> The psalmist found it "easy to slip from one idea to the other, from that of the body to that of the Church (cf. Eph. i.23; iv. 12, 16, etc.)."<sup>119</sup>

In his attempt to see an ecclesial use of "body" terminology, Dupont-Sommer has not taken seriously the complexity and diversity with which architectural imagery is employed in 1QH.<sup>120</sup> There appears to be no reason to look to the literature from Qumran to provide examples of the use of "body" as a metaphor for the community. Such a conclusion is in line with the analysis of the anthropology of the sectarian documents of Qumran provided by Hermann Lichtenberger's monograph, *Studien zum Menschenbild in Texten der Qumrangemeinde*.<sup>121</sup> In his view, the Qumran documents are more prone to lose the identity of the individual in the purposeful existence of the community than to express the existence of the community in the symbolic language of an individual.<sup>122</sup>

### C. Body Metaphor in Greek and Latin Authors

The thought that the use of body metaphor in Colossians and Ephesians reflects the frequent use in Greek and Latin authors finds advocates in current scholarship. Dunn, who holds that the "Greco-Roman presentation of the state-as-a-body" should take pride of place in discussions of the provenance of the

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<sup>118</sup>A. Dupont-Sommer, *The Essene Writings from Qumran*, trans. Geza Vermes (Oxford: Blackwell, 1961), 366.

<sup>119</sup>*Ibid.*, 222, n. 1.

<sup>120</sup>With regard to the use of architectural metaphor in the Qumran Library, see the extended treatment in chap. 3.

<sup>121</sup>SUNT 15 (Göttingen: Vandenhoeck & Ruprecht, 1980). For the wider context of "body" terms in the QL see also, Karl Georg Kuhn, "New Light on Temptation, Sin, and Flesh in the New Testament," in *The Scrolls and the New Testament*, Christian Origins Library, ed. Krister Stendahl (New York: Crossroad, 1992), 94-113 and Heon-Wook Park, *Die Kirche als "Leib Christi" bei Paulus*, Theologische Verlagsgemeinschaft (Giessen & Basel: Brunnen, 1992), 88-91.

<sup>122</sup>Lichtenberger, *Studien zum Menschenbild*, 218.



Pauline "body" metaphor,<sup>123</sup> makes the point more particular with regard to the two letters:

Most likely the emphasis on Christ as head emerged, initially at least, from the first factor [Stoic thought], since the Stoic concept of both state and cosmos as a body could include also thought of the ruler of the state or the divine principle of rationality in the cosmos (Zeus or the logos) as the head of the body.<sup>124</sup>

As Dunn alludes, there is a strain of thought, especially in earlier Greek authors, that views the cosmos as the "body" in relationship to the "god" who could be termed the "mind" or even "head."<sup>125</sup> In later authors the body metaphor is employed with a variety of functions which include to encourage the cooperation of all toward the common good of the city, commonwealth or empire (The speech by Menenius Agrippa, see below; Hierocles, *On Duties*, 3.39.34-36; Maximus of Tyre, *Oration*, 15.4-5; Plutarch, *Sol.*, 18.88 which mirror earlier uses such as Plato, *Resp.*, 5.464B; Aristotle, *Pol.* 1.1,2), to encourage supportive family relationships (Hierocles in *On Duties*, 4.27.20), to illustrate the need to live a balanced life (Dio Chrysostom, *Disc.* 17), to discourage an inappropriate desire for flattery (Dio Chrysostom, *Disc.* 33 who refers to an otherwise unknown fable by Aesop), to advocate mercy toward an erring member of society (Seneca, see below), to illustrate dysfunction in the city or state (Josephus *J.W.* 4 §406-407), and to

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<sup>123</sup>James D. G. Dunn, "The Body of Christ' in Paul" in *Worship, Theology and Ministry in the Early Church: Essays in Honor of Ralph P. Martin*, ed. Michael J. Wilkins and Terence Paige, JSNTSup 87 (Sheffield: JSOT, 1992), 156.

<sup>124</sup>*Ibid.*, 160. See also Eduard Schweizer, "Body," *ABD* 1.770-72 who believes Paul's use in 1 Cor. 12 "is certainly parallel to and influenced by the Stoic usage" and sees the hymn in Col. 1:15-20 as exemplifying a "transfer of the Greek view of the world [where the universe is the "body" with Zeus or Logos as "head"] to ecclesiology." R. Y. K. Fung, in his recent essay, "Body of Christ" (In *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne, Ralph P. Martin and Daniel G. Reid (Downers Grove, Ill.; Leicester: InterVarsity, 1993), 76-82) concludes that "the body of Christ concept is more likely the result of the interplay of several influences." The first of these "influences" which Fung lists is "the comparison of the state (*polis*) or world-state (*cosmopolis*) to a body consisting of interdependent members is a Stoic commonplace."

<sup>125</sup>For references see Best, *One Body*, 222 (who notes that, in the earlier Stoics, the cosmos, "while not directly referred to as σῶμα is regarded as a 'living being'") and R. Eduard Schweizer, "Body," *ABD* 1.770. Later, Philo, in his commentary on Exodus, would reflect a similar view in his conception of the logos as "the head which rules the cosmos that is totally subject to it, and which maintains its life" (Heinrich Schlier, "κεφαλή, ἀνοκεφαλαίωμα," *TDNT* 3.677).

describe the ideal role of the high priest as one who unites "every age and every part of the nation . . . as a single body" (Philo, *Spec. Leg.* 3.131).<sup>126</sup> That so many examples of the body metaphor may be cited from extant writings (and the above list provides only a sample) suggests that the author and addressees of the Epistle to the Ephesians had some exposure to the metaphor.

Perhaps the most noted use of the body metaphor in Greek and Latin authors is that in a speech attributed to Menenius Agrippa which is related by Dionysius of Halicarnassus, Livy, Florus, Plutarch and Cassius Dio.<sup>127</sup> Menenius Agrippa, portrayed as both a member of the Roman Senator and a plebeian, serves as spokesman for the Roman Senate in restoring harmony between that council and the plebeians whom he addresses. Central to his successful attempt is his use of a fable. Livy's account reads:

On being admitted to the camp he [Menenius Agrippa] is said merely to have related the following apologue, in the quaint and uncouth style of that age: In the days when man's members did not all agree amongst themselves, as is now the case, but had each its own ideas and a voice of its own, the other parts thought it unfair that they should have the worry and the trouble and the labour of providing everything for the belly, while the belly remained quietly in their midst with nothing to do but to enjoy the good things which they bestowed upon it; they therefore conspired together that the hands should carry no food to the mouth, nor the mouth accept anything that was given it, nor the teeth grind up what they received.

While they sought in this angry spirit to starve the belly into submission, the

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<sup>126</sup>The passage reads: "Just as each single individual who is wilfully murdered has kinsmen to inflict vengeance on the murderer, so too the whole nation has a kinsman and close relative common to all in the high priest, who as ruler dispenses justice to litigants according to the law, who day by day offers prayers and sacrifices asks for blessings, as for his brothers and parents and children, that every age and every part of the nation regarded as a single body may be united in one and the same fellowship, making peace and good order their aim (ἵνα πᾶσα ἡλικία καὶ πάντα μέρη τοῦ ἔθνους ὡς ἑνὸς σώματος εἰς μίαν καὶ τὴν αὐτὴν ἀρμόζηται κοινωνίαν εἰρήνης καὶ εὐνομίας ἐφιέμενα)" (Philo, vol. 7, trans. F. H. Colson and G. H. Whitaker, LCL (London: William Heinemann; Cambridge, Mass.: Harvard University Press, 1937), 558-59). A rough similarity to the role of Christ in Eph. 2:11-22 and verbal parallels (ἡλικία, μέρος, ἐν σώμα, εἰρήνη) make the passage of interest for the study of Ephesians. However, the body imagery is not developed (μέρος is not a submetaphor of "body").

<sup>127</sup>Ruth Ilsley Hicks, "The Body Political and the Body Ecclesiastical," *JBR* 31 (1963): 35 n. 14. Hicks believes that "some later writer must have attributed it to him [Menenius Agrippa] so successfully that in time it came to be generally accepted." Her candidate for the attribution is Valerius Antias who takes "the first instance of sedition in the Roman Republic" (494 BCE) as "a suitable occasion for the fable's employment" (*Ibid.*, 31).

members themselves and the whole body were reduced to utmost weakness. Hence it had become clear that even the belly had no idle task to perform, and was no more nourished than it nourished the rest, by giving out to all parts of the body that by which we live and thrive, when it has been divided equally amongst the veins and is enriched with digested food--that is, the blood. Drawing a parallel from this to show how like was the internal dissension of the bodily members to the anger of the plebs against the Fathers, he prevailed upon the minds of his hearers (2.32.8-12).<sup>128</sup>

In the more elaborate version of the parable and speech provided by Dionysius of Halicarnassus, the feet, hands, shoulders, mouth and head all "speak" against the belly. The head says "that it sees and hears and, comprehending the other senses, possesses all those by which the thing is preserved." The belly is implied to be the body's "leader" for the members ask, "Well then, shall we not now at last free ourselves from this tyranny of yours and live without a leader?" (διχ' ἡγεμόνος οἰκήσομεν;) The moral supplied by Dionysius is that, just as the human body is composed of diverse parts, the "commonwealth" is "composed of many classes of people not at all resembling one another, every one of which contributes some particular service to the common good, just as its members do to the body" (6.86).<sup>129</sup>

The parable attributed to Menenius Agrippa is thought to have been based on the fable credited to Aesop, "The Belly and the Feet":

The belly and the feet were arguing about their importance, and when the feet kept saying that they were so much stronger that they even carried the stomach around, the stomach replied, "But, my good friends, if I didn't take in food, you wouldn't be able to carry anything."<sup>130</sup>

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<sup>128</sup>Livy, vol. 1, trans. B. O. Foster, LCL (London: William Heinemann; Cambridge, Mass.: Harvard University Press, 1952), 322-25.

<sup>129</sup>*The Roman Antiquities of Dionysius of Halicarnassus*, vol. 4, trans. Earnest Cary and Edward Spelman, LCL (London: William Heinemann; Cambridge, Mass.: Harvard University Press, 1943), 108-13.

<sup>130</sup>Translation is that of Lloyd W. Daly, *Aesop without Morals* (New York & London: Thomas Yoseloff, 1961), 148. Daly bases his translation on Perry's volume which Hicks ("The Body Political and the Body Ecclesiastical," 35 n. 1) describes as the best available text: Κουλία καὶ πόδες περὶ δυνάμεως ἤριζον. παρ' ἑκάστα δὲ τῶν ποδῶν λεγόντων ὅτι τοσοῦτον προέχουσι τῇ ἰσχύϊ ὡς καὶ αὐτὴν τὴν γαστέρα βαστάζειν, ἐκείνη ἀπεκρίνατο "ἄλλ', ὦ οὔτοι, εἰ μὴ ἐγὼ τροφήν προσλάβωμαι, οὐδὲν ὑμεῖς βαστάζειν δύνασθε" (Ben Edwin Perry, *Aesopica*, vol. 1, Greek and Latin Texts (Urbana, Ill.: University of Illinois Press, 1952), 371). Hicks ("The Body Political and the Body Ecclesiastical," 30-32) is followed by C. F. D. Moule (*The Origin of Christology* (Cambridge:

To this fable was added later a moral which applies it to the relationships between soldiers and generals.<sup>131</sup>

For the study of Eph. 4:11-16 it is of interest to note that, in the fable, the body has a leading member, in this case the "belly," which nourishes the rest of the body's members. In Livy's account the belly gives out "to all parts of the body that by which we live and thrive."

Together with authors such as Hierocles, Seneca demonstrates an ability to employ the body metaphor variably, though in the uses noted below there is a recurrent theme, mercy and care for the individual person, even when that individual has done wrong. Seneca employs the body metaphor in *Epistulae Morales* 92.30 and 95.51-52. In the first passage Seneca writes:

Why should not one think that something divine exists in it (?), which is part of god? The whole of this which contains us is a unity and is god; and we are partners and limbs of it.<sup>132</sup>

In letter 95 Seneca supports his advocacy of kindness by viewing the human and the divine together as "one great body." He writes:

I can lay down for [hu]mankind a rule, in short compass, for our duties in human relationships: all that you behold, that which comprises both god and man, is one--we are the parts of one great body (*omne hoc, quod vides, quo divina atque humana conclusa sunt, unum est; membra sumus corporis magni*). Nature produced us related to one another, since she created us from the same source and to the same end. She engendered in us mutual affection, and made us prone to friendships.<sup>133</sup>

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Cambridge University Press, 1977), 84) in holding that the speech attributed to Menenius Agrippa is based on the earlier, Aesopic fable.

<sup>131</sup>Ὅτω καὶ ἐπὶ τῶν στρατευμάτων μηδὲν ἐστὶ τὸ πολὺ πλῆθος, εἰ μὴ οἱ στρατηγοὶ ἀριστεὰ φρονῶσιν (Perry, *Aesopica*, 371). "So it is with armies, too. Great numbers would mean nothing if the generals did not exercise good judgment" (Daly, *Aesop without Morals*, 282). According to Daly, "There is good reason for retelling the fables without these morals. The history of the collections pretty clearly indicates that these morals were not a necessary or standard accompaniment of the fables from the beginning" (*Ibid.*, 17-18).

<sup>132</sup>"quid est autem cur non existimes in eo divini aliquid existere, qui dei pars est? Totum hoc, quo continemur, et unum est et deus; et socii sumus eius et membra" (As cited in Moule, *The Origin of Christology*, 84).

<sup>133</sup>Seneca, *Ad Lucilium Epistulae Morales*, vol. 3, trans. Richard M. Gummere, LCL (London: William Heinemann; Cambridge, Mass.: Harvard University Press, 1971), 90-91. Cf. Seneca, *QNat.* 6.14.1 and the uses in Epictetus and Marcus Aurelius provided by Best (*One Body*, 223).

In these two references in *Epistulae Morales* Seneca reflects "the Stoic idea of the cosmos as an organized body."<sup>134</sup> However, Seneca does so without, at least explicitly, assigning divinity a leading role. He does not employ "head" as a submetaphor. He uses the body metaphor to emphasize the unity of divinity and humanity rather than the mastery of the divine over the human.

In *De ira* he employs the body metaphor differently. The "body" now seems to be composed solely of the human members of society. He asks, "What if the hands should desire to harm the feet, or the eyes the hands?" and cites the example of the "harmony" enjoyed by "members of the body" to urge sparing an individual because "society can be kept unharmed only by the mutual protection and love of its parts" (2.31.7-8).<sup>135</sup>

Seneca exploits the body metaphor twice in *De clementia*.<sup>136</sup> In both the "body" is again, as in *De ira*, comprised of "parts," the human members of society. To the use of "parts" or "members" as a submetaphor Seneca adds the use of "head." In the first passage Seneca dwells on the unifying role of Caesar in relation to the empire and the dissolution which would result if this relationship were dissolved. The emperor is "the bond by which the commonwealth is united (*Ille est enim vinculum, per quod res publica cohaeret*), the breath of life which these many thousands draw, who in their own strength would be only a burden to themselves and the prey of others if the great mind of the empire should be withdrawn (*si mens illa imperii subtrahatur*)" (1.4.1). Seneca warns of the

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<sup>134</sup>Moule, *The Origin of Christology*, 84. See n. 39 on the same page and Wilfred L. Knox, "Parallels to the N.T. Use of  $\sigma\omega\mu\alpha$ ," *JTS* 39 (1938): 243-46 for references to other Stoic authors.

<sup>135</sup>"To injure one's country is a crime; consequently, also, to injure a fellow-citizen--for he is a part of the country, and if we reverence the whole, the parts are sacred (*sanctae partes sunt, si universum venerabile est*)--consequently to injure any man is a crime, for he is your fellow-citizen in the greater commonwealth. What if the hands should desire to harm the feet, or the eyes the hands? As all the members of the body are in harmony with another because it is to the advantage of the whole that the individual members be unharmed, so mankind should spare the individual man, because all are born for a life of fellowship, and society can be kept unharmed only by the mutual protection and love of its parts" (*Seneca: Moral Essays*, vol. 1, trans. John W. Basore, LCL (Cambridge, Mass.: Harvard University Press; London: William Heinemann, 1928), 234-37).

<sup>136</sup>*De clementia* is "an eloquent recommendation of mercy to the autocrat [Nero] and written Dec. 55/6" (*OCD*, 976).

disintegration that would come if the citizens of the empire were to "tear away the rein" (1.4.2). If such occurs, "this unity and this fabric of mightiest empire will fly into many parts (*in partes multas dissiliet*), and the end of this city's rule will be one with the end of her obedience" (1.4.2-3). The Emperor and the state are dependent on each other, for "while a Caesar needs power, the state also needs a head (*caput*)" (1.4.3). Seneca draws on this argumentation to underline his point of mercy. Addressing Nero directly, he writes:

For if--and this is what thus far it is establishing--you are the soul of the state and the state your body (*tu animus rei publicae tuae es, illa corpus tuum*), you see, I think, how requisite is mercy; for you are merciful to yourself when you are seemingly merciful to another. And so even reprobate citizens should have mercy as being the weak members of the body (*membris languentibus*) . . . (1.5.1)<sup>137</sup>

In the passage Nero is clearly identified as the "head," a term which functions as a submetaphor of "body."<sup>138</sup>

Nero, as the leader of the Roman Empire, is also identified as the "head" of the civic "body" in the second occurrence of the body metaphor in *De clementia* (2.2.1), a passage which also illustrates that the body metaphor, with "head" as a submetaphor, was current during the NT period and could be employed in ways similar in some important respects to its use in the Epistle to the Ephesians. Book 2 of *De clementia* is addressed "To the Emperor Nero," and praises an "utterance" of the emperor on the occasion of the sentencing of two "brigands" by the prefect Burrus. Seneca tells of Burrus' reluctant request to Nero to sign the authorization for the executions: "He [Burrus] was reluctant, you [Nero] were reluctant, and, when he had produced the paper and was handing it to you, you

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<sup>137</sup>Text and translation from *Seneca: Moral Essays* 1.368-71.

<sup>138</sup>Best (*One Body*, 223) cites the passage as representing an "emerging view that the state, or empire, is a body of which the king or emperor is head." Edwin A. Judge ("Contemporary Political Models for the Inter-Relations of the New Testament Churches," *Reformed Theological Review* 22 (1963): 69) refers to the thought as "a new refinement" which developed "during the New Testament period." This "new refinement" is reflected as well in other authors (Tacitus, *Ann.* 1.12, 13; Plutarch, *Galba* 4.3; Curtius Rufus, *Historiae Alexandri Magni Macedonensis* 10.9.1; Philo, *De Praem. et Poen.* 114, 125; See the discussion in Lincoln, *Ephesians*, 69 and Judge, "Contemporary Political Models," 69).

exclaimed, 'Would that I had not learned to write.'<sup>139</sup> Seneca makes this exclamation the basis for his essay on mercy. After praising the saying itself (three times he writes, "What an utterance!" and he expresses the wish that it might have been spoken "before a gathering of all [hu]mankind"), Seneca looks forward to an era when "vice, having misused its long reign, should at length give place to an age of happiness and purity." In this context, Seneca employs a body metaphor to indicate how he hopes Nero's merciful utterance will lead to such an era:

We are pleased to hope and trust, Caesar, that in large measure this will happen. That kindness of your heart will be recounted, will be diffused little by little throughout the whole body of the empire, and all things will be moulded into your likeness. It is from the head that comes the health of the body; it is through it that all the parts are lively and alert or languid and drooping according as their animating spirit has life or withers.<sup>140</sup>

Between this use of the body metaphor by Seneca and that of the author of Ephesians in Eph. 4:11-16, there is a considerable difference in both tenor and rhetorical strategy.<sup>141</sup> Seneca employs the metaphor to describe his wishes that the Emperor's kindness might be diffused through the empire. And, in addressing his praise to the emperor, his rhetorical strategy seems to be to encourage further mercy on the part of Nero (though Seneca probably has a wider audience in view as well). The author of Ephesians employs the metaphor to call attention to how he believes the risen, ascended Christ has constituted the church. Addressed to

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<sup>139</sup>*De clementia* 2.1.2.

<sup>140</sup>*De clementia* 2.2.1: "Futurum hoc, Caesar, ex magna parte sperare et confidere libet. Tradetur ista animi tui mansuetudo diffundeturque paulatim per omne imperii corpus, et cuncta in similitudinem tuam formabuntur. A capite bona valetudo: inde omnia vegeta sunt atque erecta aut languore demissa, prout animus eorum vivit aut marcet" (Text and translation from *Seneca: Moral Essays*, 1.432-33). Judge sees in the passage "the final twist" to a "destructive doctrine" of state ("Contemporary Political Models," 69).

<sup>141</sup>J. N. Sevenster argues that between Paul and Seneca, "superficial verbal coincidences are by no means indicative of more profound resemblances." Seneca speaks of "daily dying" and Paul says, "I die every day," yet any similarity between the two statements is more formal than substantive. He concludes, "This study has, it is hoped, shown that great care must be taken when drawing parallels. . . . The same words do not always mean the same thing. On the contrary, in this study the fact has time and again emerged that superficial resemblances are precisely what, on closer examination, reveal the underlying difference most clearly" (*Paul and Seneca*, NovTSup 4 (Leiden: E. J. Brill, 1961), 231, 240).

the "parts" of the ecclesial body, the rhetorical strategy involves encouraging the acceptance of resources provided by the "head."

However, there are similarities in the way the two authors shape the vehicle as well as in the associated commonplaces that seem to adhere, for them, to the imagery of the head and body.<sup>142</sup> In this passage from Seneca, it is clear that the Emperor is the "head," though Seneca does not say, "You are the head." From the head kindness is to be "diffused" throughout "the whole body of the empire." If the view is correct that the body metaphor in Eph. 4:11-16 portrays a flow of resources from Christ as "head" through the "ligaments" to the "members," a similar diffusion is portrayed there. Seneca sees a resulting change in the body of the empire--"all things will be moulded into your likeness." Ephesians portrays a building up "to mature manhood, to the measure of the stature of the fulness of Christ" (4:13, RSV).

There are similarities as well in the associated commonplaces of the submetaphor, "head." Seneca explains in some detail his assumptions with regard to the "head" and so provides an explanation for his employment of "head" as a

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<sup>142</sup>Sevenster compares the use of "body" metaphor in Seneca and Paul and concludes: "It is scarcely worthwhile enumerating those places where Paul uses *σῶμα* and Seneca *corpus* when their meaning is so disparate. A catalogue of verbal similarities will not contribute to the exegesis of the Pauline epistles" (*Paul and Seneca*, 173). However, he does see remarkable similarities between *De clementia* 2.2.1 and the use of the body metaphor in Ephesians 4. Of this passage from Seneca he writes, "Here, in the metaphor of the body the head acquires a special significance, such as it has in Paul's letters where Christ is the head. What is so striking about Paul's use of this metaphor is that he always applies it to the Church. The Church is the body of Christ or the body whose head is Christ. Of Him Paul might well have said: 'It is from the head that comes the health of the body; it is through it that all the parts are lively and alert', since he too believes that the true life does not spring from the limbs but that Christ, the head, grants it too them. He alone can make them grow and give them unity, salvation and life. He, 'from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love' (Eph. 4:16)" (*Ibid.*, 172). Sevenster goes on to distinguish the use by Seneca and that in Ephesians on the basis of concepts of "fellowship" arguing that "Seneca's notion of fellowship being based upon such very different premises from Paul's deprives the fact that they both use the same metaphor of much of its significance" (*Ibid.*, 173). After discussing "the celebrated allegory of Menenius Agrippa," Moule says, "But we come even nearer to New Testament language in Seneca (4 B.C. - A.D. 65)" and, later, "I am inclined . . . to think that it is a mistake to imagine that the experience of Christ by Paul actually created the body-metaphor. The parallels from Seneca and Philo, even if not from elsewhere, are so near to the Pauline use of the analogy as to invalidate any such claim" (*The Origin of Christology*, 84-85).



sub-metaphor of the body imagery: "It is from the head that comes the health of the body; it is through it that all the parts are lively and alert or languid and drooping according as their animating spirit has life or withers." Though Eph. 4:15-16 is more complex in its "movement" (and its syntax), it may be viewed as serving a similar function in disclosing the author's presuppositions with regard to how a "head" functions:

ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

It is appropriate to look back over the uses Seneca makes of the body metaphor and note that, in one author (though not in a single document), we have a variety of usage. The metaphor may be used in a cosmic sense to indicate the unity of the human and the divine (cf. Col. 1:15-20; Eph. 1:22-23; 5:23, 30), to indicate the unity of the members of human society (cf. Eph. 2:16; 3:6; 4:4, 25) and to elucidate the relationship between the state as "body" and the emperor as "head" (cf. Col. 1:18; 2:19; Eph. 1:22-23; 4:11-16; 5:23).<sup>143</sup>

It is likely correct that "head" as a submetaphor of "body" entered Pauline use in Colossians as a result of the influence of Greek and Latin authors.<sup>144</sup> Col. 2:19 displays the basic dynamic of the "head" as the leading member and source of supply of the body. Eph. 4:11-16 expands this dynamic and uses it to accent the

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<sup>143</sup>Benoit argues that, unlike *caput*, κεφαλὴ "was not applied to the leader of a social group" (Benoit, "Body, Head and *Pleroma* in the Epistles of the Captivity," 71; Caird, *Paul's Letters from Prison*, 78 holds that κεφαλὴ was not used metaphorically in Classical Greek) while Robert Jewett concludes that "all efforts to find pre-Christian examples which characterize a group or society as a σῶμα have failed" (*Paul's Anthropological Terms: A Study of Their Use in Conflict Settings*, AGJU 10 (Leiden: E. J. Brill, 1971), 229). Such arguments are probably drawn too tightly, especially as the presence of the body metaphor is not necessarily dependent on the verbal equation of a group of people with σῶμα. Judge ("Contemporary Political Models," 68 n. 9 following Knox, "Parallels to the N.T. Use of σῶμα," 246) rejects such arguments as ones from silence and Moule (*The Origin of Christology*, 83-85) finds admissible some of the parallels dismissed by Jewett. Are there precise Greek or Latin parallels to the way the tenor of the body metaphor is formulated in Ephesians? No. Do some of the uses in Greek and Latin authors demonstrate the accessibility and dynamics of uses of the body metaphor in Ephesians? Probably, yes.

<sup>144</sup>So, for example, Lincoln, *Ephesians*, 69; Benoit, "Body, Head and *Pleroma* in the Epistles of the Captivity," 71-72.

mediatorial work of the "ligaments." In this expansion, the eclectic author of Ephesians may well have been aided by the uses of Greek and Latin authors.<sup>145</sup> The uses of the body metaphor in Seneca show that the metaphor could be employed in a variety of ways, that "head" could be employed as a submetaphor and assigned the role of supplying the body and that such a complex metaphor would be assumed to be understandable in the setting of the first century CE.

In the context of the uses in the Greek and Latin authors, it is difficult to imagine "head" and "body" being employed as closely as they are in Eph. 4:11-16 without "head" serving as a submetaphor. And it is assumed that such a use will be understood and not pressed too far. Judge, writing with reference to Seneca's use of the body metaphor in *De clementia* 1.4.3-5.1 says

Nobody could imagine that any Roman reader of Seneca was likely to think of himself as literally a member of the body of Nero, nor that Seneca himself was attempting to suggest that. He was of course striving for the most intimate expression possible of the interdependence of ruler and subject in order to reinforce the social duties of one to another.<sup>146</sup>

### III. The Body Metaphor in Ephesians in Relationship to the Body Metaphor in the Earlier Pauline Materials

In this segment the assumption is made that the Epistle to the Ephesians represents an extension of Pauline ecclesial imagery and thought. The nature of that extension is the focus of concern. It is contended here that the development of the ecclesial body metaphor in Ephesians cannot be viewed adequately in isolation from other concerns of the epistle. A clearer perspective concerning the development of Pauline ecclesial thought will only become visible if this significant metaphor is placed within a matrix of other issues. The ecclesial body metaphor

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<sup>145</sup>The author of Ephesians "seems to have been an 'eclectic' thinker, influenced by several different kinds of models" (Victor Paul Furnish, "Ephesians, Epistle to," *ABD* 2.539).

<sup>146</sup>"Demythologizing the Church," 164.

in Ephesians is discussed in relationship to two additional issues which, it is argued, also represent extensions of Pauline thought: 1) The concept of "unity"; 2) The concept of ministry. This complex of issues may be judged to be particularly useful in determining the nature of the extension of body imagery from that seen in the earlier epistles.

A. Views of Development: The Body Metaphor in Ephesians and in the *Hauptbriefe*

There has been a great deal of work over the last several decades on the imagery of the "Body of Christ" in the Pauline corpus as a whole and the Epistle to the Ephesians in particular. From this material, three essays, authored in the 1950's together with two more recent contributions may be selected as having addressed our theme more directly than most. That is, the development of the Pauline "body of Christ" metaphor as expressed in the Epistle to the Ephesians is a focal point of their treatment. The review of the work of Best, Benoit, Reuss, Yorke and Dunn is intended to display something of the diversity of views on the theme and to help set the agenda for the ensuing discussion.

1. Ernest Best

For Best, the use of body imagery in the Epistle to the Ephesians "is not something new but a natural and legitimate development of the usage of the earlier Epistles."<sup>147</sup> Best expands this theme in discussing Schlier's thesis that the use of body imagery in Ephesians differs so greatly from that of the prior Epistles as to render a common origin impossible.<sup>148</sup>

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<sup>147</sup>*One Body*, 156. For briefer and more recent treatments of the body metaphor in Ephesians by Best see: *Ephesians*, 65-73; 76-78 and "Ephesians: Two Types of Existence," *Int* 47 (1993): 49, 51. In the latter source Best commends his earlier treatment of the body metaphor in *One Body in Christ* to the reader, so it is safe to assume that he still regards that discussion as largely accurate.

<sup>148</sup>See Schlier, *Christus und die Kirche im Epheserbrief*, 37-42.

Best summarizes and discusses each of five assertions made by Schlier. First, that body imagery is used "less metaphorically and more concretely" in Ephesians. Best agrees, but views this as a natural development in which, through constant use, the terminology "tends to be used as an ordinary theological term." On the basis of a prior discussion of 1 Cor. 12:12-27, Best denies Schlier's second argument that the equation ἐκκλησία = σῶμα Χριστοῦ is not found in the earlier Epistles. Best admits Schlier's next evidence, that Christ is never called "head" in the earlier Epistles, though "it is not an unnatural extension."

Schlier asserts that the basis of the language in the earlier Epistles is the comparison of human fellowship with the body of popular Greek philosophy whereas in Ephesians its origin is to be sought in the Gnostic comparison of the cosmos to the body of the Savior God. Best counters the view by pointing to a common basis in all the epistles: the meaning is not principally "the unity of the multiplicity of members, but the relationship of each and of the whole to Christ." The earlier Epistles and that to the Ephesians share this "same fundamental meaning."

Finally, Schlier highlights the difference between the earlier Epistles and Ephesians by holding that a phrase like "one body in Christ" (Rom. 12:5) would be impossible in Ephesians. Best argues for apostolic freedom in the use of the metaphor and holds that "by the time of the writing of . . . Ephesians usage has hardened."<sup>149</sup>

Best's argument is supported by the thought that the concept "body of Christ" chronologically precedes the member analogy. Colossians simply drops the secondary application to member-member relationships. Ephesians, however, once again allows the double focus.<sup>150</sup> Second (and again in keeping with the earlier Epistles), "the metaphor . . . looks inward and not outward."<sup>151</sup>

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<sup>149</sup>*One Body*, 155-56.

<sup>150</sup>*Ibid.*, 86. But compare his later statement: "A new element is the much greater attention given to the relationship of Christ and the church" (*Ephesians*, 67).

<sup>151</sup>*Ibid.*, 157-8. See also, Best, *Ephesians*, 50, 65-73, 82-85, 95-96.

What characterizes the "natural" development found in Ephesians? One "entirely new feature" is that Christ is viewed as filling the body of which he is "head." Does this not imply a closer relationship, "almost an identification" between head and body, than has appeared before? No, for

Christ, because he remains the initiator of the Church's fullness, is still distinct from the Church. If to regard the Church as the fullness of Christ appears to raise the Church towards the level of Christ, to regard Christ as the filler of the Church lifts him also to a higher plane. So they are neither equal nor identical.<sup>152</sup>

Another developmental feature is that, as in Colossians, "Christ as Head is both part of the Body and more than part, for he supplies and fills it."<sup>153</sup>

However, the Church should not be construed as a "rump" or "trunk" because "that gives it an independent existence which it does not properly possess."

Another feature shared with Colossians is the element of growth.<sup>154</sup>

For Best, then, the principal features of development in Ephesians are:

1) Christ's filling of the body; 2) Christ as "head" of the Body; 3) The growth of the body.

## 2. Pierre Benoit

Benoit's article deals with "Body, Head and *Pleroma* in the Epistles of the Captivity."<sup>155</sup> He reports discarding a prior view that these epistles represented a move from metaphor to "reality" and now holds that the reality of "Body of Christ" is already encountered in 1 Corinthians and Romans.<sup>156</sup> In the earlier epistles,

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<sup>152</sup>*Ibid.*, 157.

<sup>153</sup>*Ibid.*, 158. Best seems to maintain this view: "Christ is identified as the body's head. . . . Yet when he is described as head in Ephesians, it is not as another member but to relate him to the whole" (*Ephesians*, 20; cf. p. 40).

<sup>154</sup>*Ibid.*, 158-9.

<sup>155</sup>"Corps, Tête et Plérôme dans les Épîtres de la Captivité," *RB* 63 (1956): 5-44. ET, "Body, Head and *Pleroma* in the Epistles of the Captivity," in *Jesus and the Gospel*, vol. 2, trans. B. Weatherhead, 51-92 (London: Darton, Longman & Todd, 1974). All references are to the original and translations mine.

<sup>156</sup>As Benoit notes, his current position is in agreement with Wikenhauser and Käsemann, but in contrast to that of Schlier.

the body imagery designates a "real, physical concept of salvation which our modern mode of thought is inclined to tone down."<sup>157</sup> Benoit cites Eph. 2:16 with its mention of reconciliation occurring "in one body" as well as the image of the "new man" (Eph. 2:15; 4:24) to support this persistent meaning: "the personal body of Christ which was slain on the cross." This body is permeated by the Spirit (Eph. 2:18) and grows by the union of all Christians to it.<sup>158</sup>

Two new traits, expressed in Colossians and Ephesians, develop *and modify* the earlier doctrine of "body of Christ": 1) The individual body of Christ is more clearly distinguished by its use in combination with κεφαλή and ἐκκλησία; 2) The σῶμα language is placed in a cosmic horizon of salvation by association with the term πλήρωμα.

Noting the distinction between Christ the "head" and the Church his "body" in Eph. 4:15-16, Benoit attributes it to the new horizon of the Colossian difficulty. "I think that the image of Christ-Head appears first, not in view of the Ecclesial-Body, but in view of the celestial powers in order to mark his supremacy over them."<sup>159</sup> Benoit admits that in Ephesians "the context of thought is no longer the same." The use of πλήρωμα in Colossians is to be attributed to the mediation of Stoic thought through the LXX and signifies "one 'Plenitude' where God is present in all things." In Ephesians there is "a marked transfer of the image of Christ as Head of the powers to that of Christ Head of the Church . . . Thus, finally, . . . a sort of identification between the πλήρωμα and the Body-Church." Paul limits to the church the idea of the Plenitude, "or if one wishes, he extends the Church to the dimensions of the Pleroma, in this way giving it a cosmic extension."<sup>160</sup>

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<sup>157</sup>*Ibid.*, 8.

<sup>158</sup>*Ibid.*, 20-21.

<sup>159</sup>*Ibid.*, 24-25. Benoit, though, allows two meanings for "head" in Ephesians: 1) "Authority over," and 2) "Vital principle."

<sup>160</sup>*Ibid.*, 37-41.

If Benoit's view of development has itself evolved, his decision concerning the provenance of the imagery has remained constant. Paul's use represents a combination of two elements, the Christian idea of the mystical union of Christians with Christ and the classical metaphor. Benoit attributes "the Christian idea" principally to the OT concepts of "an individual who represents a collectivity" and a physical realism which never conceives of a person without a body.<sup>161</sup>

### 3. Joseph Reuss

Reuss's 1958 article, "Die Kirche als 'Leib Christi' und die Herkunft dieser Vorstellung bei dem Apostel Paulus," its title notwithstanding, focuses a good deal of attention on the development of the "body of Christ" imagery in the Prison Epistles.<sup>162</sup> "The question of the relationship of the declarations about  $\sigma\omega\mu\alpha$   $\chi\rho\iota\sigma\tau\omicron\upsilon$  in 1 Cor and Rom on the one hand and those in Col and Eph on the other" constitutes one of three "significant problems" (*Hauptprobleme*) in this area of Pauline theology.<sup>163</sup>

For Reuss, the Prison Epistles represent the "full presentation" of the "body of Christ" thought. In them, "this idea stands much more in the center."<sup>164</sup> They contain the three essential perspectives of the prior epistles concerning "body of Christ": 1) The church as "one body" consists of many members; 2) The church consists of Jews and Gentiles as the "one body of Christ"; 3) The view of this body in analogy with the human body. Colossians and Ephesians go on to make two additional points which complete an "immature idea": 1) The 'body of Christ' is equated with the universal Church; 2) Christ is designated as  $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$  of the

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<sup>161</sup>*Ibid.*, 14, 17.

<sup>162</sup>*BZ* 2: 103-27.

<sup>163</sup>*Ibid.*, 103.

<sup>164</sup>*Ibid.*, 104. See also p. 118.

church as  $\sigma\omega\mu\alpha$ .<sup>165</sup> These points do not represent a natural extension, but must be accounted for by the context of the Colossian problem.<sup>166</sup>

"Does the term 'body of Christ' also mean here [as in the *Hauptbriefe*] an essential, principal connection with the individual, crucified, resurrected body of Christ?"<sup>167</sup> Reuss answers "yes" for two passages--Eph. 2:16 and Eph. 4:4-6 (Though in Eph. 4:4-6 he allows that "The  $\epsilon\nu\ \sigma\omega\mu\alpha$  is here the individual, pneumatic body of Christ, but widened to include all Christians.").<sup>168</sup> However, "the universal Church as  $\sigma\omega\mu\alpha\ \chi\rho\iota\sigma\tau\omicron\upsilon$ " is no longer "identical with the individual, transfigured, heavenly Christ."<sup>169</sup> This is especially the case in Eph. 5:21-33. So the answer is also, "no."

#### 4. Gosnell Yorke

In his volume, *The Church as the Body of Christ in the Pauline Corpus: A Re-examination*, Gosnell Yorke argues for his thesis, that "when used of the Church in the Pauline corpus,  $\sigma\omega\mu\alpha$  points not to Christ's once crucified and now risen body . . . but that it ( $\sigma\omega\mu\alpha$ ) simply and consistently refers to the human body, any human body."<sup>170</sup> Yorke decides that  $\sigma\omega\mu\alpha$  (and cognates) is used in an ecclesiological way in eighteen different passages in the Pauline corpus: 1 Cor. 10:17; 11:29; 12:13, 27; Rom. 12:5; Col. 1:18, 24; 2:19; 3:15; Eph. 1:23; 2:16; 3:6; 4:4, 12, 16 (twice); 5:23, 30. With regard to the image in 1 Corinthians and Romans, he argues that " $\sigma\omega\mu\alpha$  is one ecclesiological image among many."<sup>171</sup>

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<sup>165</sup>*Ibid.*, 120-1.

<sup>166</sup>*Ibid.*, 124-27.

<sup>167</sup>*Ibid.*, 119. The formulation of the question is based on Reuss's statement: "The question now presents itself, whether the term 'body of Christ' also means here an essential, principal connection with the individual body of Christ, to the crucified, resurrected and glorified body of Christ."

<sup>168</sup>*Ibid.*, 120-1.

<sup>169</sup>*Ibid.*, 122.

<sup>170</sup>The volume represents the revision of Yorke's 1987 McGill University dissertation.

<sup>171</sup>*Ibid.*, 71 (see also p. 8).



Yorke's treatment of Colossians and Ephesians forms an important part of his monograph. To the central idea that "σῶμα points to any human body" he adds that "κεφαλή *vis-à-vis* σῶμα in Col./Eph. should not be taken in a physiological sense."<sup>172</sup> All nine uses in Ephesians "have clear exegetical connections" with the earlier Pauline epistles and make "essentially the same statement" about Christ and the church.<sup>173</sup>

For Yorke, Eph. 1:22-23 is not "imaging the risen Christ as κεφαλή of the church, His σῶμα," but "is portraying him as κεφαλή over all things." The mention of Christ's "feet" suggests that κεφαλή and σῶμα "do not constitute anatomical complements at all . . . If they did, then σῶμα here would have to be defined not only as an acephalous entity (with Christ as head), but also as an acephalous, footless amputee (since Christ now has the feet as well)."<sup>174</sup>

Since Eph. 1:22-23 exhibits "the pertinent Christological and ecclesiological elements," Yorke does not exegete all nine instances of σῶμα and cognates in Ephesians. He does offer observations on Eph. 4:15 and 5:21-33. With regard to Eph. 4:15, Yorke regards the idea of "growth into the head" (with head understood anatomically) as anachronistic. He also argues that κεφαλή and σῶμα "are not grammatically and exegetically conjoined" which he believes is evidenced by the author's use of ἐξ οὗ. V. 16 clarifies that it is a "whole body" which is used to represent the church and that the entire body (not just an anatomical head) is responsible for growth. So, for Yorke, "the physiological interpretation of κεφαλή is unnecessary and unfaithful to the passage."<sup>175</sup> The use of body imagery

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<sup>172</sup>*Ibid.*, 8-9.

<sup>173</sup>*Ibid.*, 104-5.

<sup>174</sup>*Ibid.*, 106-7.

<sup>175</sup>*Ibid.*, 109-10. Of this point in Yorke's study Fee writes that "it is difficult to imagine that very many will be convinced by the circuitous kind of exegesis that denies that 'head' in Col 2:19 and Eph 4:15 has an anatomical point of reference. To argue that had Paul intended the 'head' to be the source of the body's life and growth he would have used the feminine ἐξ ἧς (thus clearly referring to 'head') rather than ἐξ οὗ (referring to Christ himself) is both to misunderstand the use and the application of metaphor and to neglect the rather large amount of evidence from the Greco-Roman world which indicates an anatomical understanding of head as the source of most bodily functions" (Review of *The Church as the Body of Christ in the Pauline Corpus*, 357).

in Eph. 5:21-33 confirms this view, for husbands as "heads" of wives is obviously not a physiological concept.<sup>176</sup>

##### 5. James D. G. Dunn

In one regard, Dunn's later essay affirms the general findings expressed in Yorke's monograph. Dunn writes:

In 1 Cor. 10-11 'the body of Christ' refers (primarily) to the eucharistic bread (10.16; 11.24, 27); but the assembled believers are also called 'one body' by virtue of their participation in that bread (10.17; 11.29?). Are they then also 'the body of Christ'? It is often assumed so, but Paul does not actually say so.<sup>177</sup>

Dunn, though, does not solve the conundrum in the same way as Yorke. He avers that "the point being made is not one of dogmatic precision, but one of metaphorical imprecision, calculated more to stir the heart than to instruct the mind." Dunn is interested in plying "the range of alternatives as they must have appeared to more than a few of Paul's original readership," and believes that Paul's "metaphorical imprecision" (that is, "simply to call Christ a body and to identify the church with this body") "may well have caused some confusion."<sup>178</sup>

Colossians and Ephesians, by calling Christ the "head," provided a "neat solution" to the confusion raised by the earlier Pauline literature.<sup>179</sup> But this is at the expense of the "oneness motif" and the "old tension" re-emerges in Eph. 2:15-16. Is Christ "the 'new man', the 'one body', or are Jew and Gentile the new man 'in him', reconciled in/by the one body of Christ crucified?" Similarly, Eph. 4:12-16 where there is "tension" between "the thought of the body of Christ, of Christ

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<sup>176</sup>*Ibid.*, 110.

<sup>177</sup>"The Body of Christ' in Paul," 150-51.

<sup>178</sup>*Ibid.*, 151-52.

<sup>179</sup>*Ibid.*, 152. In his conclusion Dunn seems to view the use of the "body" and "head" metaphors in Ephesians as a corrective for the earlier use: "Though in some of the early formulations Christ seems to be absorbed into, or at least not distinguished from the community which functions as his body, in the later formulations Christ's headship over the body is explicit and stated repeatedly. Thus both the value of the metaphor is retained, and the otherness of Christ in relation to the community which is his body is reasserted. In this way Christ continues to give the church its identity without losing his identity within the church" (*Ibid.*, 162).

as the measure and stature of mature manhood, and the talk of growing up into Christ."<sup>180</sup>

Unlike Yorke, James D. G. Dunn believes that with regard to the "body of Christ" concept the "emphases and ways in which the theme is developed" in Colossians/Ephesians over against Romans/1 Corinthians "are clearly different." Colossians and Ephesians represent a "major shift in perspective." A central question guides Dunn's essay, "What are the points of continuity between the several Pauline usages and what are the main differences?" The principal "points of continuity" are two: 1) The emphasis on "oneness"; 2) The Christ-relatedness of the body. However, "the continuity of the motif . . . masks a number of differences within the theme."<sup>181</sup>

The "main differences" include the designation of Christ as "head" of the body (in both Colossians and Ephesians) and the thought of the church, as Christ's body, being the church universal. In 1 Corinthians and Romans, the idea of the church, expressed in the body imagery, is "dominated by concerns of personal relationships within particular congregations." In Colossians and Ephesians the picture is "highly symbolical, an idealized depiction of cosmic proportions."<sup>182</sup>

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<sup>180</sup>*Ibid.*, 152. James Breed, too, believes that the designation of Christ as "head" is incited by rhetorical confusion. But, for Breed, the confusion is part of the internal argument of Ephesians. There is an inherent confusion between the idea of a perfect body of Christ and Christians who have not yet been perfected (Eph. 4:12-13) and who in unity and maturity "have not yet reached their full stature. Therefore one would think that the Church cannot, strictly speaking, «be» the body of Christ. Eph. 4:15-16 affirms that the Church is indeed the body of Christ, though, and that it is a body which is capable of growth and of being built up.

"This apparent tension is solved by a differentiation between Christ and the Church, which has not been clearly drawn in the previous passages we have discussed." The identity of Christ as "head" and church as "body" "seems to justify the concept of the body of Christ growing and developing, since the «head» is really the locus of Christ, and the body is the locus of the people who have been joined to Him. With this separation now confirmed between Jesus and his «body», the writer of Ephesians may in good conscience attribute growth to the body while still calling it Christ's body. Still, however, the dichotomy between body and head seems awkward, because a head cannot live apart from a body; and with a head, the body is not complete" ("The Church as the «Body of Christ»: A Pauline Analogy," *Theological Review* 6 (1985): 17-18).

<sup>181</sup>*Ibid.*, 146-48.

<sup>182</sup>*Ibid.*, 153.

Three factors which shaped the theme in Colossians and Ephesians may be detected: 1) Stoic thought; 2) The problem of Israel (which "provides the chief linking strand in the oneness motif between the early and later letters." The "re-working of the motif in Rom. 12 already reflects Paul's obsession with the problem of Israel" and "the transition from this to Eph. 2.11-22 is not so great");<sup>183</sup> 3) Christology ("If Christ is Lord of all, . . . then that community which is related to him as his body must be conceived as somehow functioning cosmically too" with the church functioning as "the beginning of Christ's filling everything in every way.").<sup>184</sup>

The review of the positions of Best, Benoit, Reuss, Yorke and Dunn helps to set the agenda for the following discussion. In comparing the uses of the body metaphor in Ephesians with the uses in the *Hauptbriefe*, the following characteristics of its use in Ephesians will be explored: 1) Κεφαλή: Distinguished from Σῶμα and Identified with Christ; 2) The Growth of the Body; 3) The Advanced Age of the Body Metaphor. This will be supplemented by comparing the conjunction of the body metaphor with the themes of "unity" and "ministry" in Ephesians and the *Hauptbriefe*.

## B. Characteristics of the Body Metaphor in Ephesians as Elaboration of the Body Metaphor in the *Hauptbriefe*

### 1. Κεφαλή: Distinguished from Σῶμα and Identified with Christ

In what way does the use of κεφαλή by the Epistle to the Ephesians represent development of the body imagery of the *Hauptbriefe*? For J. L. Houlden, Ephesians represents a "softening" of the Pauline doctrine of incorporation into Christ. The author "avoids the deeper incorporation imagery which is characteristic of Paul."<sup>185</sup> Best sees the designation of Christ as κεφαλή

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<sup>183</sup>*Ibid.*, 157-58. Dunn believes that this is affirmed by a parallel between the cosmic extent of the body imagery at the end of Ephesians 1 and the universal scope of the "household" and "temple" imagery at the end of Ephesians 2.

<sup>184</sup>*Ibid.*, 159.

<sup>185</sup>*Paul's Letters from Prison*, 244, 321. Houlden expresses his dependence on John A. Allan,

as a natural extension of the earlier imagery which has now "hardened" or "deepened."<sup>186</sup>

Terms such as "softening," "hardening" or "deepening" may not be the best choices for expressing the way the feature of Christ as κεφαλή develops the Pauline imagery. More clarity may be offered by the suggestion that the application of κεφαλή to Christ represents an "elaboration" on the earlier Pauline metaphor. In so far as an elaboration moves the attention away from the original image, it can be regarded as a "softening" of that image. But to be an elaboration, it must in some sense still be founded on the earlier figure. In so far as it is, the elaboration can be regarded as a "deepening" of the initial language.

The nature of this elaboration may be discussed more accurately and in more detail with the aid of concepts from modern theorists of metaphor. In the *Hauptbriefe*, the κεφαλή is a part of the body in the same way that a πούς or an ὀφθαλμός is a part of the body. It is not distinguished as holding an especially significant place. Because "head" is not provided with a referent, "head" serves as a secondary vehicle but does not form a submetaphor. "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you'" (1 Cor. 12:21).

In its first use of the body metaphor, Ephesians displays a contrasting configuration which is characteristic of the letter in identifying Christ as "head" in relationship to the ecclesial body: "He has put all things under his feet and has made him the head (κεφαλή) over all things for the church (ἐκκλησία), which is

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"The 'In Christ' Formula in Ephesians," *NTS* 5 (1958-59): 54-62. Allan's important article requires more comment than I am able to provide in the current context, but perhaps it should briefly be noted that "in Christ" in Paul has been the subject of considerable research since Allan's article (e.g. A. J. M. Wedderburn, "Some Observations on Paul's Use of the Phrases 'in Christ' and 'with Christ,'" *JSNT* 25 (1985): 83-97). For that reason, if for no other, a revision of his research is necessary. In short, I believe Allan overestimates the consistency of the Pauline use of "in Christ." The dictum that he applies to Ephesians ["It is no doubt possible to read into any or all of these the deeper Pauline meaning, but in every case it is possible to give a very satisfactory interpretation of the verse on the basis of a simple instrumental use of the formula" (p. 58)] may be more true of many earlier Pauline uses of incorporation language than Allan allows. As a result, Allan overestimates the "fading" or "thinning" of these ideas in Ephesians.

<sup>186</sup>Best, *One Body*, 155-56.

his body (σῶμα), the fullness of him who fills all in all" (1:22-23). Eph. 4:15-16 draws the submetaphor "Christ as head" into the body metaphor in a more integral way. A final instance occurs in 5:21-33 where Christ is designated as κεφαλή τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος (v. 23). So the Epistle to the Ephesians elaborates the Pauline body metaphor in differentiating the "head" from the "body" and, with varying degrees of integration into the larger metaphor, by employing the submetaphor, "Christ is head."

What rationale is there for the elaboration? It is best explained by the relationship of Ephesians to Colossians.<sup>187</sup> The development of the imagery of Christ as κεφαλή in the Colossian context accounts for the presence of the elaboration in Ephesians without resorting to such unhelpful (and conflicting) descriptions as "softening" or "hardening."

## 2. The Growth of the Body

Of the associated commonplaces of the body metaphor in Ephesians, the most striking innovation is that the body grows. In the *Hauptbriefe*, the ecclesial body does not grow. In Ephesians the associated commonplace, "a human body grows," is activated with both the verb, αὐξάνω, and the corresponding noun, αὐξησις, used in conjunction with the image of the body (4:15-16). This idea of growth, shared by Colossians (2:19), brings "a new shade of meaning" which expands the static use of the body metaphor in the *Hauptbriefe*.<sup>188</sup> In Ephesians, the body metaphor "serves to describe not so much the Church's state as its growth."<sup>189</sup>

Advancement or "growth" is either explicit or implicit in much of the language and imagery of the letter. Most notably, αὐξάνω is also used with the

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<sup>187</sup>So, for example, Benoit, "Corps, Tête et Plérôme," 8-12; 24-25.

<sup>188</sup>Eduard Schweizer, *Church Order in the New Testament*, trans. Frank Clarke, SBT (London: SCM, 1961), 106. Ernst Percy comments: "Through the thought of the growth of the body, the whole understanding of the church as the body of Christ becomes iridescent" (*Der Leib Christi (Σῶμα Χριστοῦ) in den paulinischen Homologumena und Antilegomena*, LUÅ (Lund: C. W. K. Gleerup; Leipzig: Otto Harrassowitz, 1942), 53).

<sup>189</sup>Schweizer, *Church Order*, 108.

building/temple metaphor (2:21) and, though the idea is more muted in conjunction with the *nuptial* metaphor, it may be present in the description of Christ giving himself for the church ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι (5:26) and in the thought that Christ "nourishes" (ἐκτρέφει, 5:29) the church. In addition, the concept of growth, in the broad sense of a process of spiritual advancement, is underlined by the use of terms such as: ἐποικοδομέω (2:20); οἰκοδομή (in the sense of "upbuilding," 4:12, 16); συναρμολογέω (2:21; 4:16); συνοικοδομέω (2:22); καταντάω (4:13); συμβιβάζω (4:16).<sup>190</sup> The concept of growth, in the wider context of the epistle and with specific regard to the body metaphor, does not represent "simply an increase in numerical membership but of maturity in faith."<sup>191</sup>

A further observation moves closer to a consideration of the particular way in which "growth" in Ephesians develops the body metaphor of the *Hauptbriefe*. The epistle expresses a certain ambivalence between "status" and "process." Believers have received "every spiritual blessing" (1:3), but there remains a need to receive "a spirit of wisdom and of revelation as you come to know him" (1:17). 2:11-22 demonstrates the same paradox. Vv. 13-20 emphasize status--the new person has been created, peace has been made and hostility ended. However, while the gentiles are "fellow citizens with the saints and members of the household of God" (v. 19), the temple is still growing and its components are in need of deepening incorporation into it (vv. 21-22). The treatment of the theme of unity (4:3 cf. 4:13) provides another example (see below).

Such a contrast between "status" and "process" is thoroughly Pauline and well-represented in the *Hauptbriefe*.<sup>192</sup> And the idea of growth is a subject

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<sup>190</sup>See Montague, *Growth in Christ*, 86-111, 144-65. Montague traces concepts of personal, corporate and cosmic growth in Ephesians.

<sup>191</sup>Best, *Ephesians*, 68. "The growth of the body . . . is not so much a growth in size as a growth in quality; the body attains maturity, not merely by increasing its membership, but by displaying more love" (Best, *One Body*, 151). For Best, growth of the ecclesial body represents "a future eschatological element" and "implies an objective towards which the growth is directed" (*Ephesians*, 75).

<sup>192</sup>See J. Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought*

discussed in the *Hauptbriefe* (E.g. 1 Cor. 3:1-15; 2 Cor. 9:10; 10:15). Nowhere, though, do the main epistles activate the associated commonplace of growth in conjunction with the body metaphor. The image of the body is used to underline status--the presence of the relationship between Christ and his people and/or among the members themselves. Ephesians provides an extension of Pauline thought in joining a Pauline tension between "status" and "process" with a Pauline metaphor, the ecclesial body.

The specific way in which "growth" relates to the body metaphor in Ephesians deserves clarification. Does this phenomenon of growth imply that the ecclesial  $\sigma\omega\mu\alpha$  in Ephesians is the "missionary body" of Christ? For Eduard Schweizer, the church as  $\sigma\omega\mu\alpha$  in Ephesians carries a strong missionary accent.<sup>193</sup> However, mission does not seem to be an explicit concern of the body metaphor in the letter. The ecclesial body is the object of growth. The church is not portrayed as proclaiming the gospel, but as the object of such proclamation.<sup>194</sup> In other words, the idea of the church as body in Ephesians is, in continuity with the earlier Pauline Epistles, a passive concept.<sup>195</sup> The activity of members comes into view, but this is in contrast to the church as a whole which is portrayed as the recipient of that activity. "While the author might well agree with the idea that the Body manifests Christ to the world, this is nonetheless a deduction from his use and not reflected directly in that use."<sup>196</sup>

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(Philadelphia: Fortress, 1980), 272-78.

<sup>193</sup>Schweizer believes Ephesians to represent an application of the thought developed in Colossians where, in the hymn of Col. 1:15-20, "an originally physical understanding of Christ's permeation of the cosmos" has been reinterpreted of "the church's mission to the world." "It is just in his body, the church, that Christ is permeating the world. Thus it is in the preaching to the world and in the suffering for the world that this lordship of Christ over the world is established" ("The Church as the Missionary Body of Christ," *NTS* 8 (1961): 9-11; see also Schweizer's "Die Kirche als Leib Christi in den paulinischen Antilegomena," *TLZ* 86 (1961): 246-48).

<sup>194</sup>Merklein, *Das kirchliche Amt*, 97.

<sup>195</sup>"Paul does not think of the 'body' as a world-oriented entity, nor of Christ as dependent upon it for his visible expression in the world" (Robert Banks, *Paul's Idea of Community: The Early House Churches in their Historical Setting*, (Grand Rapids, Mich.: Eerdmans, 1980), 67).

<sup>196</sup>Thomas G. Allen, "The Body of Christ in Ephesians," Ph.D. diss., Glasgow University, 1982, 176.



In general, Ephesians portrays a church attune to intra-church ministry and growth rather than to the evangelization or transformation of the non-Christian world.<sup>197</sup> Several passages describe the destined role of the church. The members of the church have been raised up and made to sit in heavenly places with Christ so that "in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus" (2:7). By definition, ministry in the present is excluded from this description. In Eph. 4:11-16 the gifted "ministers" described in v. 11 together with other "members" are to contribute to "building up the body of Christ." But the body of Christ seems to grow, not out into the world, but up into the heights of heaven. Eph. 3:10 assigns a cosmic function to the church. God's design is that "through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in heavenly places." The Christian struggle is not with "flesh and blood," but against the cosmic enemies "in the heavenly places" (6:12). As the epistle seems silent on the topic of mission during the present age, so it avoids the idea of mission on earth. The church has no obvious mission to its world. "Intra-church problems press to the fore and cause, at the same time, the idea of mission to recede."<sup>198</sup>

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<sup>197</sup>Best writes that "Ephesians shows very little interest in the non-Christian world." In a statement which may be too sweeping he adds that "Ephesians gives no advice on how to live in relation to the world outside the church" though "there are a number of injunctions where it is impossible to decide whether the author has members or non-members in mind . . ." (Best, *Ephesians*, 72, 82 cf. 95-96). Regina Pacis Meyer has challenged this *communis opinio* in *Kirche und Mission im Epheserbrief*, Stuttgarter Bibelstudien 86 (Stuttgart: Katholisches Bibelwerk, 1977). Her thesis has to do with both the missiological bent of the letter as a whole and with the use of the body metaphor in particular: "Der Eph-Verfasser will mit der Thematisierung der Haupt-Leib-Relation zwischen Christus und der Kirche sowie mit der Einführung des Pleroma-Begriffs für das ekklesiale Soma nicht nur das Mysterium der Kirche darstellen, sondern auch ihre Befähigung auf Grund der 'Gabe' Gottes (1,22b) und der 'Gaben' Christi (4,7-16) für ihren 'Welt-Dienst' erweisen" (p. 11). Helmut Merkel discounts Meyer's work as risking "die Gefahr der Eisegeese" because of an attempt to harmonize the thought of Ephesians with the earlier letters ("Der Epheserbrief in der neueren exegetischen Diskussion," in *ANRW* 2.25.4, ed. Wolfgang Haase (Berlin & New York: Walter de Gruyter, 1987), 3244-45).

<sup>198</sup>Ernst Käsemann, "Ephesians and Acts," in *Studies in Luke-Acts*, ed. Leander E. Keck and J. Louis Martyn (Nashville, Tenn.: Abingdon, 1966), 296.

This is not to discard the thought that "the ongoing world-wide mission" still informs the epistle.<sup>199</sup> Käsemann makes such an assumption stating that "the concern of world mission . . . doubtless continued."<sup>200</sup> Barth can argue that the epistle's "main concern is the world-wide proclamation of the inclusion of the Gentiles in God's one people."<sup>201</sup> Mitton takes a more defensive stance. While admitting a certain inward focus, he asserts that if the author of Ephesians "neglected to emphasize the outward-looking tasks, it was because he was primarily concerned with the task of making the Church ready to fulfill them."<sup>202</sup>

Several themes and passages may be adduced in favor of assuming that mission informs the letter. One theme is a pervasive "universalism." God is the father of every family both in heaven and on earth (3:15; 4:6). Christ has been enthroned above all things and over "every name that is named" (1:21). The references to God's display of grace through the church in "the coming ages" may be taken not to exclude, but to include the present one (2:7). The church's revelation to "the principalities and powers in the heavenly places" (3:10) may likewise be interpreted inclusively. The church's function, then, is "to extend throughout Christ's redeemed universe the acknowledgment of His victory."<sup>203</sup>

Best notes a paucity of reference in Ephesians "to the active ministry or witness of the Church," but lists one "main exception," 6:10-20.<sup>204</sup> Martin agrees with such a view of the passage, holding that God's servants are portrayed as displaying "promptitude of service in evangelistic and social endeavor."<sup>205</sup> He

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<sup>199</sup>Markus Barth, "Traditions in Ephesians," *NTS* 30 (1984), 22. Cf. Best (*Ephesians*, 72): "We can only assume that evangelization was so obvious a duty laid on all members that it did not need to be explicitly expressed."

<sup>200</sup>Käsemann, "Ephesians and Acts," 296.

<sup>201</sup>Barth, "Traditions in Ephesians," 22.

<sup>202</sup>C. Leslie Mitton, *Ephesians*, NCB (London: Marshall, Morgan & Scott, 1973), 152.

<sup>203</sup>J. A. T. Robinson, *The Body: A Study in Pauline Theology*, SBT (London: SCM, 1952), 71-72.

<sup>204</sup>Best, *One Body*, 157-58. Dillistone had earlier referred to Eph. 6:10-20 as the "main exception" to this thought ("How is the Church Christ's Body?," 65 n. 6).

<sup>205</sup>Ralph P. Martin, "Ephesians," in *Broadman Biblical Commentary*, vol. 11, ed. Clifton J. Allen, et al. (Nashville, Tenn.: Broadman, 1971), 175.

holds a similar view of 5:1-20 which he believes displays a "change of perspective . . . from the Christians' behavior within the church fellowship to that of their bearing and actions in the world of society around them."<sup>206</sup>

In short, while much of the epistle is directed "inward," a persistent advocacy of mission may be present. On the other hand, we should be prepared to appreciate a *Sitz im Leben* for the epistle which reflects a dominant need for intra-church nurture. While the decision concerning the perspective of mission in the epistle as a whole may prove somewhat divided, that concerning use of the body metaphor itself is clear:

Emphasis is laid upon the Church as the redeemed community receiving from its Head all that it needs for its true growth in love. It may be right to speak of the Church as the organ of Christ's activity (in virtue of its being his body); but such a thought is not, it appears, developed in these Epistles [Colossians and Ephesians].<sup>207</sup>

### 3. The Advanced Age of the Body Metaphor

The general stylistic features of the Epistle to the Ephesians provide a contrast to those of the *Hauptbriefe*. Sanday and Headlam note that earlier letters display a style marked by a "rush of words," and "rapid, terse and incisive" language, while Ephesians displays very long, slowly progressing sentences.<sup>208</sup> These "tape-worm sentences," are without clearly defined phrases but consist instead of sequences of relative clauses, participle constructions, compound prepositional phrases and infinitive clauses.<sup>209</sup> Style and content combine to

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<sup>206</sup>*Ibid.*, 162.

<sup>207</sup>Dillistone, "How is the Church Christ's Body?," 65. Best has confirmed such a view of the body metaphor in Ephesians: "At no point is 'the body' used to express the relation of the church to the world outside it" (*Ephesians*, 67).

<sup>208</sup>W. Sanday and A. C. Headlam, *The Epistle to the Romans*, 14th ed., ICC 32 (New York: C. Scribner's Sons, 1913), lv.

<sup>209</sup>Karl George Kuhn, "The Epistle to the Ephesians in the Light of the Qumran Texts," in *Paul and Qumran: Studies in New Testament Exegesis*, ed. Jerome Murphy-O'Connor (London: Geoffrey Chapman, 1968), 116.

produce abstract theological statements. Hence the view that Ephesians is a liturgical document, an "epistolary catechism" or "exalted prose-poem."<sup>210</sup>

As one would expect, the body metaphor reflects these generalizations concerning style. One clear support of this assertion is the occurrence of body terminology in passages which reflect liturgical or other traditional material. 1:22-23, 2:14-16, and 4:4 are regularly viewed as drawing on *frühchristliches Hymnenmaterial*.<sup>211</sup> 5:21-33, an example of Christian *Haustafeln*, is likewise regarded as strongly reflective of traditional material.<sup>212</sup> Does the stylistic way in which the body metaphor is employed in the Epistle to the Ephesians represent a move from metaphor to ontological reality? Behind the query stands the recent history of interpretation of ecclesial body imagery in Paul.

The traditional position regarded "body of Christ" language as "metaphorical-collective" speech, a figurative expression of the communion between Christ and his church. "Body" is not the real, historical body of the crucified, resurrected and ascended Christ, but the church as fellowship. Ernst Percy criticized this traditional position and concluded that the ecclesial "body of Christ" was to be identified with the crucified and risen body of Christ. Finding this thought in both the *Homologumena* and the *Antilegomena*, he was able to affirm the basic continuity of the concept throughout the Pauline Epistles.<sup>213</sup> He was followed by both Protestant and Catholic exegetes.<sup>214</sup> Schlier's original position, that the use of  $\sigma\omega\mu\alpha$  imagery in the Epistles of the Captivity represents a shift from metaphor to reality, has become less influential, with numerous expositors

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<sup>210</sup>Ralph P. Martin, *Reconciliation: A Study of Paul's Theology*, Rev. ed. (Grand Rapids, Mich.: Academie Books, Zondervan, 1989), 157-58.

<sup>211</sup>Gnilka, *Der Epheserbrief*, 24.

<sup>212</sup>J. Paul Sampley, *'And the Two Shall Become One Flesh': A Study of Traditions in Ephesians 5:21-33*, SNTSMS 16 (Cambridge: Cambridge University Press, 1971), 17-30.

<sup>213</sup>*Der Leib Christi*.

<sup>214</sup>Ridderbos, *Paul: An Outline of His Theology*, 363-68.

holding that the ontological reality expressed in the phrase "body of Christ" (rather than "one body in Christ") is already to be found in 1 Corinthians and Romans.<sup>215</sup>

In contrast to this view is that of Best, who reflects the "traditional" view. In considering "body of Christ" in the earlier epistles, he digresses to discuss whether or not "metaphor" is an appropriate label for the imagery. He argues that "if the Church is really and ontologically a body then everything that is true about the body is true with regard to the Church."<sup>216</sup> Hebrew thought expresses a close relation between symbol and reality. In the OT, "Israel is 'this' or 'that'. . . but no one seriously believes that in these references anything more than a metaphor is implied." Within the Pauline writings there is a variety of imagery used to describe the church. The church cannot be, really and ontologically, both "body" and "olive tree." Behind the varied incorporation language of the NT lies the fundamental idea of Christian solidarity with Christ struggling for actualization. So the church is not "really and ontologically" the "Body of Christ."<sup>217</sup>

The identification of the ecclesial body as a metaphor in the Pauline Epistles may, from the perspective of a modern view of metaphor, be both affirmed and nuanced. It may be recalled that "any statement, literal or metaphorical, may be true or false, and its referent may be real or unreal."<sup>218</sup>

Colin Gunton reflects on the view of George B. Caird. He recalls Caird's

insistence that to describe the Church as the body of Christ was to use a metaphor. Those who held that it is literally a body he rightly asked to indicate the arms, legs, fingers, and toes. And yet he did not take such an insistence as any concession to subjectivism or to the view that to use a

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<sup>215</sup>"Der Begriff σώμα aber als das σώμα τοῦ Χριστοῦ und in bezug auf die ἐκκλησία und die κεφαλή ist im Epheser- (und Kolosser-) Brief konkreter als bei Paulus" (Schlier, *Christus und die Kirche im Epheserbrief*, 40). Benoit has come to believe that "the theme 'body of Christ' is already truly encountered in 1 Cor. and Rom., just as much as in Col. and Eph." ("Corps, Tête et Plérôme," 5-6). George Johnston is more hesitant in speaking of body imagery in 1 Corinthians: "Such a conception is on the verge of passing beyond the stage of metaphor, if it has not yet done so. Christ and the Church are practically identified" (*The Doctrine of the Church*, 90).

<sup>216</sup>Best, *One Body*, 98. Dillistone agrees: "The term is designed simply to suggest certain likenesses and no more" ("How is the Church Christ's Body," 56-68).

<sup>217</sup>*One Body*, 98-101.

<sup>218</sup>George B. Caird, *The Language and Imagery of the Bible* (London: Duckworth, 1980), 131.

metaphor is to use a *mere* picture. The Church is *really* the body of Christ, and to acknowledge the metaphorical character of the claim is in no way to endanger the doctrine.<sup>219</sup>

If one accepts the position that the ecclesial body, in both the *Hauptbriefe* and Ephesians, is a metaphor, then the more technical use in Ephesians cannot be explained by a movement from a metaphorical toward an ontological use. This development may, instead, be taken up in a new framework as the "aging" of the body metaphor. If one adopts Macky's categories for the age of metaphor, it may be argued that many of the uses in Ephesians qualify the ecclesial body metaphor there as a "standard metaphor which represents established use but is simultaneously recognized as metaphorical and for which a few standard positive and negative analogies have been agreed."<sup>220</sup>

A comparison of Rom. 12:5; 1 Cor. 10:17; 12:13, 27 with Eph. 1:23; 4:4, 12, 16, 25; 5:23, 30 supports the thought that the body metaphor has aged in Ephesians. Such a comparison accents one significant feature.<sup>221</sup> The passages in the *Hauptbriefe* are expressed by the use of a personal pronoun or the first or second person of the verb εἰμί: "We, who are many, are one body in Christ" (Rom. 12:5); "We who are many are one body" (1 Cor. 10:17); "For in the one Spirit we were all baptized into one body" (1 Cor. 12:13); "Now you are the body of Christ" (1 Cor. 12:27). "We/you are the body/one body" never occurs in the passages in Ephesians. Instead, we have the expressions: "The church, which is his body" (1:22-23); "There is one body" (4:4); "For building up the body of Christ"

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<sup>219</sup>"Christ the Sacrifice: Aspects of the Language and Imagery of the Bible," in *The Glory of Christ in the New Testament: Studies in Christology in Memory of George Bradford Caird*, ed. L. D. Hurst and N. T. Wright (Oxford: Clarendon, 1987), 229.

<sup>220</sup>Peter W. Macky, *The Centrality of Metaphors to Biblical Thought: A Method for Interpreting the Bible*, *Studies in the Bible and Early Christianity* 19 (Lewiston, Queenston & Lampeter: Edwin Mellen, 1990), 72-80. See the section, "Issues of Age," in chap. 1.

<sup>221</sup>For the purpose of this discussion I limit the passages to those frequently identified as ecclesial uses of the body metaphor. Of the ecclesial uses in the *Hauptbriefe*, I am excluding 1 Cor. 6:15 (because it does not use σώμα) and the many instances of σώμα in 1 Cor. 12:12, 14-26 which designate the human body (albeit to draw the analogy with the ecclesiastical one). In Ephesians, I have excluded 2:16 because it is often questioned whether or not it is an ecclesial use of σώμα (I believe that it is).

(4:12); "Christ, from whom the whole body" (4:16); "Christ is the head of the church, the body of which he is the Savior" (5:23).

Eph. 4:25 and 5:30 come closest to the uses in *Hauptbriefe*: ἐσμὲν ἀλλήλων μέλη; ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ. But even here it is not expressed that "we are the body," but that "we are *members* of one another" or "of his body." The way in which the language is used in the *Hauptbriefe* has the feeling of explaining the analogue. Ephesians presumes it. The author of this epistle can use brief phrases such as ἐν σώμα (4:4) and πᾶν τὸ σῶμα (4:16) in a formulaic way with the expectation that his readers will understand them to be ecclesial references.<sup>222</sup>

It has been suggested that the σῶμα language in 1 Corinthians represents an introduction of the body analogy. The fact that the imagery is worked out so carefully and thoroughly indicates that Paul's readers are unfamiliar with it.<sup>223</sup> Whether or not the suggestion is true, such an assertion could never stand for the Epistle to the Ephesians. Here the language reflects a history of use in which the ecclesial body metaphor has proved serviceable. Perhaps the strongest evidence of this aging use of the metaphor is the variety of contexts in which it is employed. And no longer, as in the earlier Pauline letters, is its use simply occasional, in service of more important themes.<sup>224</sup> The ecclesial body has itself become an article of faith (4:4-6). Ridderbos and Best, both advocates of the ecclesial body as metaphor across the Pauline corpus, affirm the advanced age of the metaphor in Ephesians. Ridderbos believes "body" has acquired a "fixed 'technical' significance."<sup>225</sup> Best thinks the terminology is used "less metaphorically and more concretely in Ephesians."

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<sup>222</sup>Judge, "Demythologizing the Church," 166-67.

<sup>223</sup>Best, *One Body*, 84. By contrast, A. E. J. Rawlinson sees Paul referring to "a familiar commonplace" in 1 Cor. 6:15 ("Corpus Christi," in *Mysterium Christi: Christological Studies by British and German Theologians*, ed. G. K. A. Bell and D. Adolf Deissmann (London: Longmans, Green, 1930), 226).

<sup>224</sup>Benoit, "Corps, Tête et Plérôme," 19.

<sup>225</sup>Ridderbos, *Paul: An Outline of His Theology*, 376-77.

What has happened is that through constant usage the element of metaphor is pushed into the background and the phrase tends to be used as an ordinary theological term without direct reference to its metaphorical origin.<sup>226</sup>

In many of the uses of the body metaphor, Ephesians demonstrates an advanced age for the metaphor. The relationship of the document to Colossians may even argue that the identification of Christ as "head" is part of this aging process. However, it has been noted that a "retired" metaphor may be awakened by the introduction of a submetaphor and, it may be argued, a "standard" metaphor may again become "novel" in the same way. Eph. 4:11-16, with its introduction of "ministers" as "ligaments" and its fresh arrangement of Christ as "head" and congregants as "parts," may be seen to revitalize an aging metaphor. While from one point of view the ecclesial body metaphor in Ephesians may be judged as "standard," from the perspective of the fresh development of Eph. 4:11-16 it returns to the status of a novel metaphor. To state the point in other terms, many of the passages in Ephesians demonstrate that the ecclesial body metaphor has, as a result of continued use, begun to move toward the "background" of the author's thought. However, with the fresh development of 4:11-16, it is returned to the "foreground."<sup>227</sup>

The use made of the ecclesial body metaphor in Ephesians demonstrates that the author stands in a developing tradition of Christian thought. The frequent use of the body metaphor within that tradition over a period of time accounts best for its advanced age. That the metaphor has not become "hidden" or "retired" is seen by the fresh development of 4:11-16 in which the ecclesial body again becomes a novel metaphor.

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<sup>226</sup>Best, *One Body*, 154-55.

<sup>227</sup>For many of the concepts reflected in this paragraph see "Issues of Age" in chap. 1.



### C. Unity in Ephesians as Compared to the *Hauptbriefe*

An aging and elaborated body metaphor has been employed in Ephesians in a variety of contexts and in conjunction with a diversity of themes. Two of these themes, "unity" and "ministry," are conjoined with the body metaphor in the *Hauptbriefe* and so deserve discussion. The examination of the body metaphor in association with these two themes provides an important matrix of thought within which to judge the development of the body metaphor.

The important role of the theme of unity in the Epistle to the Ephesians has often been noted. It is not unusual to find it suggested as "the main theme"<sup>228</sup> or at least "a central theme."<sup>229</sup> How clearly this is the case is underscored by E. Kenneth Lee in his essay, "Unity in Israel and Unity in Christ."<sup>230</sup> The Epistle to the Ephesians expresses a craving for unity on the part of the Jews which has been mediated through primitive Christianity. Unity was an eschatological hope to be achieved in three ways: 1) By representation; 2) Through worship; 3) Through the sovereignty of God's rulership. Ephesians portrays Christ as fulfilling these pathways to unity. He becomes the representative of the cosmos and of the Church. He unifies the church portrayed as the temple of God. As the one who unites the disparate parts of humanity, Christ breaks down all barriers which had created a divided kingdom.<sup>231</sup>

The purpose here is much narrower than to trace the total force of this important and pervasive theme. Rather, it is to examine the use of *ἐνότης* made in Eph. 4:1-16, the passage where the author draws conclusions concerning the theological doctrine of unity which has been developed in the letter and where the readers are admonished toward unity. While the concept of "unity" in the epistle is hardly to be limited to the role of *ἐνότης*, the uses of the term illustrate the

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<sup>228</sup>E.g. Arthur G. Patzia, *Colossians, Philemon, Ephesians*, Good News Commentaries (San Francisco: Harper & Row, 1984), 205.

<sup>229</sup>E.g. Hanson, *The Unity of the Church*, 106.

<sup>230</sup>In *Studies in Ephesians*, ed. F. L. Cross (London: A. R. Mowbray, 1956), 36-50.

<sup>231</sup>See also Hanson, *The Unity of the Church*, 121-23.

contribution of the Epistle to the Ephesians to the concept of the unity of the church.

The only two occurrences of ἐνότης in the NT are found in Eph. 4:1-16.<sup>232</sup> In the first instance the author wishes for the lifestyle of the addressees to be characterized by: σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης (4:3). In the second, the goal of "unity" is placed before the letter's readers: μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως (4:13).

Immediately two observations become apparent. Whereas in prior epistles the idea of unity was dealt with less technically using concepts such as "fellowship," "communion," and even "one body," here "the unity of the church is an article of faith"<sup>233</sup> In both occurrences of ἐνότης, the term occurs in a genitive construction, the last in "a series of genitives," an oft-noted characteristic of the style of the epistle. Arguably, then, the language is employed in a technical and stylized manner. Just as with the body metaphor, the language has "aged."

What is equally striking is a contrast <sup>between</sup> the two occurrences of the term. In the first (4:3), "unity" is something already attained which must be maintained. While the context suggests that "unity" may be endangered, it is nonetheless viewed as *fait accompli*. By contrast, 4:13 uses ἐνότης as part of a description of the goal toward which the Christian community is to move. The "ministers," provided by a victorious Christ, are given to build up the body of Christ, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (RSV). In other words, "unity" is both accomplished fact and shown to be the goal of a process of growth.

To state that this is parallel to a similar feature of the body metaphor would be to understate the case. In 4:13 the growth of the ecclesial body and the

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<sup>232</sup>Schlier notes an occurrence of ἐνότης in Col. 3:14 (*Der Brief an die Epheser*, 184). However, the reading is relegated to the apparatus by the 26th ed. of Nestle-Aland.

<sup>233</sup>Martin, *The Family and the Fellowship*, 70.

attainment of unity are regarded as one and the same process. The language of "unity" and the body metaphor are portrayed as participating in a single phenomenon of growth.

A comparison of Eph. 4:1-16 with 1 Cor. 12:4-13 from the perspective of the concept of unity may help to highlight the original treatment of the theme in the Epistle to the Ephesians.<sup>234</sup> There are a number of marked affinities between the two passages. Both passages deal with the concept of unity in the context of "gifts" (δόματα, Eph. 4:8; χαρίσματα, 1 Cor. 12:4, 9; note the occurrences of δίδωμι in both passages). The distribution of the "gifts" provides another similarity. In Ephesians "grace" (ἡ χάρις) is distributed "to each of us" (ἐνι ἑκάστῳ ἡμῶν, 4:7), while in 1 Corinthians "the manifestation of the Spirit" is given "to each" (ἐκάστῳ, 12:7) and "to each one" (ιδίᾳ ἑκάστῳ, 12:11). Both passages contain the significant expressions "one body" and "one Spirit" (ἐν σῶμα; ἐν πνεῦμα). In both baptism is evoked to support the exhortation to unity (Eph. 4:5; 1 Cor. 12:13). For this study, it is significant that the complex of issues, the ecclesial body, ministry and unity, is under discussion in both passages.

While Eph. 4:1-16 shares much in common with 1 Cor. 12:4-13, the way in which the theme of unity is taken up is, in important respects, quite distinct. In 1 Corinthians, even though the *issue* of unity is the focal point of the passage, unity as unity is not discussed.<sup>235</sup> Earlier in 1 Corinthians Paul has pleaded for

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<sup>234</sup>Two other passages from the *Hauptbriefe*, 1 Cor. 1:10-17 and Rom. 12:3-8, also provide significant points of comparison with regard to the concept of unity.

<sup>235</sup>As with concepts of "body" and "ministry," the view one takes on development of "unity" in the Epistle to the Ephesians hinges significantly on one's view of the role of the concept of unity in the prior epistles. Here, there are two basic choices. The discussion centers around 1 Corinthians 12 and which issue, unity or diversity, is the focus of concern. It has been argued that unity is a peripheral issue and that the central focus is on diversity. The point of the passage is "that there must be more than one member if there is to be a body at all" (Robinson, *The Body*, 59). On the other hand, it can be asserted that schism is a danger in the Corinthian community and the real concern is unity (Best, *One Body*, 96). If the earlier epistles (as represented by 1 Corinthians 12) are concerned with the maintenance of unity, the emphasis on the theme in Ephesians lies squarely within the Pauline tradition. However, if unity was a peripheral issue in the prior epistles, the development in Ephesians is more marked. I conclude that unity is of central concern in 1 Corinthians. Nonetheless, the Epistle to the Ephesians represents significant development in that it stylizes and concretizes the earlier theme.

unity: "Now I appeal to you . . . that all of you be in agreement and that there be no divisions among you, but that you be united (ἦτε κατηρησμένοι) in the same mind and the same purpose" (1 Cor. 1:10 cf. Rom 12:3-8).

Characteristically, the *Hauptbriefe* treat the theme of unity by exhorting unifying activity. In the Epistle to the Ephesians, unity becomes *the object of action* (4:3, 13) rather than the activity itself. Unity, as an object of action, can be involved in a process of maturation or growth (as it is in 4:13).

Another point that underlines the fact that we are dealing with a matrix of thought when we link "body" with the concept of "unity" involves Eph. 4:3-4. On the heels of the exhortation to "maintain the unity of the Spirit in the bond of peace" comes the statement, "There is one body and one Spirit." The author gives strength to the admonition by reminding believers of the "oneness" of the body. "Keeping the unity of the Spirit is therefore motivated by the unity of the body . . ."<sup>236</sup>

Reviewing the occurrences of ἐνοτήs, comparing Eph. 4:1-16 with 1 Cor. 12:4-13 and viewing "unity" and "body" in Eph. 4:3-4 have helped to highlight the importance of concurrent analysis of the body metaphor and the theme of "unity." The stylistic development of "unity" mirrors the aging of the body metaphor. Both are seen to be involved in a single phenomenon of growth.

#### D. Ministry in Ephesians as Compared to the *Hauptbriefe*

It has been argued that the body metaphor of Eph. 4:1-16 represents a developed use in that a new emphasis is placed on the role of "ministers" provided by Christ. As the ἀφάι, they play an intermediate role between the "head" and the "parts." Here, this development of the body metaphor is placed alongside the development of the theme of ministry in the wider context of the Epistle to the Ephesians as compared to the theme in the *Hauptbriefe*.

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<sup>236</sup>Ridderbos, *Paul: An Outline of His Theology*, 378.

Paul is introduced in Eph. 1:1 with the familiar phrase, "Paul, an apostle of Christ Jesus." In contrast to 1 Cor. 3:11, the "apostles and prophets" constitute the "foundation" of God's ecclesial Temple. "In Ephesians 2:20 the apostles and prophets provide the foundation for the universal church."<sup>237</sup> Eph. 1:1 prepares the reader to associate Paul with this foundation. Ephesians 3 consists of a description of Paul's *οἰκονομία* (3:2), the entrusting of "the mystery" to him. This mystery, hidden for ages, "has now been revealed to his holy apostles and prophets by the Spirit" (3:5). The addition of an adjective of veneration, *ἅγιος*, is significant. The epistle displays an enhanced appreciation of, and esteem for, prophets and apostles. The implied author, Paul, is assumed to be the most notable and identifiable example of this group.

Paul's apostolate is held up to veneration in a way that seems to reflect a wistful looking back at the leaders of the primitive church as they are now seen as a specific number and the guarantors of the new society that rests on their witness.<sup>238</sup>

Paul is still the apostle to the gentiles (3:1). But whereas in the prior epistles Paul appears as the apostle of "particular Gentiles," here Paul's role is understood as relating to the gentiles as a body.<sup>239</sup> Such a perspective coincides with the universal understanding of *ἐκκλησία* expressed in the letter.

A review of the theme of ministry yields the understanding that Ephesians expresses an enhanced respect for "apostles and prophets" and especially for the ministry of Paul. A more specific comparison of the way the theme of ministry and the body metaphor are combined may be taken up in comparing the alliance

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<sup>237</sup>Margaret Y. MacDonald, *The Pauline Churches: A Socio-historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings*, SNTSMS 60 (Cambridge: Cambridge University Press, 1988), 133. See the discussion of the "foundation" and the comparison of Eph. 2:19-22 and 1 Cor. 3:9b-17 in chap. 3, "The Ecclesial Temple."

<sup>238</sup>Martin, *Reconciliation*, 161. Henry Chadwick, "Die Absicht des Epheserbriefes," *ZNW* 51 (1960): 145-53 sees a continued advocacy on behalf of Paul's apostleship in Ephesians. He believes the purpose of the encyclical letter to be to bring the entire Gentile mission under the auspices of Paul's sole apostleship. Barth feels that the "high" view of the apostolate in Ephesians is in line with Paul's understanding of all Christians as "saints" or "holy." Gal. 1, 2; 2 Cor. 3; 10-13 all demonstrate a similar "high notion of the apostolic ministry" (*Ephesians 1-3*, 11).

<sup>239</sup>C. K. Barrett, "Pauline Controversies in the Post-Pauline Period," *NTS* 20 (1974): 229-45.

of the two in Ephesians 4 with their joint appearance in 1 Corinthians 12. The combination of the theme of ministry and the body metaphor in Ephesians 4 may be compared to their alliance in 1 Corinthians 12. Of the numerous points shared by the passages, two are of special note. Corresponding to the gifts delineated by Eph. 4:11-12, 1 Cor. 12:28 distinguishes grammatically a "threefold ministry of the word" consisting of apostles, prophets and teachers.<sup>240</sup> Also, both passages foster an appreciation for the indispensability of individual believers based on the single source of their gifts (see Eph. 3:7).

Two contrasts between 1 Corinthians 12 and Ephesians 4 are important for our theme. First, in 1 Corinthians 12, while God arranges the gifts in the body (vv. 18, 24, 28), it is the Spirit who gives the gifts (vv. 4-11). In Ephesians, the gifts are given by the triumphant Christ (Eph. 4:8, 11). Second, 1 Corinthians 12 displays a greater variety of gifts and lists numerous body parts (foot, hand, ear, eye, head). However, none of the gifts are identified with specific body parts. In fact, such identification may be avoided by the author who fails to mention such body parts as the "mouth" or "tongue." Ephesians 4 provides referents for a truncated list of body parts. Christ is the "head," the "ministers" are the "ligaments" and other congregants are "parts." The theme of Christ as Giver together with a more limited and specific use of gifts and body "parts" allows the later epistle to feature the importance of the specified ministries. "The emphasis here is on the gift of the ministry of the Church."<sup>241</sup> The author of Ephesians is anxious to assert that "the function of the various ministers in the church is critical for its growth and that such men are to be seen as part of the royal largesse which Christ distributes from his position of cosmic lordship after his triumphal ascent." Such persons "are to be highly valued as gifts from the exalted Christ."<sup>242</sup>

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<sup>240</sup>C. K. Barrett, *A Commentary on The First Epistle to the Corinthians*, 2d ed., Black's New Testament Commentaries (London: Adam & Charles Black, 1971), 295.

<sup>241</sup>R. Newton Flew, *Jesus and His Church: A Study of the Idea of the Ecclesia in the New Testament*, 2d ed. (London: Epworth, 1943), 183.

<sup>242</sup>Andrew T. Lincoln, *Paradise Now and Not Yet*, SNTSMS 43 (Cambridge: Cambridge University Press, 1981), 162. Doctrinally, this may not represent drastic development from

How does this portrait of ministry relate to later developments? The question has been answered in divergent ways by Helmut Merklein and Karl Martin Fischer.<sup>243</sup> Merklein believes Ephesians lies along a trajectory that leads from Paul to second-century catholicism. The epistle represents a shift in the Pauline corpus from "charismata" to an emphasis on office, something worked out more fully in the Pastoral Epistles.<sup>244</sup> On the other hand, Fischer emphasizes that Eph. 4:7-16 fails to mention "bishops." Moreover, this omission occurs at a time when an episcopal church order was becoming established in the area. Ephesians, for Fischer, represents an attempt to restore the charismatic organization of Paul's missionary churches.

Nils A. Dahl's observation on ministry in Ephesians is *appropriate*. He doubts that the author is interested in either charismatic or institutional ministry. Instead, the author's whole emphasis revolves

around the task, the role, the function of ministers, namely to promote unity in the faith and knowledge of the Son of God and thus to ward off these many winds of doctrine so that the church, united in all its limbs, can grow up to the head who is Christ (4:13-16).<sup>245</sup>

The way in which the body metaphor is employed argues for such a conclusion. The dynamic nature of the ecclesiology of the letter, with its emphasis on growth and increasing cohesion, is determinative for the concept of ministry.<sup>246</sup>

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1 Thess. 5:12-13. But development is present in the way the body metaphor is used to support an appreciation for ministers.

<sup>243</sup>Helmut Merklein, *Christus und die Kirche: Die theologische Grundstruktur des Epheserbriefes nach Eph. 2, 11-18* (Stuttgart: KBW, 1973); Karl Martin Fischer, *Tendenz und Absicht des Epheserbriefes*, FRLANT 111 (Göttingen: Vandenhoeck & Ruprecht, 1973).

<sup>244</sup>MacDonald has recently placed Ephesians in the "third generation". This is the period prior to the establishment of hierarchy when organizational structures are in the process of becoming more clearly defined. Churches engage in the process of community-stabilizing institutionalization. The authoritative figures of the past serve to ground the communities in authoritative teaching. A greater reliance on tradition is related to an attempt to prevent deviance in community life. The crucial role of the teacher is underlined. The craftiness of the false teacher is stressed. The mutual responsibility of the community with respect to ministry is proclaimed" (*The Pauline Churches*, 135-36).

<sup>245</sup>"Interpreting Ephesians: Then and Now," *CurTM* 5 (1978): 139.

<sup>246</sup>Merklein, *Das kirchliche Amt*, 115.

The distinctive traits of the ecclesial body metaphor in Ephesians are:

1) The distinguishing of the "Head" from the "Body"; 2) The growth of the body; 3) Advanced age. When these characteristics are viewed in the context of the themes of unity and ministry, they become accentuated. The theme of unity displays two parallel attributes. It is expressed in language that has become stylized and is portrayed as participating in the phenomenon of growth. Similarly, the theme of ministry demonstrates how the author crafts the body metaphor to emphasize a heightened gratitude for the "ministers" as the gift of Christ. Ministry is also displayed as a dynamic theme, with ministers playing a crucial role in the growth of the body.

These conclusions raise the question of the heart of the *development* of the body imagery in Ephesians.<sup>247</sup> Could the focus of the development center in the letter's changed focus on the ἐκκλησία? Does the universal, cosmic perspective of God's people account for the dramatic changes in the use of body imagery? It may well provide the best answer.

The growth of the body is growth of "the whole body" (4:16). The stylization of the body metaphor can be attributed to the universal concept of "church." The confession of ἐν σῶμα (4:4) is particularly striking in this regard. Additional themes which are associated with the body metaphor--πλήρωμα, heavenly exaltation, Jewish-gentile reconciliation, the single Temple and the individual bride--are only understandable in the context of a universal ἐκκλησία. The parallel developments in the ideas of unity and ministry are also most appropriate in the context of a catholic church.

The feature most difficult to account for in this way is the most significant--Christ as κεφαλή. While a single body could be said to demand a ruling head, this is not entirely satisfactory. The universal perspective on the church accounts for the development of the body imagery in the Epistle to the Ephesians, but not

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<sup>247</sup>It may be noted that this is a different question than, "What is the heart or center of the body metaphor in Ephesians?" Central to the body imagery here is the attempt to explicate the nature of the relationship between Christ and his people and among the church members themselves.



in isolation from Christ's "headship" over all things. God's desire to unite all things in Christ (1:10), mediated through Colossians, is an essential element.<sup>248</sup>

"This combination of ecclesiastical and cosmic realities is a characteristic feature of Eph. . . . Christ's universally cosmic position has in Eph become universally ecclesiastical."<sup>249</sup>

#### IV. The Contextual Function of the Body Metaphor in Ephesians

The body metaphor functions in Ephesians in three distinct and yet related ways: 1) To underline Christ's relationship to the church in view of his relationship to "all things" (1:22-23) and in the context of his identity as groom/husband of the ecclesial bride/wife (5:23, 30); 2) To emphasize the solidarity which should characterize inter-member relationships between Jewish and gentile Christians (2:16; 3:6) and among members who are called to "speak the truth" (4:25); 3) To elucidate the importance of gifted individuals provided by the ascended Christ (4:11-16). These instances are bound together by more than the appearance of the body metaphor. In all three the theme of "unity" finds expression--the unity of Christ and the church, the unity among church "members" and the unity between church members and leaders.

The contextual function of the body metaphor in Eph. 4:11-16 may be taken up in greater detail. If the surrounding context may be taken as elucidating the function of the metaphor, several points may be noted: 1) "Grace" is given to each one; "gifts" are not so much given to people (notwithstanding the quotation of Ps. 68:19 LXX, ἔδωκεν δόματα τοῖς ἀνθρώποις, v. 8), they are people--the gifted leaders of v. 11; 2) The author is concerned that the body function "in love," mentions of which help to frame the wider passage (vv. 2, 16) and that the characteristics of "lowliness," "meekness" and "patience" be displayed (v. 2); 3) The

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<sup>248</sup>Johnston, *The Doctrine of the Church*, 91.

<sup>249</sup>Hanson, *The Unity of the Church*, 129.

author is interested in the proper function of "each part" (v. 16), the implication of the passage being that an absence of the qualities mentioned in v. 2 would represent an inappropriate function of the parts; 4) The author wishes, by sharing the metaphor, to steer the addressees away from the immaturity, vacillation and gullibility portrayed in the figurative but non-body language of v. 14. From the point of view of the author, they are in danger of experiencing spiritual instability because of an inappropriately low level of appreciation for those whom Christ has given and the ministry of the spoken word which they bring (v. 14).

In Eph. 4:11-16 the author of Ephesians redeploys a Pauline metaphor which, elsewhere in the letter, shows signs of advanced age. The author reinstates this semi-retired metaphor by employing a fresh arrangement of secondary vehicles with the largesse of gifted individuals provided by Christ represented as "ligaments" which play an intermediary role between Christ, the "head," and church members, "parts." The body metaphor in Eph. 4:11-16 functions in a significantly different way than that in Colossians where the concern is with cohesion to the "head" (2:19). In Ephesians, cohesion with the head is assumed to be desirable to the addressees. In fact, the function of the metaphor turns on the ability of the fresh elaboration of the body metaphor to make attachment to the "ligaments" attractive because it, in fact, represents attachment to the "head," Christ. The rhetorical function of the metaphor is to encourage the addressees to consider from the vantage point of a freshly-configured body metaphor, their relationship to gifted leaders provided by Christ.

## **CHAPTER 3**

### **THE ECCLESIAL TEMPLE**

In Eph. 2:19-22 the author of Ephesians employs a building/temple metaphor to describe the nature of the church crafted by the work of Christ. This chapter seeks to 1) Review the features of this metaphor and its relationship to the language and concepts of Ephesians; 2) Compare the building/temple metaphor of Eph. 2:19-22 with other, similar occurrences of architectural metaphor in the NT (1 Cor. 3:9b-17; 6:19; 2 Cor. 6:14-7:1; 1 Pet. 2:4-8); 3) Compare the building/temple metaphor of Eph. 2:19-22 with occurrences of architectural metaphor in the literature from Qumran; 4) Explore the contextual (or text-strategic) function of the building/temple metaphor in Ephesians.

#### **I. Literary and Exegetical Review of the Temple Metaphor in Ephesians**

##### **A. Ephesians 2:19-22: A Literary and Exegetical Review**

The first two chapters of Ephesians portray the church's exaltation in Christ as a past fact. The present experience of the recipients deserves recognition (1:1; 2:1) but also opens the exciting possibility of advancement in the increased wisdom and revelation of enlightened hearts as they understand the progression of Christ's death, resurrection and exaltation to be their own (2:1-10).

In 2:11, the author turns to the past of his readers from the perspective of religious categories no longer valid in order to highlight the present privileges of all Christians. In the course of expounding those privileges, the writer draws on a

new and important set of metaphors--the church as building/temple. The immediate context makes the use of such imagery exceptionally graphic, for v. 14 uses the language of demolition. If it is assumed that the simple dividing wall is a concrete symbol of a greater reality, Christ has demolished an entire cultic edifice that he might start to build afresh.<sup>1</sup> This new temple becomes the author's subject.

Vv. 19-22 express this new image:

Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

The mention of the οἰκεῖοι of God (v. 19) aptly introduces the building imagery that follows. Other references in the prior discussion also prepare the way. The terms "far" and "near" (vv. 13, 17) are used in the OT in relationship to the temple (Isa. 57:19; Dan. 9:7). The unification of the races recalls OT prophecies of joint worship of Yahweh by former enemies (Isa. 2:4; 19:18-25; Mic. 4:3; Sib. Or. 3:755-76). In v. 18, the idea of common access comes into play, an idea that, in the OT frame of reference, recalls the temple as the place of access to God. The author sees the inclusion of the Gentiles in the church as the fulfillment of this inherited imagery.<sup>2</sup> But the fulfillment is far more striking than expected. The races are joined not in worshiping at one temple, but in being and becoming one temple.

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<sup>1</sup>See R. J. McKelvey, *The New Temple: The Church in the New Testament*, Oxford Theological Monographs (Oxford: Oxford University Press, 1969), 110. He states, "On balance it seems wisest not to distinguish between these two interpretations [the wall as law; the wall as dividing balustrade] and decide on one against the other. The balustrade in the temple and the law of Moses were really symbols of one and the same thing that kept Jew and Gentile apart. The destruction of the temple barrier is equivalent to the abolition of the law (as it had come to be interpreted)."

<sup>2</sup>McKelvey, *New Temple*, 111-12. *Contra* J. C. Coppens who holds that "nowhere does the spiritual temple appear as a replacement of the Jewish sanctuary" ("The Spiritual Temple in the Pauline Letters and its Background," in *SE VI*, ed. Elizabeth A. Livingstone (Berlin: Akademie, 1973), 59).

The superstructure which rises from the foundation is described by two *metaphors*. It is "a holy temple in the Lord" (v. 21, ναὸν ἅγιον ἐν κυρίῳ) and "a dwelling place of God in the Spirit" (v. 22, RSV, κατοικητήριον τοῦ θεοῦ ἐν πνεύματι). The syntax of the passage justifies taking these two phrases as parallel descriptions of one reality.

With attention limited to Ephesians 2:19-22, principal literary features of the temple metaphor may be described. The temple metaphor is the last in a series of "telescoped" metaphors.<sup>3</sup> The political language of "strangers," "sojourners" and "citizens" moves to that of house and household before "a holy temple in the Lord" is described. The temple metaphor itself is complex in that a number of submetaphors are invoked. The foundation (θεμέλιος), cornerstone (ἄκρογωνιαίος) and occupant are all provided with referents. The addressees are the otherwise unspecified "building materials" (v. 22, "in whom you also are built into it for a dwelling place of God in the Spirit," RSV). C. F. D. Moule can label the passage, "the most elaborate temple metaphor" in the NT.<sup>4</sup> J. Paul Sampley exclaims that the author describes "nearly everything about this structure but the shape of the roof!"<sup>5</sup>

The tenor or underlying idea of the metaphor may be identified as the cohesion of Jews and Gentiles in the church with the vehicle being the temple imagery employed. Among the associated commonplaces which the context indicates to be active are: 1) Structural integrity (as a building/temple composed of different parts and materials coheres, so the church is unified); 2) The process of building (as temples are built, so the church is, in some sense, under construction); 3) Habitation (just as a temple is the dwelling place of a deity, the church is the dwelling place of God).

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<sup>3</sup>I am using the term in the sense defined by J. A. Cuddon who holds that, in a telescoped metaphor, "the vehicle of one metaphor becomes the tenor of another" (*A Dictionary of Literary Terms and Literary Theory*, 3d ed. (Oxford: Basil Blackwell, 1991), 958).

<sup>4</sup>*The Origin of Christology* (Cambridge: Cambridge University Press, 1977), 91.

<sup>5</sup>"Ephesians" in *The Deutero-Pauline Letters: Ephesians, Colossians, 2 Thessalonians, 1-2 Timothy, Titus*, ed. Gerhard Krodel, rev. ed., Proclamation Commentaries (Minneapolis, Minn.: Fortress, 1993), 15.

One significant feature is that the temple of Ephesians 2 "grows." The author uses the verb αὐξάνω. As the use of the corresponding noun, αὐξησις, in Ephesians 4:16 would indicate, the word fits more comfortably in a biological than in an architectural setting. If this is the case, the temple metaphor is part of both telescoped and mixed metaphors.

## B. The Vehicle of the Building/Temple Metaphor

### 1. The Holy Temple

The central metaphor of the passage is presented in vv. 21-22 which describe the divinely-crafted community as "a holy temple in the Lord" (ναὸν ἅγιον ἐν κυρίῳ) which in turn is "a dwelling place of God in the Spirit" (RSV, κατοικητήριον τοῦ θεοῦ ἐν πνεύματι). As has already been suggested, this is not an isolated reference to temple imagery. Indeed, "temple imagery was in the forefront of the author's mind throughout the paragraph which leads up to the explicit statement."<sup>6</sup> The central metaphor of the "holy temple" is surrounded by a cluster of submetaphors which yields a complex metaphor.

### 2. Submetaphors

The identity of the submetaphors may be seen to gather around two patterns which provide rather different readings of the metaphor. The first pattern reads the metaphor as a summary of early Christian history, presented from the most recent event to the earliest. To reverse the literary order and employ the historical one of the implied myth, Christ, as cornerstone (foundation stone), is placed first and determines the lie of the building. The foundation, identified with Christian apostle-prophets, is added along the lines determined by the foundation stone. The addressees themselves are part of the superstructure which is being formed atop the foundation and the cornerstone (noting that

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<sup>6</sup>Lloyd Gaston, *No Stone on Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels*, NovTSup 23 (Leiden: E. J. Brill, 1970), 191.

ἐποικοδομηθέντες is an aorist passive participle and indicates that the addressees have already been integrated in the structure).

An alternate reading implies a different myth, one that sees a future role for Christ as "cornerstone" in the sense of "coping stone." This reading sees also a building founded on the work of apostle-prophets and "growing" as a result of the successful Gentile mission. However, the myth implied by this reading understands the metaphor to portray Christ as the building's coping stone. The future placement of the coping stone will determine whether the structure is architecturally sound.

In other words, to wrestle with the identity of the submetaphors is to be involved with how the metaphor should be read--with an accent upon the past or with a view toward the future.

a) God as Implied Builder and Occupant. The use of the "divine passive" (ἐποικοδομηθέντες, συναρμολογουμένη, συνοικοδομεῖσθε) indicates that God is understood to be the builder of the ecclesial edifice.<sup>7</sup> God is also the occupant of the structure, in that the temple is described as "a dwelling place of God," a thought which raises a difficulty. Because the structure is pictured as under construction, is the divine indwelling only to be realized when the building is completed? That is probably not the case. "The figures of the building and the temple, which are distinct and stand for different ideas, are fused together to create a bivalent image. Viewed as the building the Church is still under construction; viewed as the temple, however, it is an inhabited dwelling."<sup>8</sup>

b) The Building Materials. Central to the formulation of the metaphor is the idea that the addressees themselves form the ecclesial temple. While they are not described as "stones" (cf. λίθοι ζῶντες, 1 Pet. 2:5), the submetaphor of building materials is brought into play with the phrase ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ (v. 22).

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<sup>7</sup>See Andrew T. Lincoln, *Ephesians*, WBC 42 (Dallas, Tex.: Word, 1990), 152.

<sup>8</sup>McKelvey, *New Temple*, 117.

c) The Foundation. The building/temple metaphor of Eph. 2:19-22 also invokes the submetaphor of "foundation." The ecclesial structure is "built on the foundation of the apostles and prophets" (ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, v. 20). This may be understood variously to mean "the foundation laid by the apostles and prophets"<sup>9</sup> or "the foundation which consists of the apostles and prophets."<sup>10</sup> The wider perspective on the theme of ministry and a presumed degree of clarity for the metaphor (Is Christ both "cornerstone" and "foundation"?) argue for the latter view. The repetition of "apostles and prophets" as recipients of "the mystery of Christ" (3:5) and as "ministers" provided by Christ (4:11) indicates that the author uses the phrase to describe Christian leaders.

d) The Cornerstone. Our passage makes it clear that the author wants to capture the special significance of Christ by the term "cornerstone" and that in his function as "cornerstone" he unifies the entire edifice. However, the location of the stone is in question. Is it a cornerstone in the traditional sense (*Grundstein*) or is it a copestone (*Abschlußstein*)?

Joachim Jeremias has strongly supported the latter position. In its favor is the fact, reflected in the *Testament of Solomon* (ca. 1st CE) and the apocalypses of James (ca. 2nd CE), that "cornerstones" were used at the tops of buildings.<sup>11</sup> A proposed parallel between the body and temple metaphors in Ephesians is offered in support of the view: "Head and key-stone correspond in position and function, since both give strength and unity to the whole. The design of the Temple and the plan of the body overlap."<sup>12</sup> The vertical motion of the body metaphor ("We must grow up in every way into him who is the head," 4:15) is said to be mirrored

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<sup>9</sup>So translated by NEB (cs. REB).

<sup>10</sup>So, for example, Margaret Y. MacDonald, *The Pauline Churches: A Socio-historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings*, SNTSMS 60 (Cambridge: Cambridge University Press, 1988), 133.

<sup>11</sup>Joachim Jeremias, "ᾠνά," *TDNT* 1.791-93. Jeremias provides the Greek text of the *Testament of Solomon* passage. It is McKelvey who points out the passage in the apocalypses of James, providing an English translation (*New Temple*, 197).

<sup>12</sup>Lucien Cerfaux, *The Church in the Theology of St. Paul*, trans. Geoffrey Webb and Adrian Walker (Freiburg: Herder, 1959), 346.



in the "growth" of the temple which receives completion with the placement of the copestone.

In defense of the traditional position may be cited the use of ἀκρογωνιαῖος in Isa. 28:16 (LXX) where it is associated with the foundation. One's view of the term in 2:20 will be shaped largely by assumptions concerning dependency on this passage. Mitton writes, "It is clearly the meaning of the word in Isa. 28:16 which determines its meaning in Ephesians." As a result, he advocates the traditional position. Arguing from the immediate context, he points out the incomplete nature of the building and suggests that if Christ is the "topstone," he has no place in the present stage of development. His inclusion is postponed until the completion of the structure.<sup>13</sup>

Before additional evidence is pondered, it may be noted that both views regard Christ's participation in the structure as determinative. In the "copestone" view, the validity of the building's construction is judged by whether or not the pre-cut keystone fits.<sup>14</sup> From the alternate perspective, Christ is *la pierre de l'angle* who determines the accuracy of the entire structure. The first stone at the corner, all other stones are required to align with it.<sup>15</sup> The new temple takes its "lie" from Christ, the one who shapes the church's life and growth.

F. F. Bruce points out that, while ἀκρογωνιαῖος is used only in the LXX at Isa. 28:16, it is used in the later Greek version of Symmachus. One such use is in 2 Kgs. 25:17 where the word is used three times to designate the "capital" of a

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<sup>13</sup>C. Leslie Mitton, *Ephesians*, NCB (Grand Rapids, Mich.: Eerdmans, 1973), 113-14. Compare the view of Markus Barth who favors the "keystone" view. "Unless the keystone is added to the building, it will not last." The view is theologically important, says Barth, because "the notion that Christ supports and rules the church primarily from the past, as it were by things historical and laid beneath the ground, has to be complemented by an equally strong eschatological element. In order to be God's house the church is, according to Ephesians, still dependent upon the future gift and work of Christ. . . . he has to be given to her in person--just as a keystone must be fitted into an arch. . . . The same church which is sustained solely by the Lord, who in the past has once and for all given himself for her salvation . . . also receives her sustenance from an event that lies in the future, i.e., from the coming of the Lord" (*Ephesians 1-3*, AB 34 (Garden City, N.Y.: Doubleday, 1974), 319, 323).

<sup>14</sup>Mitton, *Ephesians*, 113.

<sup>15</sup>Charles Masson, *L'Épître de Saint Paul aux Éphésiens*, CNT 9 (Neuchâtel & Paris: Delachaux et Niestlé, 1953), 170.

column. With Jeremias, he notes that the term is used in a similar way in the *Testament of Solomon* 22:7-23:3. Solomon, describing the completion of the temple, says:

Now there was a gigantic cornerstone (ἀκρογωνιαίος) which I wished to place at the head of the corner to complete the Temple of God. . . . he [the demon Ehippas] went in underneath the stone, lifted it up, went up the flight of steps carrying the stone, and inserted it into the end of the entrance of the Temple.<sup>16</sup>

Bruce concludes that the motif of Christ as cornerstone in the NT is "based on three *testimonia*, which in order of importance . . . are Ps 118 (117):22, Is 28:16 and Is 8:14." Such conflation would suggest that the interpretation of "cornerstone" in Eph. 2:20 need not be limited by the use of the term in Isa. 28:16 to indicate a "foundation stone."<sup>17</sup>

Additional support for the <sup>"cornerstone"</sup> view may be found in the use made by the Epistle to the Ephesians of orientational or spacialization metaphors.<sup>18</sup> Upward movement is invariably positive, connoting the resurrection and empowerment of Christ and the parallel experience of believers. It is the divine intention to "gather up" (ἀνακεφαλαιώσασθαι) all things in Christ (1:10). Christ has already been raised both from the dead and to "the heavenly places" where he is placed above (ὑπεράνω) every power and "all things" are subjugated "under his feet" (πάντα ὑπέταξεν ὑπὸ τοὺς πόδας, quoted from Ps. 8:7, LXX). Believers follow this paradigm of upward motion in being raised up from death and seated with Christ "in the heavenly places" (2:1-7). The action reverses in that Christ's ascension results in a descent of gifts upon the church (4:7-16). The vertical action of the Epistle to the Ephesians (the resurrection and ascension of Christ; the resurrection and ascension of believers; the descent of gifts) is neatly summarized in the invitation of Eph. 5:14:

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<sup>16</sup>OTP 1.984-85.

<sup>17</sup>"New Wine in Old Wine Skins: III. The Corner Stone," *ExpTim* 84 (1973): 231-35.

<sup>18</sup>I am using these terms in the sense employed in George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago & London: University of Chicago Press, 1980), 14-21.

Ἐγειρε, ὁ καθεύδων,  
καὶ ἀνάστα ἐκ τῶν νεκρῶν,  
καὶ ἐπιφάσει σοι ὁ Χριστός.

Horizontal action is also represented in the letter. Examples of horizontal movement may be found in the close of the letter where the implied author sends Tychicus to the addressees. A negative use of horizontal action is contained in 4:14, "We must no longer be children, tossed to and fro and blown about by every wind of doctrine." More significant for our theme is the use of horizontal action in 2:11-22 represented in the terms "far" and "near" (μακρῶν; ἐγγύς, 2:13, 17). Through much of the passage this horizontal action governs the movement with the divine initiative bringing "near" those who had been "far." The horizontal action continues through v. 19 as gentiles become "citizens with the saints and also members of the household of God." But vertical action characterizes the close of the passage as auditors/readers are invited to consider the (presumably upward) "growth" of the ecclesial temple.

At what point does the plane of action shift? If the shift occurs after the mention of the "cornerstone," that image would be employed much the same as it is in 1 Pet. 2:4-8 where the addressees move toward the "living" foundation stone. But the shift occurs with the beginning of v. 20 and the use of the compound participle ἐποικοδομηθέντες, the addition of ἐπί signaling a return to vertical action which is further elucidated in the growing temple of vv. 21-22.<sup>19</sup> If a return to vertical action had not already been signalled in the passage, the term ἀκρογωνιαίος would do so. The identification of Christ as ἀκρογωνιαίος aligns with the dominant use of spacial metaphors in the epistle to designate the position and power of the risen Christ. A consideration of the use of spacial metaphors in Ephesians supports the idea that ἀκρογωνιαίος, in the context of Eph. 2:11-22, means "copestone" rather than "foundation stone."

e) A Difficult Phrase: πᾶσα οἰκοδομή. An interpretive challenge is presented in the use of the phrase πᾶσα οἰκοδομή in conjunction with the temple metaphor. On the one hand it may be argued that the passage follows the

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<sup>19</sup>Though συνοικοδομεῖσθε (v. 22) may represent both vertical and horizontal action.

normal conventions of hellenistic Greek where the singular *πᾶς* is used without the definite article to mean "every." If this rule is applied to Eph. 2:21, the phrase *πᾶσα οἰκοδομή* should be taken to convey the thought, "every building."<sup>20</sup> On the other hand, the use may be attributed to "the looser grammar of Hellenistic Greek" and, in light of the understanding of *ἐκκλησία* in the document, the meaning "every building" rejected because "the idea of a great church composed of federated churches is entirely alien."<sup>21</sup> With later amendments of the text,<sup>22</sup> the meaning "all the building" or "the whole structure" may be understood.<sup>23</sup>

### 3. The Growth of the Temple

It has been noted above that the passage "mixes" metaphorical language in its description of the building as "growing" (2:21), language more applicable to biology than architecture.<sup>24</sup> Based on Chapter 1 of this thesis, two approaches, a "classical" and a "modern," to this feature of the temple metaphor may be explored. A "classical" approach to metaphor is predisposed to critique a given metaphor according to its criteria that there be harmony and congruity of metaphorical elements as well as a measure of visual clarity.<sup>25</sup> On the other hand, a modern approach to metaphor tends to emphasize the associated concepts of metaphorical language and to ponder whether added figurative language might

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<sup>20</sup>A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville, Tenn.: Broadman, 1934), 771-72. Robertson regards the phrase in Eph. 2:21 to be "somewhat open to doubt" but favors "every building" "because of *εἰς πάντων*."

<sup>21</sup>C. H. Dodd, "Ephesians" in *Abingdon Bible Commentary*, ed. Frederick C. Eiselen, et al. (New York: Abingdon, 1929), 1230.

<sup>22</sup><sup>1</sup> A C P 6. 81. 326. 1739<sup>v.1</sup>. 1881 have *πᾶσα ἡ οἰκοδομή*.

<sup>23</sup>Stig Hanson, *The Unity of the Church in the New Testament: Colossians and Ephesians* (Uppsala: Almqvist & Wiksells, 1946), 132.

<sup>24</sup>Not all agree that this represents "mixture." Lloyd Gaston regards *ἀδύνατο* as "a perfectly proper word to use of a building being constructed" (*No Stone on Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels*, NovTSup 23 (Leiden: E. J. Brill, 1970), 192 n. 1). But most would concur that *ἀδύνατο* is "better suited to the body" (with Joachim Gnilka, *Der Epheserbrief*, HTKNT 10,2 (Freiburg, Basel & Wien: Herder, 1971), 158; Philipp Vielhauer, *Oikodome*, Aufsätze zum Neuen Testament 2 (Munich: Chr. Kaiser, 1979), 121).

<sup>25</sup>George Whalley, "Metaphor," in *Princeton Encyclopedia of Poetry and Poetics*, enlarged ed., ed. Alex Preminger (Princeton, N.J.: Princeton University Press, 1974), 490.

belong to those associations. In this view metaphor is "fundamentally a borrowing between and intercourse of *thoughts*, a transaction between contexts."<sup>26</sup>

In line with a "classical" view of metaphor, it would be presumed that the "mixing" of biological and architectural language represents a lack of sophistication on the part of the author, a deficiency in the decorum appropriate to the use of metaphor. But from the perspectives of a modern view of metaphor, this "mixture" may be seen, not as an exhibit of ignorance of metaphor, but rather as a demonstration of its function. Soskice says that in mixed metaphor "we understand the speaker's intentions directly; hence mixed metaphor is a sin against eloquence rather than a sin against meaning."<sup>27</sup>

How a mixed metaphor may disclose the metaphor's function is explicated by the modern perspective that metaphors both highlight and hide. Even as a given metaphor "allows us to comprehend one aspect of a concept in terms of another," it "will necessarily hide other aspects of the concept."<sup>28</sup> Ephesians 2 makes use of the imagery of building/temple. Such language allows the author to highlight certain aspects of "church" (e.g. "structural integrity") but is inclined to hide other features (e.g. "dynamism"). That the author of Ephesians recognizes the limitations of the language is demonstrated by the inclusion of the more dynamic, biological imagery to modify the usual range of the building/temple metaphor.

The epistle's author strains the building metaphor by meshing it with a biologically-oriented concept of growth. The building becomes a living organism. While the members are not described as "living stones" (1 Pet. 2:5), that sense is assumed. But their personal growth is not highlighted. *Ἀὐξάνω* (v. 22, 4:15) has a wide range of meaning, showing an ability to express growth of every kind. And

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<sup>26</sup>I. A. Richards, *The Philosophy of Rhetoric* (London, Oxford & New York: Oxford University Press, 1936), 93.

<sup>27</sup>Janet Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon, 1985), 73.

<sup>28</sup>Lakoff and Johnson, *Metaphors We Live By*, 10. See chap. 3, "Metaphorical Systematicity: Highlighting and Hiding," pp. 10-13.

while perhaps not excluding external, numerical growth and internal, personal growth,

what he agonizes to convey is the idea that the Church as a temple is soundly constructed, not merely by the addition of fresh blocks but by their progressive unified relationship to the "chief corner stone." He implies that structural unity and strength are more important in the Church of Jesus Christ than mathematical accretion and bulk.<sup>29</sup>

Another notable feature of the building's growth is its state of incompleteness. It is still imperfect, but reaching out for the bond described as an accomplished and perfect fact in 2:11-19. "Eph 2:21 can be considered a scriptural ground for the adage, *ecclesia semper reformanda*."<sup>30</sup>

### C. The Temple Metaphor in Its Literary Context

One of the fundamental insights of a modern approach to metaphor is that, against a substitutionary view, metaphorical language does not serve as mere adornment to "ordinary" language. Instead, a modern view holds that language itself is metaphoric and that metaphor simply illustrates the workings of human language and thought as a whole. So, rather than isolating the temple metaphor to the final verses of Ephesians 2 and understanding it to be only verbal decoration, a modern view ponders the interaction of the temple metaphor with its wider context.

#### 1. The Temple Metaphor in the Context of Ephesians 2:11-22

There are at least three approaches to the structure of Eph. 2:11-22. The first organizes the passage into developmental blocks.<sup>31</sup> The second approach sees in the passage an elaborate chiasmus. The elaborate chiastic structures proposed by Kirby and Giavini have been recently criticized by Lincoln who faults

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<sup>29</sup>John A. Mackay, *God's Order* (New York: Macmillan, 1957), 131.

<sup>30</sup>Barth, *Ephesians 1-3*, 323.

<sup>31</sup>Barth sees three such blocks of text dealing with: 1) the division of humankind (vv. 11-12); 2) praise of Christ's work of reconciliation (vv. 13-18); 3) the tangible results of Christ's work of reconciliation (vv. 19-22; *Ephesians 1-3*, 275).

them because "sometimes the proposed parallel elements are in terms of the wording and sometimes in terms of the ideas involved."<sup>32</sup> Lincoln, though, allows that the passage is "loosely chiasmic." The third perspective takes the "Once-Now" schema as determinative for the composition of the verses.<sup>33</sup>

Whatever one's position regarding the structure of the passage, the metaphor of 2:19-22 is clearly *not* isolated decoration or detached illustration. Vocabulary and thought do return in inverted order in the passage. The readers/auditors of the Epistle are intended to contrast their past existence "*in the flesh*" (v. 11) with their present inclusion in a temple which is "a dwelling place of God *in the Spirit*" (v. 22). Likewise, the "handmade" circumcision of v. 11 contrasts with the divinely-crafted temple. And past separation from Christ is contrasted with present inclusion in a temple of which the cornerstone is Christ.<sup>34</sup>

In addition, Eph. 2:19-22 provides apt conclusion to a passage which uses a variety of cultic terminology centered on the idea of "access" (προσαγωγή). And, in v. 14, the language of demolition precedes and prepares for the language of construction--the separating wall is torn down before the inclusive temple is built.

## 2. The Temple Metaphor in the Wider Context of the Epistle

Since the temple metaphor is interwoven with its immediate context, it is not surprising to see the metaphor exercising continued influence over the expressed thoughts of the author.

The temple metaphor is followed by the phrase τούτου χάριν ("for this reason") which is repeated at 3:14. Between the two occurrences is an excursus which focuses on the unique "stewardship" (οἰκονομία) conferred on Paul. To Paul has been entrusted "the mystery of Christ," the content of which is

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<sup>32</sup>Lincoln, *Ephesians*, 126.

<sup>33</sup>Supported by Lincoln (*Ephesians*, 122-34), Gnllka (*Der Epheserbrief*, 132-59), and P. Tachau ("*Einst*" und "*Jetzt*" im Neuen Testament, FRLANT 105 (Göttingen: Vandenhoeck & Ruprecht, 1972), 134-43).

<sup>34</sup>J. C. Kirby, *Ephesians, Baptism and Pentecost: An Inquiry into the Structure and Purpose of the Epistle to the Ephesians* (London: S.P.C.K., 1968), 156-57.

summarized in v. 6, that "the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus," themes which have been highlighted by the temple metaphor. As the digression draws to a close, the author employs the idea of confident "access" (προσαγωγή) to encourage believers.

When the author picks up the main line of thought, signalled by the repetition of τούτου χάριν, the influence of the temple metaphor continues. Such influence is obvious in the combination of biological and architectural language used to express the author's hope that his addressees will be "rooted and founded in love" (ἐν ἀγάπῃ ἑρριζωμένοι καὶ τεθεμελιωμένοι, 3:17; cf. Col. 2:6-7, ἑρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ). Here the author employs the verb θεμελιόω, related obviously to θεμέλιος, the "foundation" of 2:20. The language of 2:11-22 re-emerges in other ways as well. The presence of the Spirit figures here also (3:16 cf. 2:22) and the temple as dwelling place of God (2:22) is paralleled in 3:17 where the hearts of believers provide dwelling for Christ.

Referring to 3:18, Sampley has proposed what he calls a "possible connection with the 'holy temple' metaphor." With their lives "founded" on love, the author prays that the believers "may have power to comprehend with all the saints what is the breadth and length and height and depth." Since the dimensions have no qualifying object Sampley queries, "But of what? What is it of which the readers are to know the measurements?" He responds:

From Numbers through Amos (7:7-8) through to the Book of Revelation (11:1-2), a set of traditions endures that the temple--or at least Jerusalem--is measured or gauged. . . . It is possible here in Ephesians that the author's prayer portrays the believers as built on the proper foundation and accordingly knowing the parameters of their new dwelling.<sup>35</sup>

Later in the epistle, language associated with the temple metaphor surfaces in the context of other ecclesial metaphors. Just as the temple "grows", so the ecclesial body is "built up" (οἰκοδομή, 4:12, 16; see also 4:29). The building "grows

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<sup>35</sup>"Ephesians," 16. Lincoln disagrees on grounds that "a specific reference to the heavenly Jerusalem seems unprepared for and out of place as the object of their knowledge in 3:18" and that "the cubic form involves only three dimensions, not four" (*Ephesians*, 208-14).



into a holy temple" (ναὸν ἅγιον, 2:21). And the bride is to be "holy and without blemish" (ἁγία καὶ ἀμωμος, 5:27).

Commenting on 2:22, Mitton writes:

The Christian community is being compared to a building, with its foundation and its different rooms, the whole structure becoming a temple of God. But all this is a metaphor and cannot be pressed any further, because in fact this building is constructed out of people not stones. . . . Ephesians keeps the metaphor of the physical building as far as 2:21 and then instead of speaking further of stones or rooms the writer says 'you' . . .<sup>36</sup>

Mitton expresses a justified interest in guarding against "overinterpretation." But the way he couches the warning seems to betray a dated, substitutionary understanding of metaphor. Approaching the temple metaphor from the perspective of a modern theory of metaphor fosters, instead, exploration of the wider function of the metaphor.

## II. The Ecclesial Building/Temple Metaphor in Ephesians Compared to Some Other Occurrences in the New Testament

The use of imagery and concepts from the building/house/temple cluster is widespread in the NT and the literature of early Christianity.<sup>37</sup> In the NT such metaphors are evidenced in the Gospels (Matt. 16:18-19; John 2:18-22), the Pauline corpus (1 Cor. 3:9b-17; 1 Cor. 6:19; 2 Cor. 6:14-7:1; Gal. 2:9; Col. 1:21-23; 2:6-7; Eph. 2:19-22; 1 Tim. 3:5, 15; 2 Tim. 2:19), Hebrews (3:1-6 cf. 10:21), the General Epistles (1 Pt. 2:4-8; 4:17) and the Apocalypse (Rev. 3:12; 21:22).<sup>38</sup> An examination of each occurrence in the NT would dictate a cursory treatment which would not advance the goal of more thorough comparison with Eph. 2:19-

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<sup>36</sup>Mitton, *Ephesians*, 116.

<sup>37</sup>For a list of some early Christian uses outside the NT see John C. Meagher, "John 1:14 and the New Temple," *JBL* 88 (1969): 58-59.

<sup>38</sup>To these instances could be added passages where the temple cultus is "spiritualized": John 4:21, 23; Acts 7:44-50; Rom. 12:1; Heb. 13:15.

22. Instead, this section treats uses in the epistolary literature of the NT which invoke temple imagery and which use the word ναός to designate Christian believers or the Christian community. With the exception of Eph. 2:19-22, each such use occurs in the *Hauptbriefe*: 1 Cor. 3:9b-17; 1 Cor. 6:19; 2 Cor. 6:14-7:1. To these I add 1 Pt. 2:4-8 which, though it does not employ ναός, (it will be argued) displays a temple metaphor, one which is developed to a similar degree as the building/temple metaphor of Eph. 2:19-22.

### A. 1 Corinthians 3:9b-17

#### 1. The Temple Metaphor of 1 Cor. 3:16-17 in Its Literary and Social Contexts

a) Is a Building/Temple Metaphor Present? Paul explicitly invokes the language of "temple of God" (ναός θεοῦ) in 1 Cor. 3:16 and, in the succeeding verse, repeats the designation twice but now with the definite article (τὸν ναὸν τοῦ θεοῦ; ὁ ναὸς τοῦ θεοῦ).<sup>39</sup> Does Paul mean that his readers should only understand the temple metaphor when it is explicitly invoked in v. 16, or has he prepared his readers for this metaphor? Gaston argues that before v. 16 "it is not said that the building is the temple, and we have as yet no reason whatsoever for assuming that it is."<sup>40</sup> He sets up stringent criteria for recognizing a conjunction of imagery in holding that "as the image of building as such is more widespread than the specific temple image, we should never assume that the temple is meant unless there are specific indications to this effect."<sup>41</sup> But such "specific indications" do seem to be represented in the text.<sup>42</sup> The structured relationships between the

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<sup>39</sup>The initial absence of the definite article is probably an illustration of "Colwell's rule" which states that predicate nouns preceding the verb are usually definite (C. F. D. Moule, *An Idiom-Book of the Greek New Testament*, 2d. ed. (Cambridge: Cambridge University Press, 1960), 115-17).

<sup>40</sup>Lloyd Gaston, *No Stone on Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels*, NovTSup 23 (Leiden: E. J. Brill, 1970), 182. Hans Conzelmann would seem to agree in that he holds that verse 16 "introduces a new metaphor. The notion is no longer that of God's building, but of his dwelling" (*1 Corinthians*, Hermeneia (Philadelphia: Fortress, 1975), 77).

<sup>41</sup>Gaston, *No Stone on Another*, 183.

<sup>42</sup>D. R. de Lacy argues that, though the building is not identified as temple until 1 Cor. 3:16, "the image was already in Paul's mind from the outset and that its introduction is a deliberate step in the argument towards which he has been consciously moving from at least 3:1" and "the concept of the church as the Temple was already [from about 3:1] in the forefront of Paul's mind."

ἀρχιτέκτων and the "other(s)" as well as the system of fines and damages presumed in the passage suggest a public works project of which the most prominent and prevalent example was the building of a temple.<sup>43</sup> The list of building materials (v. 12) also supports the interrelationship of the imagery of building and of temple in the passage. Fee writes:

It is probably not irrelevant that 'gold, silver, and costly stones' recur regularly in the OT to describe the building materials of the Temple. There, Paul does not have some 'fabulous building' in view, but the OT description of Solomon's temple, thus anticipating the imagery of vv. 16-17.<sup>44</sup>

And, if "Paul contrasts two sets of trials, the first proper building materials, the second not," it may be argued that "only for a temple would this particular list make sense" in that wood, hay and stubble (i.e. thatch) were usual materials for normal buildings.<sup>45</sup> As well, the conjunction of "building" and "temple" imagery elsewhere in the NT (Eph. 2:19-22; 1 Pt. 2:4-8) argues against an isolated temple metaphor. It seems justified, then, to accept 1 Cor. 3:9b-17 as a conjoined building/temple metaphor.<sup>46</sup>

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De Lacey goes on to list a variety of arguments to support his thesis ("οἰκτινές ἐστε ὑμεῖς: The Function of a Metaphor in St Paul," in *Templum Amicitiae: Essays on the Second Temple Presented to Ernst Bammel*, ed. William Horbury, JSNTSup 48 (Sheffield: JSOT, 1991), 391, 402-6). Josef Pfammatter (*Die Kirche als Bau: Eine exegetisch-theologische Studie zur Ekklesiologie der Paulusbriefe*, Analecta Gregoriana 110 (Rome: Gregorian University, 1961), 19-44) understands a preparation for the temple imagery in the foregoing verses, especially in the phrase θεοῦ γὰρ ἐσμεν συνεργοί (v. 9).

<sup>43</sup>See Jay Shanor, "Paul as Masterbuilder: Construction Terms in First Corinthians," *NTS* 34 (1988): 461-71. I discuss the article below.

<sup>44</sup>Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids, Mich.: Eerdmans, 1987), 140-41.

<sup>45</sup>De Lacey, "οἰκτινές ἐστε ὑμεῖς," 405.

<sup>46</sup>Among those who would support this position are Otto Michel ("οἶκος," *TDNT* 5.140) who says that "it is not impossible that even in 1 C. 3:10-15 Paul had in view an actual building, for the mysterious saying about the spiritual temple continually affects the imagery and crops up in a new form quite close to the passage (3:16)." Likewise Bertil Gärtner who writes of 1 Cor. 3:16-17: "The Apostle paved the way for the introduction of this image a few verses previously by saying that the foundation, θεμέλιον, is Jesus Christ, and that no other foundation can ever be laid (v. 11); further, that the Christians are 'God's building', θεοῦ οἰκοδομή ἐστε (v. 9). It seems to me to be perfectly justifiable to regard these more general expressions in the context of temple symbolism" (*The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament*, SNTSMS 1

This is not to disallow the possibility of a rhetoric of disguise in the passage in which the auditors/readers come to a full understanding of a conjoined metaphor only with the explicit statements of vv. 16-17. Indeed, the identity of the addressees as "temple of God," probably did involve an element of surprise. If so, the fresh insight functioned in allowing the auditors/readers to perceive not the distance but the relationship between the imagery of "building" and that of "temple" and to understand it as a conjoined metaphor.

b) The Social Context of the Building/Temple Metaphor in 1 Cor. 3:9b-17.

When Paul describes his addressees as "temple of God," does he have the Jerusalem Temple in view, or does he make this identification in view of the "temple culture"<sup>47</sup> of the Greco-Roman world of the first century CE? It may be argued that the two referents, the Jerusalem Temple on the one hand and Greco-Roman ones on the other, are not mutually exclusive.

If one presumes that Paul is referring to the Jerusalem Temple in describing the addressees as "temple of God," a number of important themes may be noted. The most important of these is the thought that Paul understands a transfer of the indwelling presence of God from the Jerusalem Temple to the church.<sup>48</sup> Paul is probably influenced by the LXX use of ναός and employed it in the Corinthian correspondence with the sense of the deity's dwelling place rather than using it to designate an entire temple complex (ἱερόν).<sup>49</sup> Gärtner carries the argument further:

From this identification of the temple with the members of the Church it follows that the Spirit of God 'dwells' in the congregation, the

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(Cambridge: Cambridge University Press, 1965), 57-58). Among those apposed to viewing the two images as closely associated in the passage is Vielhauer, *Oikodome*, 79.

<sup>47</sup>Walter Burkert, "The Meaning and Function of the Temple in Classical Greece," in *Temple in Society*, ed. Michael V. Fox (Winona Lake, Ind.: Eisenbrauns, 1988), 27. Burkert uses the term with reference to Greece's classical era.

<sup>48</sup>But one must keep in mind that Paul has a local manifestation of the church in view.

<sup>49</sup>Michael Newton, *The Concept of Purity at Qumran and in the Letters of Paul*, SNTSMS 53 (Cambridge: Cambridge University Press, 1985), 54-55. Also, Fee, *The First Epistle to the Corinthians*, 146-47.

implication being that God's *Shekinah* no longer rests on the Jerusalem temple, but has removed to the Church.<sup>50</sup>

If one takes into view 1 Cor. 9:13-14 and accepts 2 Cor. 6:14-7:1 as belonging to Paul's rhetoric, the transference is seen to be more complete than the simple indwelling of God.<sup>51</sup>

Taking up the other side of the argument, the idea that Paul writes in view of the "temple culture" of the Greco-Roman world may be supported. One such support may be seen in the sheer number of deities worshipped in Corinth and the correspondingly large number of shrines, sanctuaries and temples dedicated to them.<sup>52</sup> As reconstructions of the city center at the time of Paul indicate, the presence of temples was an unmistakable feature of Corinthian culture.<sup>53</sup> And Corinth had a history of providing both craftsmen and materials for building temples in other cities. For example, the architects of the Asklepios temple at Epidauros were probably trained in Corinth and the building of that temple "was dominated by Corinthian technique, material and craftsmen."<sup>54</sup> From the perspective of the fourth century BCE it may be stated that Corinth "had been the chief building centre in the Peloponnese since the seventh century."<sup>55</sup>

Moreover Paul, in 1 Corinthians, deals with an issue raised by this "temple culture" of Corinth. He writes concerning the issue of eating "food sacrificed to idols" (8:1) in "the temple of an idol" (εἰδωλεῖον; 8:10).

Another point, drawn from the text of 1 Corinthians, supports the idea that Paul, in designating his addressees, "temple of God," does so in relationship to the

<sup>50</sup>Gärtner, *The Temple and the Community*, 58.

<sup>51</sup>Newton, *The Concept of Purity*, 54-55.

<sup>52</sup>When Paul writes that there are "many gods" (1 Cor. 8:5) he spoke appropriately of Corinth: Apollo, Athena, Tyche, Aphrodite, Asclepius, Demeter and Kore and others. See Victor Paul Furnish, *II Corinthians*, AB 32A (Garden City, N.Y.: Doubleday, 1984), 15-22.

<sup>53</sup>Jerome Murphy-O'Connor, *St. Paul's Corinth: Texts and Archaeology*, Good News Studies 6 (Wilmington, Del.: Michael Glazier, 1983), 23-29.

<sup>54</sup>Alison Burford, *The Greek Temple Builders at Epidauros* (Toronto: University of Toronto Press, 1969), 142-43.

<sup>55</sup>*Ibid.*, 142.

"temples of idols" which abounded in the precincts of the city. Elsewhere in 1 Corinthians Paul adopts imagery that has specific referents in the life of the city. Paul seems to select the athletic images of 1 Cor. 9:24-27 with athletic competitions in view, most notably the Isthmian Games, which were important to the culture of Corinth.<sup>56</sup> In addition, his reference to "noisy gong" (χαλκὸς ἰχῶν) and "clanging cymbal" (κύμβαλον ἀλαλάζον, 1 Cor. 13:1) may refer to the city's famed bronze artistry and the use of such instruments in the theatre and the rituals of ecstatic cults.<sup>57</sup>

Paul's use of temple imagery in 1 Cor. 6:19-20 also supports the idea of a broad referent for "temple." There, it is the individual believer as σῶμα who is described as a "temple," a use which implies imagining multiple temples, an idea which would be readily accessible to the Corinthians, rather than a single temple as would be expected if the metaphor were to be read solely in the context of Judaism.

Paul is fully aware of the immersion of his addressees in the temple culture of their city and of their knowledge of temple building and repair projects. He fashions his building/temple metaphor intending to make his metaphor accessible to them in the context of their culture. He draws largely on broad concepts of temple culture, ideas that would have been as presumed in Jerusalem as they were understood in Corinth<sup>58</sup> though the fullest appreciation of some themes such

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<sup>56</sup>J. Murphy-O'Connor suggests that Paul might have attended the Isthmian Games of 51 CE and states: "It can hardly be coincidence that Paul's first sustained development of this theme [athletic metaphors for Christian life] occurs in a letter to the Corinthians (1 Cor 9:24-27)." 1 Cor. 9:25 "conveys a very accurate picture of what actually occurred" (*Ibid.*, 16-17, 101).

<sup>57</sup>For references to Corinth's bronze industry and the popularity of articles fashioned of "Corinthian bronze" see Murphy-O'Connor, *St. Paul's Corinth*, 66-50, 66-68, 73, 86-88. See Conzelmann, *1 Corinthians*, 221-22 for a summary of ancient use of χαλκὸς ἰχῶν and κύμβαλον ἀλαλάζον and Fee, *The First Epistle to the Corinthians*, 631-32 for a bibliography of recent secondary literature.

<sup>58</sup>In the preface to *Temple in Society*, Michael V. Fox writes: "In my view, the temples in Mesopotamia, Egypt, Israel, and many of those in Greece were unmistakably the same kind of institution. Many of them were built on the same architectural principles, employed the same types of personnel, housed similar ritual functions, and expressed the same conceptual principle: the temple is the god's dwelling, or is spoken of as such. . . . I believe we are justified in thinking of the temple in its Near Eastern model as a single type of institution whose social functions differ, sometimes radically, from culture to culture" (p. v).

as that of "indwelling" would have required exposure to the OT and to the literature of early Judaism.<sup>59</sup>

## 2. Submetaphors in the building/temple metaphor of 1 Cor. 3:9b-17

a) Paul as "Skilled Chief Builder". Of the submetaphors (or, perhaps better in this instance, "related metaphors") invoked in this conjoined building/temple metaphor, the first mentioned is Paul as σοφὸς ἀρχιτέκτων (v. 10). In the earlier agricultural metaphor (vv. 5-9), Paul does not distinguish between his status and that of Apollos. While their functions differ (Paul is "planter" and Apollos "irrigator"), they are both "servants through whom you came to believe, as the Lord assigned to each" (v. 5). Indeed the two of them are "one" (v. 8). The use of the building metaphor allows Paul to differentiate his role from that of Apollos and others who "build" the Corinthian congregations as well.<sup>60</sup> He does so by describing himself as the "skilled chief builder" (σοφὸς ἀρχιτέκτων).<sup>61</sup> With

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<sup>59</sup>But even here caution is warranted. With regard to 1 Cor. 6:19, Pfammatter quotes Fraeyman ("La présence de l'Esprit dans les chrétiens correspond à la présence de Jahvé dans l'ancien sanctuaire . . .", *La Spiritualisation*, 399) and adds, "Doch ist nicht zu übersehen daß die Vorstellung vom Wohnen der Gottheit im Tempel nicht nur den Juden, sondern auch den Heiden geläufig war" (*Die Kirche als Bau*, 47 n. 104).

<sup>60</sup>With Franz Schnider and Werner Stenger, "The Church as Building and the Building up of the Church: Static and Dynamic Features in a Set of Images of the Church," trans. by R. A. Wilson, in *Office and Ministry in the Church*, ed. Bas van Iersel and Roland Murphy, Concilium: Religion in the Seventies 80 (New York: Herder and Herder, 1972), 22-23.

<sup>61</sup>I argue for this meaning in the context over against the more usual translation: "skilled master builder" RSV, NRSV; "wise masterbuilder," NASB (which could mean essentially the same thing presuming that "master" means "one in control," but that is not the usual meaning of "master" in the context of the trades. It points to one who has mastered the craft rather than to one who supervises co-workers). If σοφός here means "skilled" (though clearly used in view of the claim of "wisdom" on the part of some Corinthian believers, 1 Cor. 1:18-25), it would be redundant (though not necessarily wrong on that account) to assign the same meaning to the ἀρχι- prefix to ἀρχιτέκτων. In this context the ἀρχι- prefix seems to carry the same meaning that it does in all other compound nouns which employ it in the NT (ἀρχιερεύς, ἀρχιποίμην, ἀρχισυνάγωγος, ἀρχιτελώνης, ἀρχιτρίκλιος; I am excluding the proper name Ἀρχιππος from consideration): "chief," "head," "superintendent," etc., emphasizing the supervisory role of the person described. The two uses of ἀρχιτέκτων in the LXX support this view. Isa. 3:3 includes the σοφὸς ἀρχιτέκτων among a list of leaders (e.g. judges, prophets, elders, captains of fifty) who are to be removed from Jerusalem and Judea as part of God's judgment. In their place God says, "I shall make young ones their rulers and mockers will lord it over them" (ἐπιστήσω νεανίσκους ἀρχοντας αὐτῶν, καὶ ἐμπαίξεται κυριεύσουσιν αὐτῶν). 2 Macc. 2:29 states: "For as the master builder (ἀρχιτέκτων) of a new house must be concerned with the whole construction, while the one who undertakes its painting and decoration has to consider only what is suitable for its adornment,

the use of the term ἀρχιτέκτων Paul claims a supervisory function over the "building" of the Corinthian congregations.

b) Jesus Christ as "Foundation". Because Paul built as the "skilled chief builder," he laid the appropriate "foundation" (θεμέλιος, vv. 10-11) which he identifies as "Jesus Christ." This foundation should be understood, not as "proper doctrine," but as "the gospel itself, with its basic content of salvation through Jesus Christ."<sup>62</sup>

c) Other Builders. If Paul is the supervising architect, others are involved in the building enterprise. These "others" are designated by a number of indefinite, singular pronouns: ἄλλος, ἕκαστος, v. 10; οὐδείς, v. 11; τις, v. 12; ἕκαστου, twice in v. 13; τινος, twice in vv. 14-15; αὐτός, v. 15; τις, τοῦτον, v. 17. Jay Shanor, in a recent article, has compared a fourth century BCE inscription from Arcadian Tegea with what he labels the "rather extensive metaphor" of 1 Cor.

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such in my judgment is the case with us" (NRSV). Here the ἀρχιτέκτων is clearly designated as having wider responsibilities than any of the subcontractors. A similar use is reflected in Philo, *Somn.* 2.8: Ταῦτα μὲν δὴ θεμελίων τρόπον προκαταβεβλήσθω, τὰ δὲ ἄλλα τοῖς σοφῆς ἀρχιτέκτονος, ἀλληγορίας ἐπόμενοι παραγγέλμασιν ἐποικοδομῶμεν . . . ("So much by way of a foundation. As we go on to build the superstructure let us follow the directions of Allegory, that wise Master-builder . . ."; *Philo*, vol. 5, trans. F. H. Colson and G. H. Whitaker, LCL (Cambridge, Mass.: Harvard University Press, 1958), 444-47). The phrase σόφος ἀρχιτέκτων occurs also in Plutarch, *Alex.* 26.4: ὡς οὖν εἶδε τόπον εὐφυῖα διαφέροντα . . . εἰπὼν ὡς Ὅμηρος ἦν ἄρα τὰ τε ἄλλα θαυμαστός καὶ σοφώτατος ἀρχιτέκτων, ἐκέλευσε διαγράψαι τὸ σχῆμα τῆς πόλεως τῷ τόπῳ συναρμόττοντας ("And when he [Alexander] saw a site of surpassing natural advantages . . . he said he saw now that Homer was not only admirable in other ways, but also a very wise architect, and ordered the plan of the city to be drawn in conformity with this site"; *Plutarch's Lives*, vol. 7, trans. Bernadotte Perrin, LCL (Cambridge, Mass.: Harvard University Press, 1958), 300-301). The evidence cited in MM (p. 82) demonstrates that the term is employed in temple building contexts (the phrase ὁ ἀρχιτέκτων τοῦ ναοῦ occurs) and describes a supervisory function (sometimes the ἀρχιτέκτων is assisted by an ὑπαρχιτέκτων). Burford argues that the ἀρχιτέκτων was both a "designer-architect" and a "master-craftsman supervisor." Unlike the English term, "architect," the Greek term does not describe one who has "little or no direct contact with the men who erect the scaffolding or mix the concrete for his building." The Greek term portrays one who "was more skilled and thus was competent to *command* them" (*Greek Temple Builders at Epidauros*, 138-45). Shanor adopts this view stating that "the general supervision of day-to-day work fell to the ἀρχιτέκτων" ("Paul as Master Builder," 465). David W. Kuck affirms this meaning of ἀρχιτέκτων but incongruously holds that in 1 Cor. 3:10-11 Paul "continues to sound the theme of unity of status within diversity of tasks and quality" (*Judgment and Community Conflict: Paul's Use of Apocalyptic Judgment Language in 1 Corinthians 3:5-4:5*, NovTSup 66 (Leiden: E. J. Brill, 1992), 174-76).

<sup>62</sup>Fee, *The First Epistle to the Corinthians*, 139. C. K. Barrett, *A Commentary on the First Epistle to the Corinthians*, 2nd ed., Black's New Testament Commentaries (London: Adam & Charles Black, 1971), 87-88 suggests that the use made of "foundation" in 1 Corinthians 3 represents a polemic against the tradition of Peter as "foundation."



3:9b-17.<sup>63</sup> He holds that the secular setting (temple building) which prompted Paul's use of the construction metaphor contains the key to interpretive difficulties within the passage including the identity of the "other" builder(s).

To those who lived constantly in the shadow of both ancient and recently completed (or yet uncompleted) temples, the reference to a recognized class of temple-builders would have been absolutely clear.<sup>64</sup>

Paul had other Christian leaders in mind, on the analogy of other builders involved, under separate contract in the project of constructing a temple. Paul encourages his fellow-builders to exercise care in their spiritual construction just as temple contractors were to abide by posted restrictions.<sup>65</sup>

Shanor's work may be supplemented by the findings of A. M. Burford who argues that, in the ancient temple building enterprise, the "decisive economic factor" was "not money but skilled labour--a sufficient number of specialists, trained in the traditions of temple architecture to carry out the complexities of a building scheme."<sup>66</sup>

d) Building Materials. Temples are constructed out of building materials and Paul exploits this submetaphor with a list of possible building materials ("gold,

<sup>63</sup>He argues that the early date of the inscription does not work against its comparison with the Pauline language because "The vocabulary of the building inscriptions is both standardized and conservative." Also, Shanor claims his conclusions rest on a larger base of "more than fifty other ancient sources relating to temple construction or public works" ("Paul as Master Builder," 461-63).

<sup>64</sup>*Ibid.*, 466.

<sup>65</sup>*Ibid.*, 465-66.

<sup>66</sup>"The Economics of Greek Temple Building," *Proceedings of the Cambridge Philological Society* 191 (1965): 30. Burford also explores the mobility of skilled craftsmen in the ancient world. His findings in this regard may provide a further hint as to the appropriateness of imagery drawn from temple building for the situation at Corinth. "In most cities temple builders must have been few, or but infrequent visitors. . . . At Delphi and Delos, and most likely at Epidauros too, the local crafts could play only a comparatively small and inferior part in temple building, being concerned with bricklaying, small supplies, metal ware, and rough masonry, for example" (*Ibid.*, 31; though this would have been less true of Corinth which often exported a variety of building specialists). Citing instances when cities sought afar for craftsmen to build temples, Burford concludes, "The mobility of skilled craftsmen in the ancient world thus offset the perennial shortage of skilled men in any given city . . ." (*Ibid.*; see also Burford, *Greek Temple Builders*, 198-206). The idea of an absent "master builder" seems to be grounded in the temple building enterprise and may have been one reason why Paul chose to employ the temple metaphor. Paul may be invoking their understanding that to build a temple required the recruitment of craftsmen from afar. A correctly constructed temple could not depend entirely on local talent.

silver, dressed stones, wood, hay, straw," v. 12) arranged in descending order of value. Paul does not express any specific interest in a given kind of material. His list falls into two different types of materials: those that are more valuable and less susceptible to fire and those that are less valuable and more combustible.<sup>67</sup> But within the rhetorical strategy of the passage, "the overall effect of the list is to underscore the wide variety of quality possible in building on one foundation."<sup>68</sup> Paul does not identify the referent of the building materials (cf. 1 Pet. 2:5). Exegetes have identified these materials as persons added to the Corinthian church or as consisting of the doctrines taught by the "builders." However, to adopt such categories as "personal" and "doctrinal" may be to impose them. Paul's point is "that the quality of the superstructure must be appropriate to the foundation" with enduring building materials representing "what is compatible with the foundation" while "what will perish is *sophia* in all of its human forms."<sup>69</sup>

### 3. Associated Commonplaces

A number of associated commonplaces are active in the conjoined building/temple metaphor of 1 Corinthians 3:9b-17. Each may be summarized by a banal statement from the perspective of the temple imagery.

First, a temple belongs to its god and is of value to that deity. This thought undergirds much of the logic of these verses. As a temple is thought to be valued by its associated deity, so the "temple" of the Corinthian church is of value to God. A negative corollary is also functional: Damage to a temple is an affront to

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<sup>67</sup>Fee, *The First Epistle to the Corinthians*, 140. See Kuck, *Judgment and Community Conflict*, 176-77 for a discussion on similar lists in antiquity. Harm W. Hollander denies that the passage reflects "a scale of descending value" because stone or clay does not conclude the list. Hollander agrees that there are two clusters of material, one which endures fire and the other which is consumed by fire ("The Testing by Fire of the Builders' Works: 1 Corinthians 3.10-15," *NTS* 40 (1994): 93).

<sup>68</sup>Kuck, *Judgment and Community Conflict*, 177-78.

<sup>69</sup>Fee, *The First Epistle to the Corinthians*, 140.

the deity. This is evident in the statement: εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός.<sup>70</sup>

Second, a temple houses the deity. This truism is made explicit in the question of v. 16: "Don't you know that you are the temple of God and that the Spirit of God dwells among you?" This assertion must be viewed in the wider context of the Corinthian letter, with its interest in true, Spirit-directed Christian living over against the "wisdom" advocated by some in Corinth.

Third, the building of a temple requires supervision. As discussed above, the function of the building/temple metaphor in this context depends on Paul's ability to differentiate his status as "skilled chief builder" and his function as the layer of the foundation from the roles of other, later "builders." This in turn depends on the assumption that the building of a temple requires supervision. That this associated commonplace is active highlights an important aspect of the imagery of the temple in this context: The temple is incomplete.

The image of the community as temple must not be understood as a portrayal of the Church as an already finished and completed building. All that is complete is the eschatological foundation, Jesus Christ.<sup>71</sup>

Fourth, contractors are rewarded for successful work and fined for poor craftsmanship. Shanor suggests reading the vocabulary for reward and punishment in 1 Cor. 3:9b-17 from the perspective of the relationships among temple building commissions and various temple contractors. So μισθός (vv. 8, 14) should be understood as "wages."<sup>72</sup> In the event that a builder's work does not stand the test of fire, the Pauline passage informs that "he shall suffer loss" (ζημιωθήσεται,

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<sup>70</sup>See below for φείρω as "damage."

<sup>71</sup>Schnider and Stenger, "The Church as a Building," 28.

<sup>72</sup>So also Kuck (*Judgment and Community Conflict*, 168): "We must also keep in mind that for Paul and his readers the word μισθός would have been most familiar as the common term for the wages received for daily labor, which would naturally vary according to the individual work."

v. 15).<sup>73</sup> And this term may be understood in the light of the Arcadian inscription which reads in part:

If anyone of the contractors or the workers seems to be abusive toward the *jobs* (ἔργα) or disobedient to those who are in charge or spiteful of the established *finer* (ἐπιζαμίων), let the men who allot the contracts have authority to expel the worker from the *job* (ἔργοι), *fining* (ζαμιόντες) the contractor in court, in accordance with what has been recorded for those opposing the allotments of the contracts.<sup>74</sup>

Shanor suggests "he shall be fined" as a more precise translation for ζημιωθήσεται (v. 15).<sup>75</sup>

And what of the verb φθείρω (v. 17), often translated, "destroy"? Again, the Arcadian inscription reads in part:

If war should hinder any of the contracted jobs or should damage any completed *works* (ἔργων), let the Three Hundred decide what must be done. If it seems to the Generals that it is the war which is hindering or *has damaged* (ἐφθορκώς) the *works* (ἔργα), let them supply the revenue by a sale of booty against the city. . . .

If anyone should oppose the allotment of the *jobs* (ἔργων), or should do harm, *doing damage* (φθίρων) in any way, let those who made the allotments *fine* (ζαμιόντων) him, whatever *finer* (ζαμίαι) seem right to them, and let them publicly announce it as their determination and summon him into the presiding court for the full sum of the *fine* (ζαμίαν).<sup>76</sup>

Shanor would advocate the translation "damage" for the forms of φθείρω in v. 17. For him, "destroy" "overstates the implied extent of damage" to the spiritual temple at Corinth and likewise overstates the degree of punishment meted out to

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<sup>73</sup>It is important to note with Kuck that the object of the fiery test is not the person themselves but their work: "The fire serves to reveal the quality of the work so that the person can be judged for reward or loss." The passage describes an "eschatological testing of individual works by fire" (*Judgment and Community Conflict*, 181).

<sup>74</sup>Shanor, "Paul as Master Builder," 462.

<sup>75</sup>Cf. Barrett, *1 Corinthians*, 89, "he will be mulcted of his pay." Kuck (*Judgment and Community Conflict*, 182) takes the term to refer to "a loss of the potential reward." Hollander considers this significance for the term but opts for Shanor's proposal because "it is more suitable to the immediate context" ("The Testing by Fire of the Builders' Works," 97 n. 35).

<sup>76</sup>Shanor, "Paul as Master Builder," 462.

the hapless builder in that "the 'harm' or 'damage' which he would endure need not be synonymous with 'destruction' in any permanent sense."<sup>77</sup>

Shanor's explanations of these terms may be accepted because of the superior attention he provides to their contextual meaning. He has allowed the context, the imagery of temple building, to play a significant role. With specific regard to φθείρω, the meaning "damage" stands within the range of meanings expressed by parallel literature<sup>78</sup> and, in addition, the limited translation suggested by Shanor helps to solve some otherwise peculiar features of Paul's argumentation. In a usual view of the terms, the careless builder of v. 15 only "suffers loss" while the ill-intentioned temple builder of v. 17 is "destroyed." Gaston suggests this difference as a reason for separating the images of "building" and "temple."<sup>79</sup> If one assumes the meaning "damage" for φθείρω in v. 17, the fates of the erring builders in vv. 15 and 17 are analogous and similar and point to the relationship

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<sup>77</sup>*Ibid.*, 471.

<sup>78</sup>Support for a limited meaning for φθείρω ("damage" rather than "destroy") may be found in the following "limited" uses of the word and its cognates: 1) In other uses in the Corinthian correspondence: 2 Cor. 7:2 ("we have corrupted (ἐφείρωμεν) no one"; in the context of "we have wronged no one" and "we have taken advantage of no one" a limited meaning is to be preferred; the thought here may be of economic "damage") and 2 Cor. 11:3 ("your thoughts will be led astray," φθορῆ). Paul's quotation of Menander in 1 Cor. 15:33, "Bad company ruins (φείρουσιν) good morals" is ambiguous. "Ruin" may mean "spoil by partial damage," or "destroy"; 2) Luke 12:33 uses διαφείρω to describe what moths do to clothes. Here "ruin" must mean "spoil by partial damage"; 3) Lev. 22:25 (LXX) describes a blemished sacrificial animal as "marred" (φθάρματα ἔστιν ἐν αὐτοῖς). Two NT passages (2 Pet. 2:12; Jude 10) use the verb to describe the eschatological annihilation of errants. These instances would support the more usual view of φείρω. The judgment described in 1 Cor. 3:9b-17 is clearly eschatological (See Kuck, *Judgment and Community Conflict*, 167, 178-88; Hollander, "The Testing by Fire of the Builders' Works," 95-102). I argue that, while eschatological, it is partial ("damage") rather than total ("destroy").

<sup>79</sup>In support of the thought that "it is not really appropriate to speak of the temple here" (presumably in 1 Cor. 3:9-15) Gaston writes that "there is a clear contradiction involved in the fate of the erring church member. In the image of the building that person who does not build well will see his work destroyed, but 'he himself will be saved (σωθήσεται).' In the image of the temple, 'God will destroy (φθερεῖ) that person' (*No Stone on Another*, 184). Gaston, though, supports the opposite conclusion in his argument. For vv. 16-17 say nothing about anyone "building" the temple. Gaston has assumed, I would argue, by the obvious analogy and relationship between the building and temple imagery in the passage, that the person who "destroys" (If one wishes to see the two images as truly separate, it should be noted that φείρω may be understood in a cultic sense as "corrupts") the temple does so in the process of attempting to "build" it.

between the images of building and temple.<sup>80</sup> Likewise, frequent mention is made of the difficulty of applying the concept of "destroy" to a building that is identified as the presumably indestructible "temple of God."<sup>81</sup>

Fifth, the process of temple building involves the selection of appropriate and the rejection of inappropriate building materials. In Paul's development of the building/temple metaphor he warns those raising the superstructure to take special care in regard to the selection of building materials (1 Cor. 3:12-15). This "associated commonplace" may also be given a setting in the ancient temple building enterprise where individual contractors were often responsible for providing their own materials<sup>82</sup> and where "sometimes the design and the quality of the material were compromised by the need for economy."<sup>83</sup>

#### 4. Comparison with Ephesians<sup>84</sup>

Regarding the vehicle, 1 Corinthians 3, like Ephesians 2, makes use of both biological and architectural imagery. In 1 Corinthians, the relationship between Apollos and Paul is first understood through an agricultural metaphor to establish that "he who plants and he who waters are one" (3:8). The agricultural metaphor is telescoped into an architectural one in Paul's assertion, "You are God's field,

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<sup>80</sup>Kuck disagrees arguing that "the *ius talionis* form leaves no doubt that anyone responsible for such destruction will be condemned at the final judgment. . . . Although even the purveyors of inferior work will be saved, Christians who actually destroy God's church have no such guarantee" (*Judgment and Community Conflict*, 188).

<sup>81</sup>Barrett, for example, sees the problem and seeks a solution in the thought that "Paul is thinking of a local manifestation of God's temple, a local church" (*The First Epistle to the Corinthians*, 91). Gaston also recognizes the difficulty and comments, "The temple cannot be destroyed by Belial and all his forces, and certainly not by the Corinthians. Thus only superficially does the temple concept apply to the situation Paul is discussing" (*No Stone on Another*, 185). The Corinthians, in their history, would have known of "damaged" temples. Referring to the refounding of the city as a Roman colony (44 BCE) Furnish writes, "The Greek temples and sacred precincts, although damaged, were not completely destroyed, and many of them were repaired or rebuilt by the colonists" (*II Corinthians*, 15).

<sup>82</sup>Shanor, "Paul as Master Builder," 467.

<sup>83</sup>Burford, "Economics of Greek Temple Building," 23.

<sup>84</sup>Schnider and Stenger, "The Church as a Building," consists of a comparison between 1 Cor. 3:9-17 and Eph. 2:20-22.

God's building" (οικοδομη, 3:9). This building will, as in Ephesians, be more clearly specified to be a temple (3:16-17). But, in 1 Corinthians 3, unlike Ephesians 2, "there is no contamination" of the architectural by the biological imagery.<sup>85</sup>

As in Ephesians, a number of submetaphors (or secondary vehicles) are exploited. These are utilized to refine the oneness of planter and irrigator communicated by the agricultural metaphor into an understanding of the unique status of Paul with regard to the Corinthian congregations. If in Ephesians 2 God is the implied builder, in 1 Corinthians 3 Paul is clearly designated as the "skilled chief builder" (σοφὸς ἀρχιτέκτων) who lays the "foundation" (θεμέλιος, v. 10). A striking, much-discussed difference is present in that 1 Corinthians designates the foundation to be "Jesus Christ" (v. 11) whereas in Ephesians the submetaphor, "foundation," is identified with "the apostles and prophets" (2:20).<sup>86</sup>

The two passages share active associated commonplaces. The thought that "a temple belongs to its god and is of value to that deity" undergirds both passages. However, the important negative corollary, "damage to a temple is an affront to the deity," is absent from Ephesians. The fact that, in construction, a temple is susceptible to damage allows Paul to warn later builders of the ecclesial edifice. The Ephesians passage is concerned with the central feature of "cohesion" and, if anything, implies invincibility rather than vulnerability. Also active in both passages is the idea that "a temple houses the deity." And in both passages this "indwelling" is accomplished through the agency of the Spirit.

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<sup>85</sup>Gaston, *No Stone on Another*, 182.

<sup>86</sup>On the level of the vehicles, the difference is a striking one. It may be less so in terms of its theological significance. Schnider and Stenger treat the difference this way: "But have we not here a contradiction to I Cor. 3. 11, where Jesus Christ is called the foundation? One must remember that in I Cor. 3. 10 f. Paul emphasizes that he, the apostle, laid the foundation. From the point of view of the post-apostolic Church, what the apostle did here, and his person, are seen as one and the same. For the apostle himself to lay the foundation was the gift of God's grace to him personally, and was part of the event of salvation. To this extent the post-apostolic Church had a theological right to understand the apostle himself as a foundation, especially as the idea of Jesus Christ as the one foundation of the Church is not overlooked, but is asserted in Eph. 2. 20-22 in an image of a different kind" ("The Church as a Building," 30-31).

Those associated commonplaces tied more directly to the dynamics of building and the relationships among contractors are absent from Ephesians (The building of temples requires supervision; contractors are rewarded for successful work and fined for poor craftsmanship; the process of temple building involves the selection of appropriate and the rejection of inappropriate building materials).

In 1 Corinthians 3, the tenor is similar to that in the Ephesians passage in that the unity of the church is under discussion. However, the interest in the earlier passage is on healing schism in or among the Corinthian congregations and improving the relationship of those congregations to Paul whereas the later passage in Ephesians is concerned characteristically with the unity of the church at large.<sup>87</sup>

Given the large number of allusions in Ephesians to 1 Corinthians, it is fair to assume that the author of Ephesians was acquainted with it (in some form(s)) and had access to its ecclesial temple metaphor. It may be assumed to be one of a matrix of traditions that inform the use made of the temple metaphor in Ephesians 2. But the Corinthian metaphor has not been used in any slavish way by the author of the Epistle to the Ephesians. The Corinthian metaphor has marked the use in Ephesians at those points where the author of Ephesians has used creatively the material from the Corinthian correspondence: 1) The association of the apostle Paul with the foundation; 2) The role of the Holy Spirit in relationship to the ecclesial temple (though here there seems to be little difference in the two passages); 3) The identity of the church as ναός τοῦ θεοῦ.

The most profound influence of the metaphor in 1 Corinthians 3 on that of Ephesians 2 is the adoption in the latter of the metaphorical movement which characterizes the former. Ephesians 2 appropriates the historical movement from foundation as representative of the initial founding of Christianity with the

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<sup>87</sup>1 Cor. 3:9-17 "was applied primarily to the concrete situation of the community in Corinth, and was developed only secondarily as an ecclesiological reflection. By contrast, in Eph. 2:19-22, the images are used primarily as a reflection about the universal church" (Schnider & Stenger, "The Church as Building," 29).



construction of a superstructure representing later developments.<sup>88</sup> It also adopts the literary movement from more generic house or building imagery to the more specific temple metaphor.

In each of these points of contact may be traced the influence of the cosmic and universal understanding of ἐκκλησία over against the local and congregational interests of 1 Corinthians.

### B. 1 Corinthians 6:19

One of the most significant interpretive problems associated with 1 Cor. 6:12-20 concerns the extent and intent of Corinthian slogans within it. Due in part to its repetition at 1 Cor. 10:23, v. 12a,c is to be regarded as a Corinthian slogan with v. 12b,d representing Paul's qualification of the byword: "All things are lawful for me," but not all things are beneficial. 'All things are lawful for me,' but I will not be dominated by anything" (NRSV). A second Corinthian libertine slogan is represented in v. 13 a,b. Paul's response (vv. 13c-14) is structured tightly on the model of the Corinthian slogan:<sup>89</sup>

τὰ βρώματα τῆ κοιλία	τὸ δὲ σῶμα [οὐ τῆ πορνεία ἀλλὰ] τῷ κυρίῳ
καὶ ἡ κοιλία τοῖς βρώμασιν	καὶ ὁ κύριος τῷ σώματι
ὁ δὲ θεὸς	ὁ δὲ θεὸς
καὶ ταύτην καὶ ταῦτα καταργήσει	καὶ τὸν κύριον ἡγειρεν καὶ ἡμᾶς ἐξεγερεῖ [διὰ τῆς δυνάμεως αὐτοῦ]

The "fundamental antithesis" is represented in the contrast presented by the verbs καταργήσει and ἐξεγερεῖ.<sup>90</sup> Paul refutes the second Corinthian slogan by pointing out the value of the body as reflected in the future and divine

<sup>88</sup>See also Rom. 15:20 which represents the only other use of θεμέλιος in the *Hauptbriefe*.

<sup>89</sup>Jerome Murphy-O'Connor, "Corinthian Slogans in 1 Cor 6:12-20," *CBQ* 40 (1978): 394-95. The words in square brackets represent deviations from the otherwise carefully paralleled statements.

<sup>90</sup>*Ibid.*, 395.

resurrection. He then employs the formula οὐκ οἶδατε (used numerous times in 1 Corinthians and twice more in this passage)<sup>91</sup> to introduce a rhetorical question: "Do you not know that your bodies are members of Christ?" A further question ("Should I therefore take the members of Christ and make them members of a prostitute?") and strong denial (μὴ γένοιτο) emphasize the thought and introduce a specific case of misuse of the body, intercourse with prostitutes by male believers.<sup>92</sup> Another rhetorical question, again introduced with the formula οὐκ οἶδατε, assumes the premise that the one "uniting" with a prostitute is "one body" with her. This thought is supported by a quotation from Gen. 2:24 ("For it is said, 'The two shall be one flesh'"). Paul's alternative is suggested by the phrase, "But anyone united to the Lord becomes one spirit with him" (v. 17). Furthering the general thought of the segment, Paul commands, "Flee fornication" and then employs another Corinthian slogan ("Every sin which a person performs is outside the body," v. 18b) which confirms that the Corinthian position is "that the body has nothing to do with sin. The physical body is morally irrelevant for sin takes place on an entirely different level of one's being."<sup>93</sup> The next statement, ". . . but the immoral man sins against his own body" (RSV; ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἀμαρτάνει),<sup>94</sup> represents Paul's denial of this Corinthian watchword.<sup>95</sup>

It is at this point that Paul introduces the temple metaphor which functions to support the theme of the value and importance of the body and raises that

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<sup>91</sup>The use of οὐκ οἶδατε is a rhetorical technique of diatribe (See Conzelmann, *1 Corinthians*, 108). 1 Cor. 6:12-20 has been identified as a passage which illustrates some such rhetorical techniques and features of diatribe including simulation of direct address by "dialogue" with an imagined interlocutor, rhetorical questions and emphatic statements of rejection. See Stanley K. Stowers, "Diatribe," *ABD* 2.190-93; Moule, *Idiom-Book*, 196-97.

<sup>92</sup>Whether an actual problem, a potential one or a rhetorical and extreme example (So Elizabeth Schüssler Fiorenza, "1 Corinthians," in *HBC*, 1176 (San Francisco: Harper & Row, Publishers, 1988)). The idea that cultic prostitution, especially that headquartered in the Temple of Aphrodite, forms the background for the passage has been widely discredited. See Murphy-O'Connor, *St. Paul's Corinth*, 55-57.

<sup>93</sup>Murphy-O'Connor, "Slogans," 393.

<sup>94</sup>This occurrence of σῶμα is sometimes assigned an ecclesial meaning. See Robert H. Gundry, *Sōma in Biblical Theology with Emphasis on Pauline Anthropology* (Grand Rapids, Mich.: Academie Books, Zondervan, 1987), 71 for a refutation of this view.

<sup>95</sup>Moule, *Idiom-Book*, 196-97 suggests this view as "possibly worth considering."

idea to a fresh level of consequence. The concluding verses (vv. 19-20) give rise to two questions which impact the understanding of the temple metaphor: 1) Is it an ecclesial or a personal, physical body that is to be understood in the temple metaphor and, specifically, in the phrase τὸ σῶμα ὑμῶν?; 2) Should the phrase ἡγοράσθητε γὰρ τιμῆς be understood as part of, or separate from, the temple metaphor?

R. Kempthorne has argued that the "temple" of 1 Cor. 6:19 is ecclesial rather than individual and so mirrors other uses of temple imagery in the NT. Kempthorne sees in 1 Cor. 6:12-20 a return to a discussion of the incestuous relationship which Paul has condemned in 1 Cor. 5:1-13. So he understands πόρνη in the passage as designating the "immoral woman" involved in that incestuous relationship and the command φεύγετε τὴν πορνείαν (v. 18) as Paul's renewed call for the removal of the incestuous man from the congregation.<sup>96</sup> With regard to the temple imagery of 1 Cor. 6:19, Kempthorne's argument turns on the understanding of τὸ σῶμα ὑμῶν. Kempthorne asserts that "the 'individual' interpretation [that is, that σῶμα here refers to a person's physical body rather than the ecclesial one] really requires the plural as at 15"<sup>97</sup> (τὰ σώματα ὑμῶν). He takes ὑμῶν in v. 19 as "a descriptive or appositional genitive, 'the Body of which you are members'" with Paul "writing unequivocally of the corporate Body."<sup>98</sup> This enables Kempthorne to conclude that Paul "is using ναός in just the same way as at iii. 16f., II Cor. vi. 16 (and Eph. ii. 21)."<sup>99</sup> However, in the light of two other occurrences in the *Hauptbriefe* (2 Cor. 4:10; Rom. 8:23), σῶμα should be regarded here as used distributively and understood as plural in view of the number of the pronoun.<sup>100</sup> 1 Cor. 6:19 represents a unique use in the NT in

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<sup>96</sup>"Incest and the Body of Christ: A Study of I Corinthians VI. 12-20," *NTS* 14 (1967/68): 571.

<sup>97</sup>*Ibid.*, 573.

<sup>98</sup>*Ibid.*, 572-73.

<sup>99</sup>*Ibid.*, 572. Kempthorne is followed by Newton, *The Concept of Purity*, 57-58.

<sup>100</sup>Kempthorne notes and attempts to discount the applicability of these two uses of σῶμα. But see James Hope Moulton, W. F. Howard and Nigel Turner, *A Grammar of New Testament Greek*, III, *Syntax* (Edinburgh: T. & T. Clark, 1963), 23-24 where Turner holds that the two

which the temple imagery, elsewhere attached to the congregational or universal church, is applied to the body of the individual believer.<sup>101</sup>

In the form of a rhetorical question, Paul reminds (presuming οὐκ οἴδατε to have this sense) his addressees, in 1 Cor. 6:19, that each of their bodies is "a temple of the Holy Spirit within you, which you have from God." He goes on to assert, "For you were bought with a price . . ." (ἠγοράσθητε γὰρ τιμῆς, v. 20).

Does Paul intend for this phrase to be taken in direct relationship with the temple imagery and seen as a description of sacral manumission?<sup>102</sup> Or does Paul simply

passages (together with 1 Cor. 6:19) demonstrate that "the NT sometimes follows the Aram. and Heb. preference for a distributive sing. Something belonging to each person in a group of people is placed in the sing.: as τὸ σῶμα ὑμῶν 1 Co 6<sup>19</sup>." Gundry has also argued convincingly against Kempthorne's thesis concluding that "the distributive singulars stand fast in the two cross-references . . . and thereby support an identical understanding of the singulars in I Cor 6: 19-20" (*Sōma*, 77). Gundry adds Rom. 12:1-2 (where σῶμα is in the plural and "sacrifice" in the singular) as supporting the idea that, on occasion, "singulars take on a distributive meaning from the plural" and Rom. 8:11 where "the motif of the indwelling Spirit corresponds exactly to I Cor 6:19-20. And the plural 'bodies' confirms the distributive sense of the singulars in I Cor 6:19-20" (*Ibid.*, 77-78). The use of body language in Eph. 6:14 could be cited as an example of the distributive use of the plural second person personal pronoun: τὴν ὀσφὺν ὑμῶν, "your waists." C. F. D. Moule, *Origin of Christology*, 91 regards the phrase τὸ σῶμα ὑμῶν as "rather loose writing" for τὸ σῶμα ἐκάστου ὑμῶν.

<sup>101</sup>This individual application of the temple imagery has been held to derive from hellenistic thought with its application of the temple metaphor to a person's "soul" (e.g. Philo, *Somn.* 1.149: σπουδάξε οὖν, ὃ ψυχῆ, θεοῦ οἶκος γενέσθαι, ἱερὸν ἄγιον, <ἐν>διαίτημα κάλλιστον; "Be zealous, therefore, O soul, to become a house of God, a holy temple, a most beautiful abiding-place" (Philo, vol. 5, trans. F. H. Colson and G. H. Whitaker, LCL (Cambridge, Mass.: Harvard University Press, 1958), 377; See Conzelmann, *1 Corinthians*, 77 n. 90 for additional uses in hellenistic literature). However, there are at least two significant differences between this hellenistic use and that of Paul in 1 Cor. 6:19: 1) The temple imagery is here applied to the body, a thought that would have been problematic in the context of Greek thought where the "soul" or "mind" would have been understood as the place of divine abode; 2) The individual appears to be a secondary application of the temple metaphor for Paul whereas the individual would be the primary application for Philo and other hellenistic authors. Reviewing these differences, McKelvey concludes: "If one grants Greek influence to Paul, as one probably should, allowance must be made for considerable Hebraicizing and Christianizing" (*New Temple*, 104).

<sup>102</sup>So Adolf Deissmann, *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*, rev. ed., trans. Lionel R. M. Strachan (New York: George H. Doran, 1927), 318-38. But Deissmann's use of evidence from Delphi has been widely discounted. Werner Elert ("Redemptio ab hostibus," *TLZ* 72 (1947): 265-270) regards Deissman's position as untenable and writes: "Die Paulinischen Ausdrücke erinnern viel mehr an die ἀγορά, den Sklavenmarkt, als an den Tempel. Die einzige Übereinstimmung der Paulinischen Terminologie mit den Tempelurkunden besteht demnach in dem Wort τιμῆς!" (267). Also holding that sacral manumission is intended are: McKelvey, *The New Temple*, 104; BAGD, "ἀγοράζω," 12-13; K. Bailey, "Paul's Theological Foundation for Human Sexuality: I Cor. 6:9-20 in the Light of Rhetorical Criticism," *Theological Review* 3 (1980): 33-34. A similar question could be asked with

telescope two separate metaphors and, with the phrase, invite his auditors/readers to understand secular manumission<sup>103</sup> or the purchase of slaves in the marketplace?<sup>104</sup>

Apart from the juxtaposition of the concept of buying people with the imagery of temple, there seems to be no other strong reason to support the idea that sacral manumission is the intended referent of Paul's language. If the imperative *δοξάσατε* means a return to the temple metaphor and the associated commonplace of the deity indwelling the shrine, it would seem odd to break up a continuing temple metaphor with a totally unrelated image of slave purchase. However this final imperative in the section may be interpreted as drawing together the two images, temple and slave purchase, and working out the implications of the imagery with the command, "Therefore honor God with your body."<sup>105</sup> The verb employed, *ἀγοράζω*, is not the usual verb for sacral manumission and refers "to the ordinary sale of a slave by one owner to another owner."<sup>106</sup> On a conceptual level, it is not the details of any financial

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regard to prostitution in the passage: Is temple prostitution to be assumed here or is brothel prostitution in view? See the review of the question in Fee, *First Epistle to the Corinthians*, 258 n. 39 who, because "temple prostitution as such is unknown in the Greek city-states" of this era, decides that the reference is to "brothels or courtesans."

<sup>103</sup>So Friedrich Büchsel, "ἀγοράζω, ἐξαγοράζω," *TDNT* 1.124-28. Büchsel takes the view that "Intentionally it is not said who has bought them, or from whom they are bought, or at what cost. The reference is simply to the fact of their redemption. . . . The details of sacral manumission need hardly be applied . . ." Büchsel notes that "secular manumission" was "probably much more practiced" and that Judaism was familiar with "the religious application of the thought of redemption" (*Ibid.*).

<sup>104</sup>So Fee, *The First Epistle to the Corinthians*, 263-65; S. Scott Bartchy, *First-Century Slavery and the Interpretation of 1 Corinthians 7:21*, SBLDS 11 (Atlanta: Scholars Press, 1973), 121-25. Conzelmann (*1 Corinthians*, 113) says, "The metaphor is not developed. The point is merely that you belong to a new master. Beyond this the metaphor should not be pressed. There is, for example, no reflection as to who received the payment, despite the word *τιμῆς*, 'for cash.'"

<sup>105</sup>So Fee, *First Epistle to the Corinthians*, 265.

<sup>106</sup>Bartchy, *First-Century Slavery*, 124; Dale B. Martin, *Slavery as Salvation: The Metaphor of Slavery in Pauline Christianity* (New Haven & London: Yale University Press, 1990), 63. See "ἀγοράζω," *EDNT* 1.23 which defines the word, "to purchase as one's own." The use of *ἀγοράζω* in 1 Cor. 7:23 does not invoke details of sacral manumission but may allow for either secular manumission or slave purchase to be understood as the referent for the language. Fee, *First Epistle to the Corinthians*, 320 holds that in 1 Cor. 7:23 "the imagery carries its full double nuance [slave purchase and secular manumission], precisely because it speaks to both people in v. 22. On

arrangement so much as the thought of ownership that binds the two metaphors: As the temple belongs to its deity, so the slave belongs to the owner. This is supported by the generally accepted punctuation of v. 19 which includes the phrase καὶ οὐκ ἐστὲ ἐαυτῶν as part of the question which presents the temple metaphor. It seems best to understand that it is the purchase of a slave rather than either sacral or secular manumission that is in view in 1 Cor. 6:20.

At least three associated commonplaces seem to be active within this context: 1) A temple belongs to its god. Here, unlike 1 Cor. 3:9b-17, this associated commonplace is invoked without emphasizing ". . . and is of value to that deity" but accentuating rather the negative thought: "You are not your own." And here the temple is "the Holy Spirit's temple" rather than the "temple of God." The thought is that of the individual believer's body as the Spirit's temple rather than the local congregation(s) as God's temple in Corinth. In the light of v. 13 with its Corinthian slogan and Paul's response that "the body is not for fornication, but for the Lord," a corollary also seems to be operative. Since the structure belongs to its god, a temple should be wholly dedicated to its deity; 2) A temple houses the deity. As Gordon Fee puts it, "The Spirit's indwelling is the presupposition of the imagery . . .";<sup>107</sup> 3) A temple is intended to bring "glory" to its deity. This presumes that the concluding imperative (δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν, v. 20) is to be related to the temple imagery (see above).

The first two of these associated commonplaces, are active as well in the building/temple metaphor of Ephesians 2. Though, with regard to "a temple houses the deity," it should be noted that the temple of Ephesians 2 is a dwelling place of *God* (if through the agency of the Spirit, v. 22).

The similarity of associated commonplaces belies important differences in the vehicle, tenor and function of the temple metaphor of 1 Corinthians 6 as compared to the building/temple metaphor of Ephesians 2. In Ephesians 2 the

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the other hand, as in 6:20, the basic metaphor is that of becoming the slave of someone through purchase."

<sup>107</sup>Fee, *First Epistle to the Corinthians*, 264.

imagery is worked out in much greater detail. The metaphor in 1 Corinthians 6 is wholly focused on the relationship between the individual believer and "the Lord." In Ephesians 2, the metaphor is not an individual but an ecclesial one and includes a focus on the relationships among members in that they are "built together" (συννοικοδομηθήτε, v. 22). The metaphor in 1 Corinthians 6 functions to call the addressees, in the light of understanding their individual bodies to be temples of the Spirit, to purity of sexual conduct. In Ephesians 2, the metaphor functions to invite the addressees to marvel at the unity between disparate groups which the divine builder has structured into the church which is conceived of in a universal sense.

As compared to the building/temple metaphor of 1 Cor. 3:9b-17, that of 1 Cor. 6:19 seems to have had little direct impact on the formulation of the metaphor in Ephesians 2. However, 1 Cor. 6:19 does apply the imagery of temple to believers and employs vividly the thought of the "indwelling" of the Holy Spirit.

### C. 2 Corinthians 6:14-7:1

2 Cor. 6:14-7:1 begins with a thematic prohibition couched in the form of a metaphor drawn from the OT: Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις.<sup>108</sup> The passage continues with carefully crafted rhetorical questions built on a rapid-fire series of contrasts (vv. 14-16). The initial questions (in vv. 14-15) employ the dichotomies righteousness/unrighteousness, light/darkness, Christ/Belial and believer/unbeliever and center in the final couplet in that forms of ἀπίστος provide

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<sup>108</sup>See Deut. 22:10; Lev. 19:19 LXX. With others, Joachim Gnilka regards this prohibition to represent "the actual theme of the section", "a prohibition against consorting with unbelievers" ("2 Cor 6:14-7:1 in the Light of the Qumran Texts and the Testaments of the Twelve Patriarchs," in *Paul and the Dead Sea Scrolls*, ed. J. Murphy-O'Connor and James H. Charlesworth, Christian Origins Library (New York: Crossroad, 1990), 50). Hans Dieter Betz wants to see in the language "two 'yokes,' one to be attributed to the 'believers' and the other to the 'non-believers'" with the danger that believers might trade "their 'yoke' for that of the 'non-believers'" ("2 Cor 6:14-7:1: An Anti-Pauline Fragment?," *JBL* 92 (1973): 89). With Fee, I regard this as an unnecessary complication of straightforward imagery. What is in view is a single yoke for two animals which is in danger of being misused to join two diverse "creatures," the "believer" and the "unbeliever" (See Deut. 22:10; Gordon D. Fee, "II Corinthians VI.14-VII.1 and Food Offered to Idols," *NTS* 23 (1977): 157; however, Fee's phrase, "ἑτεροζυγέω is metaphor pure and simple," suggests dated concepts regarding metaphor.).

an *inclusio* (ἀπίστοις, v. 14; ἀπίστου, v. 15).<sup>109</sup> A culminating rhetorical question invokes temple imagery: Τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; (v. 16).<sup>110</sup> The temple metaphor is then made explicit in an assertion which is all the more striking for having followed a series of questions: ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος (v. 16).<sup>111</sup> The use of the first person plural is significant: The implied author is included in the communal application of temple imagery. Adding to the force of these verses (14-16) is the intentional use of five synonyms: μετοχή, κοινωνία, συμφώνησις, μερίς, συγκατάθεσις.

A chain of quotations from the OT follows the use of temple imagery and is introduced by the formula, καθὼς εἶπεν ὁ θεὸς ὅτι (v. 16, echoed in the closing formula, λέγει κύριος παντοκράτωρ, v. 18).<sup>112</sup> The formula links directly the principal assertion of the passage (ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος) and the citations which follow showing that the author produces the catena in support of the assertion. The conflation employs "people of God" language (v. 16c), invokes the vocabulary of defilement (v. 17a-c) and concludes with "household of God" terminology. Framed between two "promises" regarding being God's people and becoming his "sons and daughters" are three stringent commands: "Come out!"; "Be separate!"; "Do not touch!".

The catena "contains at least four O.T. scriptural phrases which are skilfully combined and adapted to form a harmonious unit."<sup>113</sup> It has its own internal

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<sup>109</sup>Contra D. Rensberger ("2 Corinthians 6:14-7:1--A Fresh Examination," *Studia Biblica et Theologica* 8 (1978): 25-49), I assume the technical use of πιστός and ἀπιστος in the sense of "believer" and "unbeliever."

<sup>110</sup>Fee calls this "the great question to which the others lead" ("Food Offered to Idols," 158).

<sup>111</sup>Gnilka comments, "The plural reading *naoi* in v. 16 (Aleph<sup>a</sup> 1739 81 Clement of Alex.) corresponds to 1 Cor 6:19 and is definitely secondary" ("2 Cor 6:14-7:1," 51).

<sup>112</sup>Of the nine NT quotations using the introductory formula λέγει κύριος, "The greater portion of the citations is related to the 'temple' typology in which the Christian community is viewed as God's new temple." The only other use of ὁ παντοκράτωρ in the NT is in Rev. 1:8 in another of the quotations employing λέγει κύριος (E. Earle Ellis, *Paul's Use of the Old Testament*, reprinted ed. (Grand Rapids, Mich.: Baker Book House, 1991), 107-13).

<sup>113</sup>Gnilka, "2 Cor 6:14-7:1," 51. The four "scriptural phrases" are: Lev. 26:11f. (or Ezek. 37:27); Isa. 52:11 (In the Isaiah text, "the summons goes out to the people in captivity to leave Babylon; the departure is not seen as a hasty flight but as a holy procession in which only those may participate who have cleansed themselves according to the levitical laws. For the sacred



structure in that behavioral implications, signalled by the insertion of διὸ in v. 17, are drawn from the initial "promise," "I shall dwell and walk among them" (v. 16). These implications, in the form of three commands which are presumably obeyed, are viewed as having positive outcomes (vv. 17-18) in the activation of the fatherhood of God. The citations, then, move from positive statement ("I shall dwell among them", v. 16) to behavioral implications ("Touch not!", etc. v. 17) to logical outcomes of appropriate behavior ("I shall be a father to you", v. 18). The first "promise" ("I shall dwell among them," v. 16) is paralleled and made more personal by the second "promise" ("I shall be a father to you," v. 18).<sup>114</sup>

Pointing back to "the promises," the passage closes by repeating the emphasis on behavioral implications of the central portion of the catena in the light of the identification of the addressees as "temple of God":

καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,  
ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.<sup>115</sup>

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vessels of the Temple are to be carried along with this procession and Yahweh himself will go before the people as he did in the past during the Exodus from Egypt. Applying it to the situation in our passage, this O.T. background means that God himself sanctions and guides the separation of the Christians from the heathen . . . "); Ezek. 20:34 (misidentified in the text of Gnilka's essay as "Ex 20:34"; or Zeph. 3:20); 2 Sam. 7:14 (*Ibid.* 50-53, 59).

<sup>114</sup>With Betz ("An Anti-Pauline Fragment?," 92-98; v. 16d-f; 6:17d-18b) and Fee ("II Corinthians VI.14-7.1 and Food Offered to Idols," 156, 159-60), I understand vv. 16-18 to contain two promises. Ralph P. Martin sees three promises (v. 16c-d; v. 17c; v. 18; *2 Corinthians*, WBC 40 (Waco, Tex.: Word, 1986), 191).

<sup>115</sup>How does 2 Cor. 7:1 relate to the temple metaphor of the immediate context? Fee writes: "The temple imagery of vi. 16 is again determinative. . . . the cultic language (καθαρίσωμεν ἑαυτοὺς, μολυσμοῦ, ἀγιωσύνην) of this concluding word, which has been so troublesome, derives directly from the temple imagery" ("Food Offered to Idols," 160). Furnish critiques Fee's view: "It is not clear how Fee can argue that the cultic language of this verse derives from the temple imagery of v. 16ab . . . The word *defilement* is in no way related to temple imagery when it is used in the LXX or in Ep Arist" (Furnish, *II Corinthians*, 375). This seems to be contradicted in part by Furnish's earlier note: "The two instances in which the noun is used in the LXX (1 Esdr 8:80[83]; 2 Mac 5:27; the verb is frequent) show how closely it could be associated with the pollution of pagan idolatries; see also Ep Arist 166" (*Ibid.*, 365; Furnish seems to have missed the occurrence of μολυσμός in Jer. 23:15 LXX). While it may be technically true that in each of these four occurrences (including Jer. 23:15) μολυσμός is "in no way related to temple *imagery*" (emphasis mine), in each instance there is a demonstrable relationship to the theme of appropriate temple worship. Jer. 23:15 (ἀπὸ τῶν προφητῶν Ἱερουσαλήμ ἐξῆλθε μολυσμός πάση τῇ γῆ) must be read in conjunction with Jer. 23:11 (ἱερεὺς καὶ προφήτης ἐμολύνθησαν, καὶ ἐν τῷ οἴκῳ μου εἶδον πονηρίας αὐτῶν; noting that μολύνω is the verb form corresponding to μολυσμός.) Likewise, the description of an escape by Judas Maccabeus and companions "that they might not share in the defilement" (μολυσμός; 2 Macc. 5:27) should be read in the context of a description of the temple's

With this exegetical review in hand, the mechanics of the temple metaphor in the passage may be summarized. The tenor of the temple metaphor may be described as "the distinct sanctity of Christians." If treated in the context of the Corinthian correspondence and as from Paul (see the ensuing discussion), the metaphor takes its place as part of an invitation for Corinthian believers to develop an appropriate distance from unbelievers.<sup>116</sup>

The vehicle of temple imagery is taken up in v. 16, first in the form of a rhetorical question and then in the form of bold assertion. Believers (including the implied author) are ναὸς θεοῦ or ναὸς θεοῦ ζῶντος.

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desecration by Antiochus (2 Macc. 5:15-16). 1 Esdras 8:83 (paralleled by Ezra 9:11) is part of a citation of a prophetic "commandment" which is included in a prayer of Ezra: "The land that you are entering to take possession of is a land polluted with the pollution (μεμολυσμένη μολυσμῶ) of the aliens of the land, and they have filled it with their uncleanness" (NRSV). This citation is set in the context of the action of God: "Even in our bondage we were not forsaken by our Lord, but he brought us into favor with the kings of the Persians, so that they have given us food and glorified the temple of our Lord, and raised Zion from desolation, to give us a stronghold in Judea and Jerusalem" (1 Esdras 8:80-81; NRSV). The occurrence of μολυσμός in the Epistle of Aristeeas (165-66) occurs in a passage quoting High Priest Eleazar's defense of Jewish Laws to the effect that "no ordinances have been made in scripture without purpose or fancifully" (Ep. Arist. 168; Quotations are from "Letter of Aristeeas," trans. R. J. H. Shutt in *OTP* 2.7-34 (Garden City, N.Y.: Doubleday, 1985). The passage reads: "The species of weasel is unique: Apart from the aforementioned characteristic, it has another polluting feature, that of conceiving through its ears and producing its young through its mouth. So for this reason any similar feature in men is unclean; men who hear anything and give physical expression to it by word of mouth, thus embroiling other people in evil, commit no ordinary act of uncleanness (μολυσμός), and are themselves completely defiled with the taint of impiety" (Ep. Arist. 165-66). That the discussion is not wholly separate from temple worship is demonstrated by the implied author's comments beginning at Ep. Arist. 170 where of "victims offered" he alludes to a dictum of Eleazar that "it was our duty to take them from our herds and flocks, thus sacrificing domestic animals, not a wild one . . ." And this is hardly an isolated comment, for Ep. Arist. contains a lengthy description of temple worship and sacrifices (83-104). The reasoning of Ep. Arist. follows this line of thought: God's exclusion of weasels and other unclean creatures from diet and temple worship is reasonable since it reflects the fact that these creatures are inappropriate models for human behavior (See Ep. Arist. 128-71). Of added interest for the study of 2 Cor. 6:14-7:1, Ep. Arist. 165-66 occurs in the context of an admonition to "mix with wise and prudent companions" while avoiding "bad relationships" (130), a discussion of the foolishness of idolatry (134-39) and a description of sexually defiling relationships of which it is stated, "We are quite separated from these practices" (152). Fee's conclusion that 2 Cor. 7:1 should be seen as an expression of the temple imagery of 2 Cor. 6:16 is, in my view, sustained rather than denied by the occurrences of μολυσμός in the LXX and Ep. Arist.

<sup>116</sup>For Fee, this should not so much be construed in a general sense but seen specifically as a prohibition of participation in feasts held in "idol temples" ("Food Offered to Idols").

Already, in v. 16, at least one associated commonplace of temple imagery is active. Both the question, "What agreement has the temple of God with idols?," and the assertion, "For we are the temple of the living God," play the temple of God off against idolatrous ones and assume that the temple of God would be defiled by idols. Both a physical "temple of the living God" and the addressees are subject to defilement.

In the catena of quotations from the OT, the author uses "people of God" and "household of God" language to underscore the temple metaphor and in this way complicates it. But in doing so, other active associated commonplaces come into view. One of these is the idea that a temple is inhabited by the deity. Assuming Lev. 26:11-12 is employed in 2 Cor. 6:16, it is of interest to note that the phrase, ἐνοικήσω ἐν αὐτοῖς, does not appear in the LXX text. Its insertion may be regarded as the author's way of advancing the temple metaphor. God dwells in the temple. Other associated commonplaces brought to light in the catena include the temple as the focus of God's fellowship with his people (vv. 16, 18), and the thought that participation in God's temple requires separateness and purity (v. 17).<sup>117</sup>

Before a comparison with the temple metaphor of Ephesians, an intermediate step is required to advance the interests of this study in ways in which the temple metaphor of Ephesians may reflect, contradict or develop similar metaphors in the *Hauptbriefe*. To advance these interests with regard to 2 Cor. 6:14-7:1 calls for attention to the issues of the placement, authenticity and provenance of 2 Cor. 6:14-7:1. Did the passage stand originally in this context or is it an interpolation? To what degree may the passage be said to come from Paul or from someone else (e.g. a Pauline editor)? And to what extent was an already formed tradition taken over and from where? Each of these questions is interrelated and yet distinct and a variety of answers has been suggested.

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<sup>117</sup>As mentioned above, I believe that the phrase καθὼς εἶπεν ὁ θεὸς ὅτι is the author's invitation to read the catena of quotations from the perspective of the temple metaphor just enunciated.

J. A. Fitzmyer concludes that the passage is a "non-Pauline" interpolation without positing an explanation for its appearance in the text of 2 Corinthians.<sup>118</sup> Joachim Gnilka opts for "a Christian author, whose frame of reference is close to the traditions prevalent in the Qumran community" and holds "Paul or someone else" inserted the largely pre-formed unit based perhaps on its similarity to Ephesians.<sup>119</sup> Hans Dieter Betz decides that "the redactor of the Pauline corpus, for reasons unknown to us, has transmitted a document among Paul's letters which in fact goes back to the movement to which Paul's opponents in Galatia belonged."<sup>120</sup> Gordon Fee, unable to find any satisfactory hypothesis for the presence of an interpolation, defends the view that "Paul is responsible for the passage in its present setting."<sup>121</sup> Fee argues that 2 Cor. 6:14-7:1 should be understood in direct relationship to 1 Cor. 3:16-17; 10:14-22.<sup>122</sup> In that light, 2 Cor. 6:14-7:1 means:

Those who have a share (μερίς) in the meal in the temple of God cannot also participate (μετοχή) or have fellowship (κοινωνία) at the table of idols, because they would thereby sacrifice to demons, and Christ has so συμφώνησις with Belial, the prince of demons.<sup>123</sup>

Ralph P. Martin finds Paul to be the final redactor of "this Essene work" which is "authentic in the sense that Paul was the one to place it in the letter at this curious juncture."<sup>124</sup> Despite the curiosity of the placement, the passage is "not a

<sup>118</sup>"Qumran and the Interpolated Fragment in 2 Cor 6:14-7:1," *CBQ* 23 (1961): 271-80.

<sup>119</sup>"2 Cor 6:14-7:1," 57-58, 61, 68. The profusion of *hapax legomena* and the different use of Pauline vocabulary (e.g. "righteousness," "flesh") mean that it could not have been written by Paul while the presence of the Christ-Belial and believer-unbeliever antitheses indicate that the author was a Christian. But the basic theological concepts of the piece (e.g. the community as God's temple) show the author to have been influenced by "traditions which are active in Qumran and the *Test. XII Patr.*" (*Ibid.*, 61).

<sup>120</sup>"2 Cor. 6:14-7:1: An Anti-Pauline Fragment?," 108.

<sup>121</sup>"Food Offered to Idols," 143.

<sup>122</sup>*Ibid.*, 148. Compare the view of Michael Goulder who concludes that 2 Cor. 6:14-7:1 is "an integral part of the letter" which "supplies the appeal for holiness and the requirement of discipline which form the culmination of similar passages in 1 Cor. 4-6 and 2 Cor. 10-13" ("2 Cor. 6:14-7:1 as an Integral Part of 2 Corinthians," *NovT* 36 (1994): 47-57).

<sup>123</sup>*Ibid.*, 158-59.

<sup>124</sup>2 *Corinthians*, 193-94.

digression but a logical development" in which Paul continues his appeal to his alienated followers to break with "unbelievers" and return to him and to his message of reconciliation.<sup>125</sup>

With the possible exception of Fee, each of these authors would agree with Gärtner that "it is evident that this passage is relatively independent of the rest of the letter."<sup>126</sup> If this independence is recognized, comparison with other passages (in this study Eph. 2:19-22 in particular) must be undertaken with some care not to generalize to the *Hauptbriefe* as a whole. And the complexity of the issues surrounding 2 Cor. 6:14-7:1 warns against oversimplification of the matrix of traditions that make up a document with some similarities, the Epistle to the Ephesians.

These similarities between 2 Cor. 6:14-7:1 and the Epistle to the Ephesians have been noted often. Gniska mentions "keeping oneself spiritually aloof from the heathen," "the dignity of the spiritual temple," "the opposition to *akathartos*," and "sharply defined light-darkness dualism."<sup>127</sup> A comparison of the temple metaphor in Eph. 2:19-22 with that in 2 Cor. 6:14-7:1 results in a truncated list. The similarities in the two uses of temple metaphor are not impressive. The fact

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<sup>125</sup>*Ibid.*, 195, 211. David A. DeSilva writes that "together with 6:11-13 and 7:2-3, 6:14-7:1 constitute the climax of an appeal in which Paul urges the reestablishment of the relationship between apostle and congregation" ("Recasting the Moment of Decision: 2 Corinthians 6:14-7:1 in Its Literary Context," *AUSS* 31 (1993): 3-16). F. Zeilinger holds that 2 Cor. 6:14-7:1 is *indignatio* embedded in the *conquestio* (6:11-13; 7:2-4) with the rhetorical conventions helping to explain the changes in Paul's vocabulary and style ("Die Echtheit von 2 Cor 6:14-7:1," *JBL* 112 (1993): 71-80). On the other hand, P. B. Duff, who also regards 6:13 and 7:2 as an *inclusio* sees 6:14-7:1 as an "intrusive" fragment which was placed in its current position by "a later redactor" ("The Mind of the Redactor: 2 Cor. 6:14-7:1 in Its Secondary Context," *NovT* 35 (1993): 160-80). With these views compare that of the most recent book length study of 2 Cor. 6:14-7:1: William J. Webb, *Returning Home: New Covenant and Second Exodus as the Context for 2 Corinthians 6.14-7.1*, *JSNTSup* 85 (Sheffield: JSOT, 1993).

<sup>126</sup>*The Temple and the Community*, 50 n. 1. Fee argues that Paul in responding to an *ad hominem* argument ("Food Offered to Idols," 144) which I take to mean that the passage has its own internal logic. The thought that the passage is "independent" from the wider context 2 Corinthians is based to a large degree on the proximity of its ideology to Qumran. Among the similarities could be listed: 1) The metaphors of light and darkness; 2) The mention of Beliar; 3) The temple metaphor; 4) Purification of flesh and spirit; 5) The way in which the OT is used.

<sup>127</sup>"2 Cor. 6:14-7:1," 68.

that both documents employ temple imagery is significant. And one associated commonplace, the idea of inhabitation, is shared by the two.

But fundamental differences between this example of temple metaphor and that in Ephesians 2 are more striking than their similarities. The most central of these differences is that 2 Corinthians employs the temple metaphor in an exclusive sense to underline the need for separation between two groups ("believers" and "unbelievers") while Ephesians uses the temple metaphor to express the building of two groups ("Jews" and "gentiles") into one structure.<sup>128</sup> This central difference is illustrated in the use of the words "joined together" (συναρμολογουμένη) and "built together" (συνοικοδομείσθε) in Ephesians in contrast with the commands "come out" (ἐξέλθατε) and "be separate" (ἀφορίσθητε; as well as the negative use of the five synonyms, "fellowship", etc.) in 2 Corinthians.

Related to this central difference are others of importance. Assuming that the hortatory subjunctive in 2 Cor. 7:1 ("Let us cleanse ourselves . . .") relates to the participants in the "temple" rather than the temple itself, the temple metaphor in 2 Corinthians is static. The temple does not change in state or size. In Ephesians the temple becomes, with the help of the biological feature of growth, a dynamic image. The temple is "growing" and the addressees are "being built" into it. And this growth is both founded on and continued "in him", that is, through the work of Christ. While Christ is mentioned in 2 Cor. 6:15 ("What agreement does Christ have with Beliar?"), he is not related to the temple which is the "temple of the living God."

Such marked differences suggest disjunction between the two passages. However, the central statement of the temple metaphor in 2 Corinthians is so emphatic ("We are the temple of the living God") that, for a later author, the

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<sup>128</sup>Gnilka ("2 Cor 6:14-7:1," 61-64) regards "the dignity of being a spiritual temple . . . linked with the idea of separation" as one of the "basic theological concepts" of 2 Cor. 6:14-7:1, reflecting "the special feature of the understanding of the metaphor community/temple in the Qumran texts." Indeed, "the Qumran mentality becomes tangible" in the imperatives, "Go out from among them!", "Be separate!", "Touch no unclean thing!" It is of interest to note that the obvious ability of the temple image to delineate "holy" people from "unholy" ones is not exploited in Ephesians 2.

exclusive details may fall away and allow the appropriation of that emphatic statement and the shaping of it to apply to a new situation.

#### D. The Development of the Temple Metaphor in Ephesians

The foregoing indicates that the "development" of the Pauline temple metaphor on the part of Ephesians should be judged primarily with regard to 1 Cor. 3:9b-17, a passage which, unlike 1 Cor. 6:19 and 2 Cor. 6:14-7:1, plays a significant role in shaping the building/temple metaphor of Eph. 2:19-22. With a look back toward the comparison between the temple metaphors in 1 Cor. 3:9b-17 and Eph. 2:19-22, this development may be summarized.

With regard to the tenor (and function) of the metaphor, the focus moves from the local congregation(s) of Corinth and their perceptions of Paul to the church as a whole and the perceptions of gentile addressees with regard to their inclusion, with Jews, in that church. With regard to submetaphors, the author of Ephesians shapes the Pauline metaphor by placing a greater emphasis on God and Christ (despite the "replacement" of Christ as the "foundation" with the "apostles and prophets"). God is now the builder and Christ the cornerstone. Negative associated commonplaces (e.g. "damage to a temple is an affront to the deity") which are appropriate to the paraenetic setting of 1 Corinthians 3 give way to wholly positive thoughts of inclusion and solidarity. The Pauline metaphor is adjusted, as well, by becoming part of a "mixed" metaphor with a fresh element of dynamism added in the thought of the temple as one which "grows."<sup>129</sup>

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<sup>129</sup>See McKelvey's treatment of the theme of development in *New Temple*, 108, 117-120. Schlier, Käsemann and Cerfaux also see development in the celestial nature of the temple in Ephesians, feeling the thought of the passage can best be explained in terms of the heavenly building of Gnostic-Mandaean mythology (See "The Body Metaphor in Gnostic Literature" in chap. 2 of this study). McKelvey comments, "That the epistle attributes a heavenly existence to the church is not to be doubted (1.3; 2.6). But the temple described at 2.20-2 can hardly be regarded as heavenly in the same sense as the heavenly temple of the Jewish apocalypses, Hebrews and Revelation" (*Ibid.*, 119).

E. 1 Peter 2:4-8

The house/temple metaphor of 1 Pet. 2:4-8 is set in an epistle about which there is a "new emerging consensus." This "new consensus" emphasizes the literary unity of the document and suggests that it was "designed to encourage Christians in Asia Minor to maintain their faith during a period of social hostility and religious antagonism toward them as people who by their acts threatened the stability of the communities in which they lived."<sup>130</sup>

One interest of recent scholarship has been to identify a "controlling metaphor" in 1 Peter. Options include "*the new Christian community as the new people of God constituted by the Christ who suffered (and rose)*,"<sup>131</sup> "the diaspora"<sup>132</sup> and "house of God."<sup>133</sup>

A question may be raised as to whether or not 1 Peter 2 expresses a house/temple metaphor at all. John H. Elliott wishes to identify οἶκος πνευματικὸς (v. 5) with βασίλειον (v. 9). In so doing he sees the addressees designated as a "king's house" or "royal palace" rather than a temple.<sup>134</sup> But

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<sup>130</sup>Paul J. Achtemeier, "Newborn Babes and Living Stones: Literal and Figurative in 1 Peter," in *To Touch the Text: Biblical and Related Studies in Honor of Joseph A. Fitzmyer, S.J.*, ed. Maurya P. Horgan and Paul J. Kobelski (New York: Crossroad, 1989), 211. This new consensus should be placed over against an older one which saw 1 Peter as an adaptation of a baptismal homily for Christians in Asia Minor who were suffering persecution by the Roman government (*Ibid.*, 208).

<sup>131</sup>*Ibid.*, 224. Ralph P. Martin, in a forthcoming volume authored with Andrew Chester (*The Theology of the Letters of Peter and Jude*, New Testament Theology (Cambridge: Cambridge University Press, 1994), 100) augments Achtemeier's summary with the words ". . . in triumph over his enemies and theirs."

<sup>132</sup>Troy M. Martin, *Metaphor and Composition in 1 Peter*, SBLDS 131 (Atlanta: Scholars Press, 1992), 144-61. "The conceptions of the Diaspora as a journey to be undertaken and as a dangerous place where assimilation to paganism and defection from the true faith takes place pervade 1 Peter and function as general images setting up the rhetorical situation and revealing the author's purposes for writing" (*Ibid.*, 159-60). Martin identifies three "clusters" of metaphors (1:14-2:10; 2:11-3:12; 3:13-5:11). The house/temple metaphor belongs to the first of these clusters which "is built around the image of the elect people of God and contains metaphors pertaining to the house of God" (*Ibid.*, 160-61).

<sup>133</sup>John H. Elliott, "Peter, First Epistle of," *ABD* 5.275. "It is the identification and exhortation of Christians as members of the *household* or *family of God* which dominates the letter from beginning to end." See also Elliott's *A Home for the Homeless* (Philadelphia: Fortress, 1981), 228. Achtemeier, "Newborn Babes," 224 provides a catalog of other attempts to identify a central metaphor.

<sup>134</sup>*The Elect and the Holy: An Exegetical Examination of 1 Peter 2:4-10 and the Phrase βασίλειον ἑράτευμα*, NovTSup 12 (Leiden: E. J. Brill, 1966), 149-59. In support of his point Elliott



οἶκος πνευματικός is joined to the phrase ἱεράτευμα ἅγιον by the preposition εἰς. This indicates that ἱεράτευμα ἅγιον is related directly to the "spiritual house" and shows the purpose of its existence. Michaels comments: "It is difficult to imagine a house intended for priesthood as being anything other than a temple of some sort."<sup>135</sup> Elliott's view requires separating βασιλείον from ἱεράτευμα and viewing the two as distinct images. The problem with this is that "each of the other honorific titles in v 9 consists of two parts: a noun and a modifier ('a chosen race . . . a holy nation . . . a people for vindication'). The rhetorical effect is best maintained if βασιλείον ἱεράτευμα is understood in the same way."<sup>136</sup> So 1 Peter 2 does employ a house/temple metaphor.

Several features of this house/temple metaphor may now be distinguished. The author of 1 Peter provides, in a number of adjectives, clear markers that terminology is employed in a metaphorical way.<sup>137</sup> The author describes "spiritual milk" (τὸ λογικὸν . . . γάλα, v. 2), "living stone(s)" (λίθον ζῶντα, v. 4; λίθοι ζῶντες, v. 5), a "spiritual house" and "spiritual sacrifices" (οἶκος πνευματικός; πνευματικὰς θυσίας, v. 5).<sup>138</sup> The phrase, τῷ λόγῳ ἀπειθοῦντες, added to the idea of

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summarizes, "When Christians are described as the 'temple of God' in the NT οἶκος is never used. . . . Eph. 2:21 contains the nearest connection and here the term is not οἶκος but οἰκοδομή" (*Ibid.*, 159). He seems to have missed the closer cognate, οἰκεῖοι, in Eph. 2:19 and with it the identification of house/household with temple.

<sup>135</sup>Michaels, *1 Peter*, WBC 49 (Waco, Tex.: Word, 1988), 100. See also pp. 93, 108. Ernest Best adds that "when specific reference is made in the LXX to the building (οἰκοδομεῖν) of the temple the noun used in association with οἰκοδομεῖν is almost always οἶκος" ("I Peter II 4-10--A Reconsideration," *NovT* 11 (1969): 280).

<sup>136</sup>Michaels, *1 Peter*, 108. Troy Martin concurs that "Elliott's argument that οἶκος does not refer to the temple is not convincing" and lists others who fault Elliott's position (*Metaphor and Composition in 1 Peter*, 165 n. 99). Best favors taking βασιλείον as a noun and advocates the meaning "body of kings" ("I Peter II 4-10," 288-91).

<sup>137</sup>George B. Caird states, "Many metaphors are marked by the addition of a qualifying adjective" and provides examples from 1 Pet. 2:4-5 (*The Language and Imagery of the Bible* (Philadelphia: Westminster, 1980), 188). Best argues that this is a "general feature" of the style of the author of 1 Peter. "Whenever he introduces a term which could be understood in a secular, literal or physical manner but which he wishes to indicate should not be so understood he normally adds an adjective or adjectives or a qualifying phrase which will remove all doubt about the meaning he intends for the word" ("I Peter II 4-10," 202).

<sup>138</sup>*Contra* Elliott, *The Elect and the Holy*, 153-57. Elliott writes, "πνευματικός does not mean 'spiritual' in the metaphorical sense of 'immaterial,' 'non-external,' . . . Rather, πνευματικός is meant in the non-metaphorical, real sense of 'Spiritual,' 'caused or filled with the Holy Spirit'"

"stumbling" (οἱ προσκόπτουσιν, v. 8) functions in a similar way as an indication of metaphorical use. The author has left the hearers/readers in no doubt that terminology is employed in a metaphorical way.

The verb form οἰκοδομεῖσθε (v. 5) is, however, ambiguous and may be read either as an imperative or an indicative. With a view toward the clarity of the metaphor, the indicative is the better choice. In this light προσερχόμενοι (v. 4) and οἰκοδομεῖσθε (v. 5) would be translated: "As you come . . . you are being built . . ." Since stones cannot build themselves, such a reading maintains the metaphor. The suggested translation allows the initiative to remain with the builder.<sup>139</sup>

The house/temple metaphor in 1 Peter is complex in that submetaphors are formed: Jesus Christ is "a living stone," as well as "a cornerstone chosen and precious," "the stone that the builders rejected" which "has become the very head of the corner"; the addressees are likened to "living stones"; "Builders" (with the phrase ὑπὸ ἀνθρώπων, interpreted here in the broad sense of unbelieving humankind in contrast to the Synoptic tradition which identifies the "builders" as Jews or their leaders, e.g. Mark 12:10<sup>140</sup>) reject the true cornerstone, an act corrected by the divine builder (vv. 4, 6).

The terminology used for some of these submetaphors should be elucidated. What are the meanings of λίθον ζῶντα (v. 4), λίθοι ζῶντες (v. 5) and ἐκλεκτὸν ἐντιμον (vv. 4, 5; cf. ἐκλεκτὸν, v. 9) in the context of the house/temple metaphor? There was an ancient tradition of "living stone(s)" referring to a stone or stones in

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(*Ibid.*, 153). Elliott presumes that what is "metaphorical" cannot simultaneously be "real," a presumption discounted by a modern theory of metaphor. Best recognizes that πνευματικός indicates a "transferred or metaphorical sense" but adds "though that does not mean an un-real sense" ("I Peter II 4-10," 292).

<sup>139</sup>With Elliott, *The Elect and the Holy*, 16 who decides that "the description of Jesus and the believers unfolded here requires the indicative."; Michaels, *1 Peter*, 100; Francis W. Beare, *The First Epistle of Peter*, 2d ed., rev. (Oxford: Basil Blackwell, 1958), 92-93. Lauri Thurén has explained the ambiguity of participles in 1 Peter as a deliberate part of the rhetorical strategy of the letter which seeks to accommodate a composite audience (*The Rhetorical Strategy of 1 Peter: With Special Regard to Ambiguous Expressions* (Åbo: Åbo Academy, 1990)).

<sup>140</sup>*Contra* Bo Reicke, *The Epistles of James, Peter and Jude*, AB 37 (Garden City, N.Y.: Doubleday, 1964), 92.

their natural state.<sup>141</sup> However, within the context of the house/temple metaphor of 1 Peter 2, the phrase refers to dressed stone ready for use in the building enterprise.<sup>142</sup> Similarly, ἐκλεκτὸν ἔντιμον means "well-hewn and valuable for building."<sup>143</sup>

And what of ἀκρογωνιαῖος? Again following the clues of the metaphor itself, ἀκρογωνιαῖος (v. 6; used elsewhere in the NT only at Eph. 2:20) means here "foundation stone." Since the "living stones" come to the "living stone" and are built as a "spiritual house," the "living stone" (later called ἀκρογωνιαῖος in the citation of v. 6) must be a stone in the substrata of the οἶκος.

However the metaphor in 1 Peter is not entirely consistent and may be regarded as "mixed" or strained in several ways. First, the addressees who have just been exhorted to be "like newborn infants" (v. 2) are similarly encouraged to be "like living stones" (v. 5). Though dissimilar, the two metaphors are linked grammatically and semantically.<sup>144</sup> Second, while still employing sacral imagery,

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<sup>141</sup>See J. C. Plumpe, "Vivium saxum, vivi lapides: The Concept of 'Living Stone' in Classical Antiquity," *Traditio* 1 (1943): 1-14. Due to this ancient understanding Troy Martin concludes that "very likely this image arises from the altar on the temple mount that was composed of large natural rock to which smaller unhewn rocks were added" (*Metaphor and Composition in 1 Peter*, 175-76 n. 132).

<sup>142</sup>With McKelvey who notes the ancient thought that a "living" stone was "one that had not been hewn or broken and which, therefore, retained its numinous power" and goes on to conclude that the author "employs the epithet 'living' in a general sense (cf. 1.3, 23; 2.5), and the other epithets he uses suggest that the stone is cut and dressed" (*The New Temple*, 127); Michaels, *1 Peter*, 98; Edward G. Selwyn, *The First Epistle of St. Peter*, 2d ed. (London: Macmillan, 1947), 158: "λίθος is the usual word for a worked stone, whether a stone used in a building or a precious stone; and it is to be distinguished from πέτρος, a loose stone lying on field or roadside, and from πέτρα, a rock, or simply rock in contrast with e.g. sand or metal."

<sup>143</sup>Michaels, *1 Peter*, 99.

<sup>144</sup>Though the transition may be regarded as "abrupt" (Beare, *The First Epistle of Peter*, 95), Martin argues, "This metaphor is closely connected grammatically and semantically with the preceding metaphor of newborn babies." Grammatically: "Because of the relative pronoun ὃν in verse 4, the passage that contains the metaphor of living stones is grammatically subordinate and dependent upon the passage that contains the metaphor of newborn babies." Semantically: "Both of these metaphors are linked by the notion of growth" (*Metaphor and Composition in 1 Peter*, 176-77). In line with a modern view of metaphor, Michaels asserts that the "close juxtaposition of the growth metaphor with that of building, and of drinking a mother's milk with that of coming to the living Stone allows the first set of images to illumine and enrich the second" (*1 Peter*, 99). Beare suggests but regards as "not convincing" the idea that the "images of Artemis of the Ephesians" may provide a connection. "Instead of the dead stone image of the mother-goddess with manifold breasts, the Christians come to the living Christ, who feeds them with the 'spiritual milk'" (*The*

the author expands the role of the addressees with regard to the "spiritual house": They are also "to be a holy priesthood, to offer spiritual sacrifices" (v. 5). The addressees, then, are both stones and ministrants. As stones they are in the process of being fixed in a house which is under construction. As priests they minister in a (presumably) functional edifice. The *complex nature* of the imagery may be regarded as the author's way of extending the metaphor (or guarding readers from inappropriate conclusions): "The community is not passive . . . as a building is; its members are to be active in their Christian life, serving God as did the priests of old (v. 5b)."<sup>145</sup> Third, the metaphor in 1 Peter may also be regarded as mixed in the application of a biological category, "living," to the architectural image (vv. 4-5), though to do so is to use a conjunction that is well-documented in traditional materials which may have been accessible to the author.<sup>146</sup> Fourth, the imagery may be regarded as strained in that, for those who accept the stone, it is firmly ensconced in the building. Simultaneously, though, it is lying in the way of those who reject it, causing them to stumble.<sup>147</sup>

To summarize the movement and imagery of the house/temple metaphor of 1 Pet. 2:4-8: The addressees are portrayed metaphorically as coming to a dressed stone which, despite contrary judgment "by people" (ὕπὸ ἀνθρώπων), is in fact divinely judged to be well-hewn and valuable for building. They come in their metaphorically assigned capacity as dressed stones and, founded on the cornerstone (so designated in v. 6), are being built as a "spiritual house" which is divulged to be a temple by its purpose to house "a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ."

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*First Epistle of Peter*, 95). For Reicke, the movement from "milk" to "living stone" is due to a shift in attention "from the baptismal font to the altar of the sanctuary" (*The Epistles of James, Peter, and Jude*, 90).

<sup>145</sup>Paul J. Achtemeier, "1 Peter," in *HBC* (San Francisco, Calif.: Harper & Row, Publishers, 1988), 1281.

<sup>146</sup>See Martin, *Metaphor and Composition in 1 Peter*, 175-80.

<sup>147</sup>Beare regards this to be "a superficial difficulty" (Beare, *The First Epistle of Peter*, 99). McKelvey, *New Temple*, 127 tries (unsuccessfully, I think) to draw the two ideas together into one image.

Several associated commonplaces are active in the house/temple metaphor of 1 Pet. 2:4-8. Each may be summarized by a banal statement from the perspective of the temple imagery. First, temples require a process of building. The process of building is central both to the role of the addressees who are being built into the structure and to the "history" of the foundation stone, Jesus Christ, who was rejected before himself being set in place by God.

Second, the process of temple building involves the selection of appropriate and the rejection of inappropriate building materials. This associated commonplace is also worked out in relationship to both Jesus Christ and the addressees. The "builders" mistakenly reject the true cornerstone, later selected and placed by the divine builder. The addressees are invited to join in the positive evaluation of the cornerstone and are themselves appropriate building materials (λίθοι ζῶντες, v. 5) selected by the divine builder. In addition, while the choice cornerstone is "placed" (τίθημι, v. 6), "unbelievers," as inappropriate building materials are rejected (ἐτέθησαν, v. 8).

Third, a temple is designed as the site for the ministry of consecrated priests superintending sanctioned rituals. The addressees are a "spiritual house" with the purpose of being ἱεράτευμα ἅγιον ἀνευέγκαι πνευματικᾶς θυσίας εὐπροσδέκτους τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ. The passage may provide a contrast of the true cultus with idolatry. By the repeated use of "living," the author may be setting up an implied contrast with gods of "wood" and "stone" (e.g. Isa. 37:19; Jer. 2:27, LXX). The three uses of the participle ζῶντος in the epistle (1:23; 2:4, 5) may represent "an implied contrast with the hopelessness and idolatry of contemporary paganism."<sup>148</sup>

Fourth, the building of temples is supervised by a builder or builders. In the passage a group of "people" (ὑπὸ ἀνθρώπων, v. 4), "builders" (οἱ οἰκοδομοῦντες, v. 7) who reject the appropriate foundation stone are set over against God (θεῷ, v. 5) who fixes the foundation stone in the temple structure (v. 6).

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<sup>148</sup>Michaels, *1 Peter*, 98.

Fifth, temples exist to facilitate the worship of true adherents. In a context which mentions "those who do not believe" (v. 7) and the ones who "disobey" (v. 8), the delineation of the sacred from the profane (which may be taken to be the essence of a temple) is invoked.

Sixth, a temple houses the deity. The presence of God in the house/temple may be a part of the metaphor in 1 Pet. 2:4-8. If so, God's role as occupant is less significant and central than the function of God as builder. The sacrifices offered by the ministrants are described as "acceptable to God" (εὐπροσδέκτους τῷ θεῷ, v. 5) which may assume God's presence in the temple. Similarly, the description οἶκος πνευματικὸς may suggest God's presence through the Spirit.<sup>149</sup>

Before comparing the building/temple metaphors of 1 Peter 2 and Ephesians 2, the relationship between the two documents should be considered. In recent scholarship, two positions on the relationship between Ephesians and 1 Peter find considerable support: 1) 1 Peter is dependent on Ephesians;<sup>150</sup> 2) That the two documents represent independent use of traditional materials.<sup>151</sup> The latter position constitutes part of the "new consensus" on 1 Peter.<sup>152</sup>

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<sup>149</sup>So Elliott, *The Elect and the Holy*, 153-54 who follows Vielhauer, *Oikodome*, 148. Against the idea see Michaels, *1 Peter*, 100 and Selwyn, *The First Epistle of Peter*, 281-85, who says, "The house is spiritual, because it consists of spiritual persons and exists for spiritual purposes" (*Ibid.*, 284-85).

<sup>150</sup>E.g., Mitton, *Ephesians*, 18. See also Mitton's article, "The Relationship between 1 Peter and Ephesians," *JTS* 1 (1950): 67-73. Beare (*The First Epistle of Peter*) is another proponent of this view. For Beare, the image of "the great foundation-stone of the temple" had "already been applied to Christ and the Church in a splendid passage of Ephesians (2:20-22), which is clearly laid under contribution here" (94-95). And, while the author has a view toward other Pauline passages, it is the Ephesians passage that he "has most in mind" (96).

<sup>151</sup>E.g. Klyne R. Snodgrass ("I Peter II.1-10: Its Formation and Literary Affinities," *NTS* 24 (1977): 97-106) examines carefully the evidence and concludes that "a theory of literary dependence is an overly facile solution" (98-99). Any such theory would be "too complex for acceptance" and would be especially embarrassed by the fact that 1 Peter 2:11 calls Christians "sojourners" (παροικοί) while Ephesians 2:19 says that the addressees are no longer "sojourners" (παροικοί; 103, 101).

<sup>152</sup>Achtemeier, "Newborn Babies," 212. What does not seem to have influenced decisions made about the literary relationship of 1 Peter and Ephesians is a comparison of the movement within the temple metaphors themselves. That both passages employ the temple metaphor as a concluding one to a cluster and that 1 Peter moves from an individual to a corporate view just at the point where it begins to make use of the temple imagery argues in favor of literary dependence of 1 Peter on Ephesians. "The shift from the growth metaphor to the metaphor of

If, as the "new consensus" holds, the two documents are independent, 1 Peter plays a clear role as an example of literature parallel to Ephesians. But even if 1 Peter is dependent on Ephesians, 1 Peter is clearly employing other traditional materials as well. And, given that the two documents are close in age and likely to have both been destined for Asia Minor, 1 Peter may still be taken to inform, in its use of the house/temple metaphor (fashioning of the vehicle, choice of active associated commonplaces, rhetorical function, etc.) choices available to the author of the Epistle to the Ephesians.

There are broad similarities in the use of ecclesial imagery in 1 Peter and the Epistle to the Ephesians. 1 Peter, like Ephesians, invokes a number of different images to describe the church.<sup>153</sup> And though set in a less cosmic and universal context, the "ecclesiology" of 1 Peter is, nonetheless, general in tone with the images invoked without specific reference to an individual congregation. With regard to the specifics of the temple imagery (vehicle) and the associated commonplaces activated, there are important similarities between the house/temple metaphor of 1 Pet. 2:4-8 and that of Eph. 2:19-22. The use of similar vocabulary is notable and may be set out in a simple chart:

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building is at the same time a shift from an individual to a corporate focus" (Michaels, *1 Peter*, 93).

<sup>153</sup>Aside from the designation "beloved" (2:11; 4:12) and the description "house of God" (4:17; cf. 2:5, οἶκος πνευματικός), some ten "major word pictures" for the church may be distinguished in 1 Peter. Five of these are similes ("as pilgrims and strangers," 1:1; 2:11; "as newborn babes," 2:2; "as obedient children," 1:14; "as free slaves of God," 2:16; "as living stones," 2:5) and five may be classed as metaphors ("an elect race," "a royal household of priests," "a holy nation," "God's own possession," 2:9; "the flock of God," 5:2). Kenneth O. Gangel, "Pictures of the Church in 1 Peter," *Grace Journal* 10 (1969): 29-35.

<u>1 Peter 2</u>	<u>Ephesians 2</u>
(v. 5) οἶκος	οἰκεῖοι (v. 19)
(v. 5) ἱεράτευμα ἅγιον	ναὸν ἅγιον (v. 21); συμπολίται τῶν ἁγίων (v. 19)
(v. 5) οἰκοδομεῖσθε	ἐποικοδομηθέντες (v. 20) οἰκοδομή (v. 21) συνοικοδομεῖσθε (v. 22)
(v. 6) Ἰησοῦ Χριστοῦ ... ἀκρογωνιαῖον	ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ (v. 20)
(v. 5, twice) πνευματικός	πνεύματι (v. 22)

Like Ephesians, 1 Peter applies a biological category (here "living") to temple imagery. And this parallel with Ephesians is made more important by noting that the author has just encouraged the addressees with the thought that, as newborn babes nourished by the milk of God's word, they might "grow into salvation" (ἀύξηθῆτε εἰς σωτηρίαν) before he turns to the imagery of them as "living stones" (λίθοι ζῶντες).

Just as in the structure of the Ephesians passage, the house/temple metaphor comes as the climax to a cluster of metaphors.<sup>154</sup> Moreover, it is the last in a series of metaphors connected to the idea of the "house" of God.

Associated commonplaces which are activated in the contexts also show important similarities and significant differences. That temples require building is central to the "plot" of both metaphors. The theme of "selection of building materials," important to 1 Peter 2, is peripheral and implied in Ephesians 2. Likewise with "the temple as site for the ministry of consecrated priests superintending sanctioned rituals," though Ephesians is interested in a "holy"

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<sup>154</sup>Martin, *Metaphor and Composition in 1 Peter*, 175 describes it: "The fifth and last metaphor of the οἶκος-cluster begins in 2:4 and ends in 2:10."



temple (v. 21). God is identified as builder in 1 Peter, something that is only implied in Ephesians. The exclusion of unbelievers and the disobedient as unsuitable building materials does not come into view in Ephesians. The temple as dwelling of God, possibly implicit in 1 Peter 2, is important and explicit in Ephesians 2 in that the temple is "a dwelling place of God in the Spirit" (v. 22).

One general difference between the two passages concerns the tenor and function of the two metaphors: Given the social setting of Christian community wrestling with problems of alienation and "homelessness," the house/temple metaphor in 1 Peter is used principally to explicate the relationship between the addressees and Christ while in Ephesians the temple metaphor is employed to highlight the unity of Jew and gentile in the new entity of the church.<sup>155</sup> Related to this would be the stress, in Ephesians, on the role of apostle-prophets and identifying them as "foundation." 1 Peter, with its more dedicated Christological focus, knows only Christ as cornerstone in imagery taken more directly from the OT.

### III. The Ecclesial Building/Temple Metaphor in Ephesians Compared to Some Occurrences in the Qumran Literature

Wenschkewitz, in his important 1932 study, "Die Spiritualisierung der Kultusbegriffe Tempel, Priester und Opfer im Neuen Testament"<sup>156</sup> offered the opinion that the NT teaching of the church as a "spiritual" temple was not anticipated in Palestinian Judaism. Instead, its origin should be sought in the Stoic idea of man as a temple.<sup>157</sup> But the discovery of the Qumran Library has

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<sup>155</sup>Michaels, *1 Peter*, 93. The author of the epistle "comes to ecclesiology by way of Christology."

<sup>156</sup>Hans Wenschkewitz, *Angelos* 4 (1932): 77-230.

<sup>157</sup>*Ibid.*, 116. "Dieses stützt unsere These, daß auch die Spiritualisierung des Tempelbegriffes bei Paulus in stoischen Gedanken ihren Grund hat. . . . die Spiritualisierung des Tempelbegriffes bei Paulus in stoischen Gedankenkreisen ihren Ursprung hat."

provided evidence to the contrary, demonstrating that the idea of community as temple is to be found within Palestinian Judaism.<sup>158</sup>

An exploration of relevant passages from the scrolls concerning application of building/temple imagery to the community requires a prior discussion of the attitudes of the Qumran community to the Jerusalem temple and cultus. Common understandings of the attitude of the Qumran community toward the temple are based on a specific view of the historical development of the group.

The most important of the passages generally taken to allude to the period before the founding of Qumran, the *Damascus Rule* 1:3-11, mentions "the age of wrath" during which divine intervention caused "a plant root to spring from Israel and Aaron." The predominant view sees this as reflecting the formation of a group of loyal Jews in Palestine, the *Hasidim*, who were opposed to the current of hellenization about them (early second century BCE). The same passage continues by describing the new group (or a segment of it) as "for twenty years . . . groping for the way," until God sent them the Teacher of Righteousness. If the "twenty years" ends in the crisis precipitated by Jonathan in assuming the High Priesthood in 152 CE, we are able to date the Teacher and the establishment of the Qumran community. Jonathan could well be the "Wicked Priest" (1QpHab 8:8, 16; 9:9-12, etc.).<sup>159</sup>

At any rate, the auctioning of the High Priesthood, its transfer from the family of Zadok, the illegal deposition and assassination of Onias III and the general hellenization of Jewish life and institutions culminating in the desecrations of Antiochus IV doubtlessly were in the background of the sect's history and in the foreground of its consciousness.<sup>160</sup> The motivation for the founding of the community was in all likelihood the revulsion aroused by the corruption of the Priesthood, and the Jerusalem cultus and the "spiritualization" of the temple and

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<sup>158</sup>McKelvey, *New Temple*, 56. Also, Abel Isaksson, *Marriage and Ministry in the New Temple*, trans. Neil Tomkinson, ASNU 24 (Lund: C. W. K. Gleerup, 1965).

<sup>159</sup>See Philip R. Davies, *Qumran, Cities of the Biblical World* (Guildford: Lutterworth, 1982), 70-81 and F. F. Bruce, *New Testament History* (Garden City, N.Y.: Doubleday, 1971), 101-5.

<sup>160</sup>William Sanford LaSor, "Dead Sea Scrolls," *ISBE* 1.889.

cultus represented in the Qumran materials lies near the heart of the reason for the community's existence. Identification of the temple with the community and the cultus with the righteous deeds of its adherents derives from a disgust with the state of the Jerusalem cultus.<sup>161</sup>

This assumption of the contempt of Qumran Community for the current state of the Jerusalem temple leaders and their cultus is important in interpreting pertinent passages in the Qumran Library.

#### A. Occurrences of the Temple Metaphor in the Literature from Qumran

##### 1. *The Manual of Discipline*

Several passages from the *Manual of Discipline* (1QS) form a basis for understanding the uses of building imagery in an "ecclesiological" sense by the Qumran Library.

##### a) 1QS 5:4-7<sup>162</sup>

No man shall walk in the stubbornness of his heart so that he strays after his heart <sup>5</sup>and eyes and evil inclination, but he shall circumcise in the Community the foreskin of evil inclination and of stiffness of neck that they may lay a foundation of truth (מוסר אמת) for Israel, for the Community of the <sup>6</sup>everlasting Covenant. They shall atone for all those in Aaron who have freely pledged themselves to holiness, and for those in Israel who have freely pledged themselves to the House of Truth (בית האמת), and for those who join them to live in community and to take part in the trial and judgement <sup>7</sup>and condemnation of all those who transgress the precepts.

1QS 5:4-7 uses fairly general building imagery.<sup>163</sup> Spiritual circumcision is to lead to the laying of "a foundation of truth," and the community is identified with "the House of Truth." Gärtner translates line 6, "to make atonement for all those who of their own free will have dedicated themselves to (be) a sanctuary in

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<sup>161</sup>McKelvey, *New Temple*, 46.

<sup>162</sup>The translation is that of Geza Vermes, *The Dead Sea Scrolls in English*, 2d ed. (Harmondsworth: Penguin, 1975), 78-9. I have added the Hebrew phrases and the line numbers.

<sup>163</sup>Compare 1QH 6:25-27; 7:8f.

Aaron (כֹּהֵן קֹדֶשׁ) and a house of truth in Israel."<sup>164</sup> For him, three expressions in the passage ("a foundation of truth;" "a sanctuary in Aaron;" "a house of truth") are parallel descriptions of the Qumran community.<sup>165</sup>

Does the passage view the community as the replacement for the temple? Gärtner believes this to be the case. In mainstream Judaism, expressions like "house of truth" and "foundation of truth" would be readily understood as descriptive of the temple. The function of atonement would likewise be associated with the temple. The assignment of that function to the community also bears witness to the fact that "the community occupied the same position in the eyes of its members as did Jerusalem in the eyes of Judaism as a whole." However, Gärtner admits that the passage displays a mixture of house and temple imagery.<sup>166</sup> Recognition of this combination places a constraint on his conclusions.

Assuming the replacement of the temple by the community in the passage, McKelvey summarizes its meaning neatly:

The community by adhering to God's will as laid down in the law is itself a temple. It is called 'true' in contradistinction to the temple of Jerusalem, which it displaces, because the latter has forfeited its right to be regarded as the representative of the revelation and truth of God. Since the new temple supersedes the old, it takes over its cultic function, and this in turn is spiritualized.<sup>167</sup>

b) 1QS 8:4-10. 1QS 8:4-10, makes much more specific use of temple imagery and the idea of substituting the Qumran community for the Jerusalem temple and its cultus is considerably more explicit. It has been called, "the fullest expression of the spiritual temple concept in the Qumran literature" and is

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<sup>164</sup>*The Temple and the Community*, 22-3. See McKelvey, *New Temple*, p. 47, n. 1 for bibliography concerning the translation of קֹדֶשׁ in the passage. McKelvey sides with Gärtner in translating it "sanctuary" rather than "holiness." He finds the argument that קֹדֶשׁ parallels כֵּהֵן convincing.

<sup>165</sup>*The Temple and the Community*, 22-3.

<sup>166</sup>*Ibid.*

<sup>167</sup>*New Temple*, 47.

particularly important because of its occurrence in the central part of the *Manual* (8:1-10:16) which is sometimes regarded as "the charter of the community."<sup>168</sup>

When these are in Israel, <sup>5</sup>the Council of the Community (עצתיחר) shall be established in truth. It shall be an Everlasting Plantation,<sup>169</sup> a House of Holiness for Israel, an Assembly of Supreme <sup>6</sup>Holiness for Aaron. They shall be witnesses to the truth at the Judgement, and shall be the elect of Goodwill who shall atone for the Land and pay <sup>7</sup>to the wicked their reward. It shall be that tried wall, that *precious corner-stone*, <sup>8</sup>whose foundations (יסוד) shall neither rock nor sway in their place (Isa. xxviii, 16). It shall be a Most Holy Dwelling (מעון קודש קודשים) <sup>9</sup>for Aaron, with everlasting knowledge of the Covenant of justice, and shall offer up sweet fragrance. It shall be a House of Perfection and Truth in Israel <sup>10</sup>that they may establish a Covenant according to everlasting precepts. And they shall be an agreeable offering, atoning for the Land and determining the judgement of wickedness, and there shall be no more iniquity.<sup>170</sup>

Does this passage apply temple imagery to the Qumran community as a whole or only to a select group within it? Most believe that the community at large is in focus.<sup>171</sup>

The "Council of the Community" comprises the two most important rooms of the temple, the holy place and the most holy. There is "a House of Holiness for Israel" and "a Most Holy Dwelling for Aaron" (The terms "Aaron" and "Israel" are frequently used in the Qumran Library to distinguish priests and laymen).

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<sup>168</sup>*Ibid.*

<sup>169</sup>cf. 1QS 11:8; 1QH 6:15; 8:5, etc.

<sup>170</sup>The translation is that of Vermes, *The Dead Sea Scrolls in English*, 85.

<sup>171</sup>Franz Mussner, "Contributions Made by Qumran to the Understanding of the Epistle to the Ephesians," in *Paul and the Dead Sea Scrolls*, ed. J. Murphy-O'Connor and James H. Charlesworth, Christian Origins Library (New York: Crossroad, 1990), 168; McKelvey, *New Temple*, 48; A. R. C. Leaney, *The Rule of Qumran and Its Meaning: Introduction, Translation and Commentary*, NTL (London: SCM, 1966), 216; Georg Klinzing, *Die Umdeutung des Kultus in der Qumrangemeinde und im Neuen Testament*, SUNT 7 (Göttingen: Vandenhoeck & Ruprecht, 1971), 189. Gärtner, *The Temple and the Community*, 25 n. 4 comments: "I consider it quite possible that there may have been a council in the community, with special functions, but this is of little importance for the symbolism used here. It is not the council that represents the temple; it is the community as a whole." Later he adds, "The council of the congregation' in IQS viii represents the entire community, as its nucleus and foundation" (30).

The author's purpose in designating the priesthood the "holy of holies" may be to show the importance of the priesthood in the community.<sup>172</sup>

The use of Isa. 28:16 is significant because of the author's deliberate change in the thought of the passage. The community, which has just been designated a temple, becomes the focus of the passage.<sup>173</sup> The "tried stone" of Isa. 28:16 becomes a "tried wall," the author choosing a term that would more obviously apply to the community.<sup>174</sup> "Priests and laity together form a spiritual temple-sanctuary, which feels so secure as to consider Is 28:16 . . . as referring to itself."<sup>175</sup>

Just how far the community has replaced the temple is demonstrated by lines 9-10. The community will provide "an agreeable offering, atoning for the Land." The hope of the nation had once been bound up with the atoning sacrifices of the temple. Here the Qumran Library provides an arresting transfer, representing a startling self-consciousness on the part of the community. The spiritual temple consisting of the community "is the bearer and guarantor of salvation for all Israel."<sup>176</sup>

c) 1QS 9:3-6. Another passage from the *Manual of Discipline* underlines many of the same thoughts as 8:4-10, but with a different emphasis. This passage, too, includes an application of temple imagery to the community and explicates the spiritualization of the cultus. But here the latter aspect is accentuated.

When these become members of the Community in Israel according to all these rules, they shall establish the spirit of holiness according to <sup>4</sup>everlasting truth. They shall atone for guilty rebellion and for sins of unfaithfulness that they may obtain lovingkindness for the Land without the flesh of holocausts and the fat of sacrifice. And <sup>5</sup>prayer rightly offered shall be as an acceptable fragrance or righteousness, and perfection of way as a delectable free-will offering.

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<sup>172</sup>McKelvey, *New Temple*, 49.

<sup>173</sup>*Ibid.*

<sup>174</sup>Mussner suggests the change took place under the influence of Isa. 30:13 ("Qumran and Ephesians," 168).

<sup>175</sup>*Ibid.*

<sup>176</sup>*Ibid.*, 169.

At that time, the men <sup>6</sup>of the Community shall set apart a House of Holiness in order that it may be united (להוחר) to the most holy things and a House of Community (בית יחר) for Israel, for those who walk in perfection.<sup>177</sup>

As in 8:4-10, the community replaces the temple in its replication of the holy and most holy places assigned respectively to the laity and priesthood.<sup>178</sup> But the stress of the passage rests on the replacement of the temple cultus by the prayers and perfect lives of the Qumranians. For the community, "the promises of God with respect to the temple and the cultus had been revived through the founding of the community. The temple in Jerusalem has been superseded; its cult is unclean and the expression of untruth."<sup>179</sup>

These passages from the *Manual of Discipline* affirm that the Qumran literature could and did portray the Jerusalem temple and cultus as presently superseded by the existence and actions of the Qumran community. The citations are particularly important because, when taken together, they give evidence of "the presence of a definite tradition of temple symbolism in the community."<sup>180</sup> In other words, building and temple imagery does not appear to be evoked on simply an *ad hoc* basis but has a historical setting as data thrown up by a radical protest movement.

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<sup>177</sup>The translation is that of Vermes, *The Dead Sea Scrolls in English*, 87. Gärtner comments that this is "a passage which is extremely difficult to translate satisfactorily" (*The Temple and the Community*, 29).

<sup>178</sup>Though McKelvey, underlining the difficulty of the passage, believes it is best viewed as depicting a lay temple which enables the priests to function. Nonetheless, "the whole of the community's life, as it adheres to the law, is sacrificial. At the same time it is clear that those acts performed by the priests within the group were considered to have special importance" (*New Temple*, 50).

<sup>179</sup>Gärtner, *The Temple and the Community*, 30.

<sup>180</sup>*Ibid.*, 30.

## 2. 4Q Florilegium

4QFlor, a fragmented text, consists of a *peshet*-type commentary on several Old Testament passages.<sup>181</sup> The first passage which is the subject of comment is 2 Samuel 7 and the commentary focuses on the idea of the Community as temple. Lines 1-7 read as follows:

. . . "and his enemies [will not disturb him] any more; neither will a son of wickedness afflict him anymore as formerly and as from the day that <sup>2</sup>I commanded judges to be over my people Israel." That is the house which [he will build] for him in the latter days, as it is written in the book of <sup>3</sup>[Moses], "The sanctuary of the Lord which thy hands have established; The Lord will reign for ever and ever:" that is the house to which shall not come <sup>4</sup>[even to the tenth generation and for] ever, Ammonite nor Moabite nor bastard nor stranger nor proselyte for ever, for his holy ones are there. <sup>5</sup>[His glory shall] be revealed for ever; continually it shall be seen over it. And foreigners shall not make it desolate again, as they desolated formerly <sup>6</sup>the sanctuary of Israel because of their sin. And he promised to build for himself a sanctuary of men, for there to be in it for him smoking offerings <sup>7</sup>before him, works of thanksgiving.<sup>182</sup>

'Place' (מקום) of the oracle of Nathan (2 Sam. 7:10; not represented in the extant text but assumed to have been part of the original document) is identified with 'house' (בית) which in turn is identified with 'sanctuary' (מקדש; Exod. 15:17-18). The eschatological sanctuary, part of the manifestation of the rule of Yahweh, is then described in a threefold way using temple imagery. First, the purity of the sanctuary is described as involving an exclusive process. The document points to the presence of the angels as an argument for such a procedure (line 4).<sup>183</sup> Second, there is a descriptive promise that this temple will not be desolated by sin-induced judgment, but will be the eternal locus of God's presence. Third, and most significantly for our study, comes the statement: "And

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<sup>181</sup>George J. Brooke, *Exegesis at Qumran: 4QFlorilegium in its Jewish Context*, JSOTSup 29 (Sheffield: JSOT, 1985), 80-129 provides a helpful description of the fragments, reproduces and translates the Hebrew text and provides a thorough discussion of the complex textual issues involved.

<sup>182</sup>The translation is that of Brooke, *Exegesis at Qumran*, 91-2.

<sup>183</sup>So Brooke, *Exegesis at Qumran*, 181-83. But see his survey of alternative interpretations of "for his holy ones are there."



he promised to build for himself a sanctuary of men (מִקְדָּשׁ אָרָם), for there to be in it for him smoking offerings <sup>7</sup>before him, works of thanksgiving."

The phrase מִקְדָּשׁ אָרָם has engendered considerable discussion. Yadin and numerous others have argued for the translation, "sanctuary amongst men," and against viewing the passage as identifying the community with the sanctuary at all.<sup>184</sup> But מִקְדָּשׁ אָרָם is best viewed as a simple relation construct and translated "sanctuary of men."<sup>185</sup> It can be argued that the whole description is concerned with identifying the sanctuary with the Qumran community.

Assuming the meaning, "sanctuary of men," and that the passage seeks to identify an eschatological temple with the Qumranians, there are at least two different interpretations that can be taken. Gärtner assumes that the purpose of the passage is simply to identify the temple and community.<sup>186</sup> "The congregation which is to be established in the last days--and a start was made when the Qumran community was founded--is that company of the pure in Israel who now fulfill the prophecy of Nathan."<sup>187</sup> We may notice Gärtner's view that the Qumran community is a proleptic expression of the end-time temple which is itself

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<sup>184</sup>Yigael Yadin, *The Temple Scroll, Volume One: Introduction* (Jerusalem: The Israel Exploration Society, The Institute of Archaeology of the Hebrew University, The Shrine of the Book, 1977), 140-44. The argument focuses on 11QT 8-10: "And I will sanctify my sanctuary with my glory which I will cause to dwell on it, my glory until the day of blessing when I myself will create my sanctuary to establish it forever." The translation is that of Brooke, *Exegesis at Qumran*, 269. Other supporters of this view include, McKelvey, *New Temple*, 51; A. J. McNicol, "The Eschatological Temple in the Qumran Peshet 4QFlorilegium 1:1-7," *Ohio Journal of Religious Studies* 5 (1977): 136; Klinzing, *Das Umdeutung des Kultus*, 80-87; J. Allegro, "Fragments of a Qumran Scroll of Eschatological Midrasim," *JBL* 77 (1958): 352, translates the phrase, "a man-made sanctuary"; A. Dupont-Sommer, *The Essene Writings from Qumran*, trans. G. Vermes (Oxford: Blackwell, 1961), 312. The argument centers around whether to classify 4QFlor with such documents as 1QS which equate the temple with the community in some sense or to see it as reflecting the thought of 1QM which emphasize the eschatological and physical temple of the latter days (See Brooke, 268 n. 308).

<sup>185</sup>So Brooke, *Exegesis at Qumran*, 184-85; Vermes, *The Dead Sea Scrolls in English*, 245; Davies, *Qumran*, 87; P. Garnet, *Salvation and Atonement in the Qumran Scrolls*, WUNT 2,3 (Tübingen: J. C. B. Mohr, 1977), 103.

<sup>186</sup>Gärtner, *The Temple and the Community*, 30-42.

<sup>187</sup>*Ibid.*, 31-2.

a purified community. From his perspective, there is no room for a material temple and the sacrifices mentioned must be spiritual ones only.

Brooke represents a different viewpoint in arguing that, while the purpose of the passage is to identify the eschatological temple with the Qumran community, this need not lead to an exclusive view of temple as community. There is no necessary dichotomy between the community as sanctuary and a material, eschatological temple. These are not mutually exclusive categories. Brooke believes that the publication of 11QT has aided this understanding.

All in all there is nothing in 11QTemple which changes the way that 4QFlor is to be interpreted except that the 'community as sanctuary' thesis must not be pursued to the exclusion of any aspiration amongst the sectarians that there would be an actual temple in the end . . .<sup>188</sup>

So Brooke arrives at the view that the passage is best seen as portraying a material, eschatological temple which is revealed proleptically in the Qumran community. Two opposing tendencies, that of spiritualizing the cultus or believing the sect held to a hope in a restored or new cultus, combine with the latter serving as something of a modification of the former.<sup>189</sup> Brooke summarizes the central meaning and function of the passage when he suggests that it is seeking to stress the position of the Qumran community in contrast to the Jerusalem temple.<sup>190</sup>

### 3. 11Q Temple

The *Temple Scroll* would seem to be of obvious significance for building and temple imagery and deserves discussion. The nature of the temple described by the scroll is related to the genre chosen by its author. The *Temple Scroll* purports to consist of direct communications provided by God to Moses. Its intricate portrait of a temple is couched in the language of imperative speech to Moses

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<sup>188</sup>Brooke, *Exegesis at Qumran*, 193. In fairness, it should be mentioned that Gärtner's work predates the publication of 11QT.

<sup>189</sup>McKelvey, *New Temple*, 56.

<sup>190</sup>Brooke, *Exegesis at Qumran*, 184-5.

and can be labelled as "Torah."<sup>191</sup> "The ordinances are conveyed by God to Moses exactly as are the laws of the Tabernacle in the Book of Exodus . . ."<sup>192</sup>

For Yadin and Maier, this genre is determinative for the nature of the temple described in the scroll. It follows that

its stipulations are not for an eschatological future but for the historical period after the conquest of the Land. In other words, Solomon should actually have built the first Temple as it is described here in the Temple Scroll.<sup>193</sup>

The author of the *Temple Scroll* seeks to fill the strange void in the biblical texts, the absence of law on the construction of the temple. 1 Chr. 28:11-19 allows that such a law existed and the *Temple Scroll* was an answer to the conundrum caused by its absence from the text. "Believing, no doubt, that he was divinely inspired, and basing himself on an older tradition, he had produced this missing Torah of the Temple . . ."<sup>194</sup>

A crucial passage in the discussion is 29:8-10:

And I shall sanctify my [sanc]tuary with my glory for I will cause <sup>9</sup>my glory to dwell upon it until (?) the day of blessing (?) on which I shall create (anew) my san[ctuary (?)] <sup>10</sup>to prepare it for myself for all [t]ime according to the covenant which I made with Jacob at Bethel<sup>195</sup>

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<sup>191</sup>Johann Maier, *The Temple Scroll: An Introduction, Translation & Commentary*, trans. Richard T. White, JSOTSup 34 (Sheffield: JSOT, 1985), 59 and Ben Zion Wacholder, *The Dawn of Qumran: The Sectarian Torah and the Teacher of Righteousness*, HUCM 8 (Cincinnati, Ohio: Hebrew Union College Press, 1983), 4.

<sup>192</sup>Yigael Yadin, *The Temple Scroll: The Hidden Law of the Dead Sea Sect* (London: Weidenfeld and Nicholson, 1985), 113.

<sup>193</sup>Maier, *Temple Scroll*, 59.

<sup>194</sup>Yadin, *Temple Scroll: Hidden Law*, 117.

<sup>195</sup>The translation is that of Maier, *Temple Scroll*, 32. Yadin translates: "And I will consecrate my Temple by my glory, [the Temple] on which I will settle my glory, until the day of the blessing [or, the day of creation] on which I will create my Temple and establish it for myself for all times, according to the covenant which I have made with Jacob at Bethel" (*Temple Scroll: Hidden Law*, 113).

For Yadin, Lines 8-9a discuss the "present Temple" while the remaining lines constitute a "brief reference to an eschatological Temple."<sup>196</sup> For him, these lines provide the chronological setting intended by the author.

The author was definitely writing about the earthly man-made Temple that God commanded the Israelites to construct in the Promised Land. It was on this structure that God would settle his glory until the day of the new creation when God himself would 'create my Temple . . . for all times' in accordance with his covenant 'with Jacob at Bethel.'<sup>197</sup>

This view has been challenged by Ben Zion Wacholder in his volume, *The Dawn of Qumran*. Wacholder concurs with the view that 11QTemple represents "Torah" given by God to Moses. In fact, he prefers the designation 11QTorah for the scroll.<sup>198</sup> However, this Torah is not so much meant to elaborate on the Pentateuchal Torah, as to challenge it.<sup>199</sup> Moreover, "the entire document makes sense only if understood as a presentation by God to Moses of *the Torah of the eschaton*."<sup>200</sup> He also regards 29:8-10 as a key passage, but interprets it differently. Wacholder understands ע (29:9) as "during," whereas Maier and

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<sup>196</sup>Yadin, *Temple Scroll: Hidden Law*, 114. Wacholder, *Dawn of Qumran*, 239, n. 130 records the following: "Yadin's understanding of 29:7-10 and a similar viewpoint expressed by J. M. Baumgarten at the SBL meeting in Dallas (November 1980) give rise to what may be termed a periodic or staged eschatology. The sanctuary in this scroll is to be followed by a more sacred house of the Lord. Yadin believes that the author thought of the temple of Ezekiel 40-48 for the second eschatological period. Baumgarten tends toward viewing the second period as a time of a spiritualized presence of God, not a physical sanctuary (cf., *JBL* XCVII [1978] 588-89)."

<sup>197</sup>*Temple Scroll: Hidden Law*, 113.

<sup>198</sup>*Dawn of Qumran*, 21.

<sup>199</sup>Michael O. Wise, applying form critical methodologies to the *Temple Scroll*, concludes that it redacts a number of sources including "D," a document which is said to include a rewritten Deuteronomy and to which an as yet unpublished and fragmentary Pentateuch attests. In Wise's view it is not 11QTemple but its sources which challenge the Pentateuchal Torah (*A Critical Study of the Temple Scroll from Qumran Cave 11*, Studies in Ancient Oriental Civilization 49 (Chicago: Oriental Institute of the University of Chicago, 1990)). However, Wacholder discounts Wise's findings by arguing that it is actually the unpublished Pentateuch which borrows from 11QTemple (Review of *A Critical Study of the Temple Scroll from Qumran Cave 11*, by Michael Owen Wise, in *JBL* 111 (1992): 329-31).

<sup>200</sup>*Dawn of Qumran*, 24. Emphasis mine.

Yadin read "until." This reading, crucial for his view, allows the entire passage to be read as descriptive of a material, eschatological temple.<sup>201</sup>

For Wacholder, the Yadin/Maier view is inappropriate on three principal grounds: 1) The elaborate plans have only "a superficial relationship to any of the historical structures"; 2) 11QTemple (or, as Wacholder prefers, 11QTorah) repeatedly states that this temple and its rites are to be eternal; 3) 29:8-9 cannot be consistently read as God's promise to dwell in the new sanctuary "forever" (לְעוֹלָם) and at the same time limiting his stay "until" (עַד) the day of blessing.<sup>202</sup>

For Yadin and Maier, the genre of the scroll is determinative for the chronology of its temple. But for Wacholder, the chronology of an eschatological temple shapes the genre of the scroll. Methodologically, it would seem more sound to reason from the secure point (in this case the genre of the scroll as direct speech to Moses) to the point in question. On this account, the view of Yadin and Maier is stronger.

But whichever perspective is adopted, the scroll as briefly or wholly concerned with an eschatological temple, its basic significance for this study remains the same. The scroll portrays the temple and its cultus either as it should be or as it will be. But 11QTemple is hardly interested in a "spiritualized" cultus and in equating the temple in whole or in part with the people of God. Nonetheless, it is important to examine the scroll to understand the intricacies of temple language available to the Qumranians and the diversity with which such language could be employed. One such way is in an involved and elaborate portrayal of a material temple.

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<sup>201</sup>See also B. E. Thiering, "MEBAQQER and EPISKOPOS in the Light of the Temple Scroll," *JBL* 100 (1981): 59-74 for the view that 11QT represents an exposition of an eschatological temple. Her principal objection to the view of Yadin and Maier, that "this interpretation scarcely takes into account the degree of continuity between the present material forms of community life and those of the *אחרית הימים*, the Future Time, fully exemplified in 1QSa" is blunted by her later observation that "in 11QTemple the term *אחרית הימים* is not used, and there is no hint of a physical catastrophe or the destruction of the wicked" (60-61).

<sup>202</sup>*Dawn of Qumran*, 21-30.

## 4. 1Q Hôdayôt

The *Thanksgiving Hymns* yields another opportunity to explore the use of more general building terminology to express the self-understanding of the Qumran community.

a) 1QH 6:25-27. The Dead Sea Scrolls have yielded a number of passages which employ building/temple imagery to express the self-understanding of the Qumran community. Among the passages sometimes compared with the temple metaphor in Ephesians is a passage from the *Thanksgiving Hymns*, 1QH 6:25-27.<sup>203</sup>

In Dupont-Sommer's translation it reads:

And I was like a man who entered a fortified city, and sought refuge in a steep wall awaiting deliverance. And I lea[ned on] Thy truth, O my God. For it is Thou who <sup>26</sup>wilt set the foundation upon rock and the framework on the cord of righteousness and plumb-line [of truth] to [tes]t the tried stones in order to (build) a <sup>27</sup>stout bui[ld]i[ng] such as will not shake, and that none who enter there shall stagger.<sup>204</sup>

One could see a general similarity of tenor between the Ephesians and 1QH passages in that the tenor of both could be described by a phrase like, "divinely-crafted security amid the community." But the tenor of the passages is quite different in that 1QH is interested principally in the security of the psalmist (the community appears as "a fortified city" which provides refuge for the psalmist<sup>205</sup>) while Ephesians is concerned with the cohesion of the church.

There is a similarity of vehicle between this passage and Ephesians 2:19-22 in that the community, in both instances, is spoken of as a building. In the case of Ephesians, it is a building/temple while in 1QH, the community is a building/fortress. In both, a number of submetaphors (or secondary vehicles) are employed, including that of "foundation." In 1QH God is explicitly identified as builder, something implied in the Ephesians passage. A significant difference is

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<sup>203</sup>See, for example, Mussner, "Contributions made by Qumran," 170-73. Mussner notes that the text "is partially damaged and there are difficulties in interpretation."

<sup>204</sup>Dupont-Sommer, *The Essene Writings*, 220.

<sup>205</sup>Mussner, "Contributions made by Qumran," 170.

present in that 1QH portrays a fortified city, an image which does not figure in Ephesians.

Regarding associated commonplaces, 1QH highlights the protection a fortress provides from enemies in order to understand the corresponding security of inclusion in the community. Ephesians has no interest in protection from enemies, but, rather, accents the inclusion of former enemies in the "holy temple."

b) 1QH 7:8-9

. . . Thou hast set me up as a stout tower, as a steep rampart, and hast established <sup>9</sup>my fabric upon rock; and everlasting foundations serve me for my ground and all my walls are a tried rampart which nothing can shake.<sup>206</sup>

The psalmist is likened to a "stout tower" or "steep rampart" which has been securely anchored by divine action. It can be argued that the use of the first person singular by the psalmist should also be taken to apply to the community as a whole.<sup>207</sup>

Kittel has analyzed the literary structure of the unit containing this passage (7:6-25) and has concluded that lines 8-9 represent a refrain which should be paired with the refrain of lines 21-22. While "the sequence and structuring of the images is rather confusing" the refrains are employed by the author to disclose his understanding of his role in the community. In the latter (lines 21-22) he likens himself to a nurse or father while in the former his role is compared to the protection accorded by walls and towers.<sup>208</sup>

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<sup>206</sup>The translation is that of Dupont-Sommer, *Essene Writings*, 222. The text of 1QH 7:6-25 can be described as suffering from "severe deterioration." But in the opening lines (6-14) the gaps are small and there exists "almost universal agreement on restorations in this section of the poem" (Bonnie Kittel, *The Hymns of Qumran: Translation and Commentary*, SBLDS 50 (Chico, Calif.: Scholars Press, 1981), 121-22).

<sup>207</sup>Mussner, "Contributions made by Qumran," 170-1. Mussner accords the point to "H. Bardtke, 'Das 'Ich' des Meisters in den Hodajoth von Qumran,' *Wiss. Zeitschrift der Karl-Marx- Univ. zu Leipzig* 6 (1956-57), vol. I, pp. 93-104" (*Ibid.*, 170 n. 53). Kittel discusses the whole question of the authorship and *Sitz im Leben* of the Hôdayôt and concludes that "The 'I' of the psalms, and the intense religious fervor of the poems . . . could be embraced by the whole community as their experience, too" (*Hymns of Qumran*, 10-11).

<sup>208</sup>Kittel, *Hymns of Qumran*, 135. The point assumes that the real and implied authors are one and the same.

Both of these passages from 1QH are notable for a varied and flexible use of building terminology which resists systematization. In the first, the community appears as "city," "wall," "foundation," and "stout building." If the second can be taken to reflect the community the terms multiply further. The passages underline yet again the diverse ways in which the literature of the community could apply building terminology. Here it is clear that it can apply to both individual and community.

### B. The Temple at Qumran and in Ephesians: Parallels and Contrasts

The comparison of the Epistle to the Ephesians to the Qumran Library must be undertaken with caution. Ephesians is a single, brief composition while the materials from Qumran represent a much wider corpus which is subject to redaction.<sup>209</sup> Obviously a short letter represents a selective use of imagery and probably does not reflect the full range of use available in the tradition taken over by the author. So comparisons and contrasts must be undertaken with care. However, we are helped by the fact that the NT uses temple-building imagery widely. This broader context provides a control for comparative study of temple-building imagery in Ephesians and the Qumran literature. It is also of interest to attempt to determine if the temple-building imagery as expressed in Ephesians lies closer to the Qumran manifestation than do other uses in the NT.

#### 1. The Temple and Heavenly Congregants

While only in 4QFlor has the theme of a joint assembly involving both earthly and heavenly congregants come in direct contact with temple imagery, the idea of such a joint assembly is expressed by some of the Qumran documents employing building and temple terminology.

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<sup>209</sup>Jerome Murphy-O'Connor, "Qumran and the New Testament," in *The New Testament and Its Modern Interpreters*, ed. Eldon J. Epp and George W. MacRae, *The Bible and Its Modern Interpreters* (Atlanta: Scholars Press, 1989), 63-64.



God has granted the Qumranians "a share in the lot of the Saints, and has united their assembly (  $\square\tau\eta\sigma$  ), the Council of the Community, with the Sons of Heaven" (1QS 11:7-8).<sup>210</sup> So the Qumran Library can express the belief that the earthly community already forms a liturgical unity with the heavenly. 1QH 6:13 speaks of the group as sharing "a common lot with the Angels of the Face." No person "smitten with any human impurity" (paralysis, blindness, deafness, etc.) is to "take their place in the midst of the Congregation of men of renown, for the Angels of holiness are [in] their [Congrega]tion" (1QSa 2:3-10). 1QH 3:21-23 gives the union the liturgical purpose of praising God and his works:

Thou has cleansed the perverse spirit from great sin that he might watch with the army of the Saints and enter into communion with the congregation of the Sons of Heaven. And Thou hast cast an everlasting destiny for man in the company of the Spirits<sup>23</sup> of Knowledge, that he might praise Thy Name in joy[ful] concord and recount Thy marvels before all Thy works.<sup>211</sup>

This thought, that the heavenly and mundane communities already form a solidarity whose purpose is the praise of God, is a significant one for the Epistle to the Ephesians (2:4-7; 3:14-21).<sup>212</sup> Of course, the role of Christ in the union provides a significant contrast. But fellowship with "the holy ones" (2:19;  $\tau\hat{\omega}\nu \alpha\gamma\acute{\iota}\omega\nu$ ) in the context of temple imagery bears such a striking resemblance to Qumran that Andrew T. Lincoln once concluded that "the inhabitants of the heavenly realm" are intended.<sup>213</sup>

Alternately, one might call upon the view of Robert Banks concerning the horizon of  $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$  in Ephesians. For him,  $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$  in the letter does not

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<sup>210</sup>Mussner believes the "Saints" to refer to "heavenly beings, and not the central nucleus of the faithful on the earth" (cf. 1QH 3:22; CD 20:8; 1QM 12:1, 4, 7; "Qumran and Ephesians," 164).

<sup>211</sup>The translations used in this paragraph are from Dupont-Sommer, *Essene Writings*. The idea of the union of heavenly and terrestrial worship may receive further confirmation in 4Q Sl, the *Angelic Liturgy* (See the partial translation in McKelvey, *New Temple*, 36 and the comments by Vermes, *The Dead Sea Scrolls in English*, 210-11).

<sup>212</sup>Mussner, "Contributions made by Qumran," 164-67.

<sup>213</sup>*Paradise Now and Not Yet*, SNTSMS 43 (Cambridge: Cambridge University Press, 1981), 151. Later, Lincoln has, with some hesitation, affirmed the idea that the "holy ones" intended in Eph. 2:19 are "all believers" (*Ephesians*, 150). The uses of  $\sigma\acute{\alpha}\nu\tau\epsilon\sigma$  in 1:18 and 3:18 are also involved in the discussion.

express a concept of "the church universal" (one church though scattered in various locales), but underlines the participation of earth-bound members in the heavenly congregation.<sup>214</sup> This view opens the possibility that "the saints" in 2:19 might be intended to include all prior members of the heavenly congregation, both Jews and angels.

But even if one assumes τῶν ἁγίων (2:19) to refer to "Jewish Christians,"<sup>215</sup> the significance of Qumran is not necessarily denied. Barth comments:

While it cannot be demonstrated that the author of Ephesians knew the Qumran literature, it is certain that he describes the relationship between Israel and the Gentiles in terms that are analogous to the Qumran conception of the relationship between the elect sons of Zadok and the angels.<sup>216</sup>

The Qumran evidence is indisputable--the bond between the earthly and heavenly congregations was a significant and appreciated concept in the community. For Ephesians, the general conclusion that members of the earthly church are closely associated with heaven is widely affirmed. But whether or not this is expressed by the mention of "the saints" in 2:19 is in dispute. The general theme, if not its specific manifestation, is an important parallel shared by the Epistle to the Ephesians and the Qumran Library.

## 2. A Building-Temple

Qumran and Ephesians share a fusion of building and temple imagery. The architectural and sacral images appear separately in 1 Corinthians 3 which suggests a closer relationship between the Library and Ephesians than between the

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<sup>214</sup>Robert Banks, *Paul's Idea of Community: The Early House Churches in their Historical Setting* (Exeter: Paternoster, 1980), 43-48.

<sup>215</sup>Barth, *Ephesians 1-3*, 269 n. 71; Franz Mussner, *Christus, das All und die Kirche: Studien zur Theologie des Epheserbriefes*, Trier Theologische Studien 5 (Trier: Paulinus, 1955), 105-6; Ralph P. Martin, "Ephesians," in *Broadman Bible Commentary*, vol. 11, ed. Clifton J. Allen (Nashville: Broadman, 1971), 147. I find the contextual considerations to favor the narrow interpretation of "Jewish Christians." Mussner reviews these contextual points and concludes, "Die Auffassung von ἅγιοι als Himmelsbewohner kommt also nicht in Frage" (*Christus, das All und die Kirche*, 105).

<sup>216</sup>Barth, *Ephesians 1-3*, 151-52.

Qumran documents and the earlier epistles.<sup>217</sup> However, it should be recalled that the building and temple imagery can also be employed separately in the Qumran documents.

Another interesting parallel is that both 1QS 8:4-10 and Eph. 2:19-22 depend on Isa. 28:16 in distinguishing two parts of the temple, the "foundation" and the "cornerstone." But 1QS 8 interprets the parts not as individuals within the community but as representing the community as a whole.<sup>218</sup>

### 3. A Holy Temple

The *Pauline tradition* of temple symbolism is conjoined with an exhortation to ethical purity in 2 Cor. 6:14-7:1, a passage frequently denied to Paul.<sup>219</sup> The proffered presence of God demands that righteousness have no fellowship with iniquity (6:14). Idols must not defile God's temple (6:16) and the need for temple purity suggests the paraenetic counsel: "Let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God" (7:1).

For Jews, in the days of the Temple, the purity laws served to maintain a suitable dwelling place for the divine in the sanctuary. For Paul the same language of purity was used to describe the conditions that were required to keep God's spirit active within the Church.<sup>220</sup>

But we must question how temple imagery and purity are related in the Epistle to the Ephesians.

Ephesians can be said to use temple imagery in an inclusive way. Those "who once were far off" (2:13) have been brought near, so near that they are "members of the household of God" and part of the growing temple of God. The language of demolition is employed to challenge an exclusivism that becomes focused in Jerusalem's temple (2:14-16). And from the rubble of an exclusive

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<sup>217</sup>McKelvey, *New Temple*, 117.

<sup>218</sup>Klinzing, *Die Umdeutung des Kultus*, 188.

<sup>219</sup>Assuming the passage to belong to Paul, Michael Newton notes that οὐκ ὁδοῦται is consistently used by Paul in conjunction with temple imagery (1 Cor. 3:16; 6:19; 9:13) suggesting that it may constitute a basic concept of his teaching (*The Concept of Purity*, 54).

<sup>220</sup>*Ibid.*, 52.

cultus rises an inclusive replacement. 2:11-22 closes with the reminder that "you also are built into it for a dwelling place of God in the Spirit" (2:22).

This contrasts sharply with the exaggerated emphasis on exclusiveness and purity expressed by the Qumran literature. 4QFlor especially stresses that the unclean, uncircumcised, Ammonite, Moabite, half-breed, foreigner and stranger must be excluded. The participation of the angels, the joint liturgical community formed by the divine societies of heaven and earth, provides the rationale.

However, we must investigate the possibility that the use of temple imagery by Ephesians is closer to its use in the Qumran Library than an exclusive-inclusive dichotomy allows. The author of the epistle reminds his addressees that they were once "gentiles in the flesh," "uncircumcision," "separated," "alienated," and "strangers." That these elements are viewed as part of their past is highlighted by the use of  $\nu\upsilon\iota \delta\grave{\epsilon}$  (2:13) in answer to  $\pi\omicron\tau\grave{\epsilon}$  (2:11). Their present status is expressed both negatively (no longer strangers and sojourners) and positively (fellow citizens with the saints and members of the household of God, 2:19). So the spiritual edifice of Eph. 2:21 is "a holy temple in the Lord" which, like the Qumranian ideal, is not defiled by the presence of "gentiles" and "strangers."

For the author, the inclusion of his gentile addressees is an incontestable fact. If he is to portray that inclusion by the use of temple imagery, their purity and sanctity must be assumed. So two constants are operative in the passage: 1) The inclusion of the gentiles and 2) the sanctity of the temple. The idea of the "purification" of the gentiles, so clearly expressed in the passage, allows the points to stand in logical unity.

The inclusive use of temple imagery by Ephesians is not as distant as it may first appear from the exclusive use of the language by the Qumran materials. Both affirm the concept of a pure, holy temple. For Qumran, this means the exclusion of strangers and the malformed. For Ephesians, it means the purification of the unclean (5:27) and the adoption of strangers.

#### 4. A Growing Temple

One of the features of the temple imagery in Ephesians is the attribution of biological growth to the inanimate area of architecture. The Qumran materials figuratively apply language of growth to the community.<sup>221</sup> And biological and temple imagery can be associated. 4QFlor may explain the promise of God to "plant" his people (2 Sam. 10) by interpreting: "This is the house which [he will build . . .]."<sup>222</sup> 1QS 8:5-6 states that the Council of the Community "shall be an Everlasting Plantation, a House of Holiness for Israel, an Assembly of Supreme Holiness for Aaron." However, the passage explains the building-temple imagery itself in a static fashion to emphasize the stability of the community. So the biological concept of growth is not as thoroughly melded with architectural imagery as it is in Ephesians.

#### 5. A Replaced Temple

The spiritualization of sacrifice and the sacrificial office was an idea hardly confined to Qumran and the NT. It is a common idea in Judaism reaching back to the Psalms and the Prophets and finding expression in several traditions during the period of Qumran.<sup>223</sup> What makes the expression of the idea in both Qumran and the NT unique is the combination of a criticism of the temple together with a critique of the sacrificial office and cultus. Generally, those criticizing the Jerusalem cultus had "no wish to abolish the temple cultus, only to give it its proper background."<sup>224</sup> The messianic self-consciousness of the Qumran community allowed it to teach that God is in the midst of the true Israel though Jerusalem's temple is destroyed.<sup>225</sup>

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<sup>221</sup>E.g. 1QH 6:14-17; 8:4-11 where sprouting, blooming, planting, etc. are used to describe the expansion of the movement.

<sup>222</sup>The fact that both "plant" and "build" rest on reconstructions of the text makes the point uncertain. See Vermes, *The Dead Sea Scrolls in English*, 245-6.

<sup>223</sup>Gärtner, *The Temple and the Community*, 84.

<sup>224</sup>*Ibid.*

<sup>225</sup>*Ibid.*, 47.

It is true that "both the Qumran community and the Church had broken with the terrestrial Temple in Jerusalem, and this particularly provided a basis for common ideas."<sup>226</sup> However, Ephesians takes a more radical stance on the idea of the community as replacement for the temple. As has been noted, the Qumran materials see no contradiction in the idea of the community as constituting the temple and maintaining a hope in a purified, eschatological material edifice. In Ephesians, the "spiritual" temple, the community, is continually portrayed as being "built up," but "the wall of separation" comes down. The spiritual temple grows while the material one is demolished. Any eschatological element in the imagery is tied directly to the "spiritual" temple, the community, which "grows into a holy temple in the Lord" (2:21).<sup>227</sup> But for Qumran, the idea of a new, restored temple "acted as an inhibiting influence," preventing the community from regarding the spiritualized cultus as a permanent substitute for the material.<sup>228</sup>

## 6. A Messianic Temple

The christocentric nature of the temple in Ephesians should be noted. "Christ Jesus himself" is "the cornerstone in whom the whole structure is joined together and grows into a holy temple in the Lord . . ." (2:20, 21). The "cornerstone" is not to be taken ecclesiologically as it is in the Qumran Library, but christologically.<sup>229</sup> Moreover, it is the reconciling work of Christ which dictates the composition of the temple (2:14-18).

## 7. The Relationship between Temple Imagery at Qumran and in Ephesians

Given these parallels and contrasts, what is to be made of the relationship between temple imagery at Qumran and in Ephesians? While a relationship is often postulated between Qumran and NT temple imagery as a whole, Ephesians

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<sup>226</sup>Mussner, "Contributions made by Qumran," 173.

<sup>227</sup>*Ibid.*, 172 n. 56.

<sup>228</sup>McKelvey, *New Temple*, 53.

<sup>229</sup>Mussner, "Contributions made by Qumran," 172.

holds a special place in the discussion. The view of Klinzing is not unusual in arguing that Eph. 2:19-22 represents the clearest example of a relationship between Qumran and NT imagery. He judges that "the interpretation of the Temple appears within a matrix of ideas, which in this combination and in their reference to a community have parallels only in the Qumran texts."<sup>230</sup>

Such a stance receives important support from the affinities between temple imagery at Qumran and in Ephesians which we have explored above: 1) The occurrence of temple imagery in conjunction with the idea of a joint earthly-heavenly congregation, with the beginning of fellowship with the "holy ones" and entrance into the community occurring simultaneously;<sup>231</sup> 2) The *union* of building and temple imagery; 3) The strong emphasis on a holy temple; 4) The conjunction (admittedly closer and more pronounced in Ephesians) of the concept of growth with building-temple imagery.

Of these points, the first two are shared by Ephesians and Qumran but not by the other NT writings and Qumran. In addition, the special configuration of the third point, underlining the absence of strangers and foreigners from the spiritualized temple is unique to Ephesians and Qumran.<sup>232</sup> The fourth point is held in common with other uses of temple symbolism in the NT (e.g. 1 Cor. 3:6-17) and is part of the early Christian tradition of temple imagery.

Was the author of Ephesians familiar with the scrolls? Did he fashion his temple imagery in view of the Qumran documents? It is possible that the author of Ephesians had access to a portion of the Qumran sectarian documents, but the evidence hardly proves suggestions of literary dependence.<sup>233</sup>

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<sup>230</sup>Klinzing, *Die Umdeutung des Kultus*, 184-5. According to Gärtner, the complex of issues appearing in conjunction with temple imagery in both Eph. and the Qumran texts suggests that "the relationship between this text and the ideology of Qumran was particularly intimate" (*The Temple and the Community*, 64).

<sup>231</sup>Klinzing, *Die Umdeutung des Kultus*, 186.

<sup>232</sup>Gärtner, *The Temple and the Community*, 64.

<sup>233</sup>Barth suggests possible literary dependence for the "holy ones" of Eph. 1:18 (*Ephesians 1-3*, 151) and David Flusser is ready to suggest, for the occurrence of temple imagery in 1 Pet. 2:4-8, "some literary dependence of the Greek Epistle on a Hebrew prototype which resembled the passage quoted from DST VIII, 4-11" (*The Dead Sea Sect and Pre-Pauline Christianity*, pamphlet

Alternatively, a relationship between the temple imagery of Qumran and Ephesians is sometimes employed to negate or affirm other provenancial suggestions. The Qumran materials are cited as evidence against a gnostic provenance for the imagery and toward Jewish sources as providing the key to its provenance<sup>234</sup> or to lend credence to viewing its use in the Epistle as "thoroughly biblical and Jewish."<sup>235</sup> Parallels with Qumran can become an interim step toward affirming that the "pre-canonical tradition" of the Christian community accounts for most of the features illustrated by the Epistle.<sup>236</sup>

The assessment of the relationship between the temple imagery of Qumran and that of Ephesians should be somewhat more positive. The evidence is strong enough to suggest a relationship at some point between the traditions represented by the Qumran writings and the Epistle to the Ephesians. The parallels are significant enough that the exegesis of Eph. 2:11-22 should include comparative study of the material from Qumran.<sup>237</sup> At the very least it can be said that "the conception of the church as the temple at . . . Eph. 2.20-2 is strongly reminiscent of Qumran."<sup>238</sup>

#### IV. The Contextual Function of the Temple Metaphor in the Epistle

In Ephesians 2:19-22 the central metaphor which identifies the church as a "holy temple" and is the culminating metaphor of a series of telescoped ones is made complex by the formation of submetaphors: God is the occupant and implied to be the builder, the addressees are building materials, Christian apostles

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reprinted from *Aspects of the Dead Sea Scrolls*, ScrHier 4 (Jerusalem: Hebrew University, 1958), 235).

<sup>234</sup>Barth, *Ephesians 1-3*, 271; Mussner, "Contributions made by Qumran," 173.

<sup>235</sup>McKelvey, *New Temple*, 120.

<sup>236</sup>*Ibid.*

<sup>237</sup>Gärtner, *The Temple and the Community*, 61.

<sup>238</sup>McKelvey, *New Temple*, 122.



and prophets are the "foundation." In addition, Christ is the "cornerstone," a term which should be taken in the sense of "coping stone" and allows for a future element to the implied myth of the metaphor. The author brings fresh dynamism to the metaphor by "mixing" it--the temple "grows." The author does not isolate the temple metaphor to Eph. 2:19-22, but prepares for the culminating image and reemploys temple terminology and concepts in conjunction with the other two principal ecclesial metaphors.

One note with regard to the context of the temple metaphor in Ephesians furthers discussion of its function. Eph. 2:11-22 is built on a pattern developed in 2:1-10. In 2:1-10 the plight of the addressees (the author seems to be principally addressing gentile Christians while presuming that Jews are also part of the church) is described as "death," their salvation as "life." Though primarily addressed to gentiles, the author, including himself among the Jews, assures that "we" shared in the death of sin. Only a divine initiative, offered in Christ, could rescue both groups (assuming that the "we" of v. 5 now includes all Christians) from their common plight. Resurrection from death, a dramatic image in itself, is made even more dramatic--Christians are "raised up" with Christ and "made to sit with him in the heavenly places." This new reality is the object of the creative work of God--"For we are his workmanship" (v. 10).

In 2:11-22, which shares with 2:1-10 the "once-now" schema, the author follows a similar pattern, but replaces the plight of death and the salvation of life with the plight of exclusion and the "salvation" of inclusion. While the described plight (vv. 11-12) is one suffered by gentiles, both parties share in the reconciling work of Christ by which the "wall of hostility" is demolished (v. 14) and the "one new man" created (v. 15). Much as in v. 6 the participation of the addressees in the ascension of Christ provides a culminating, extended image of the "salvation" of life (not only do they share in Christ's resurrection, but also his exaltation), so the temple metaphor provides a culminating, extended image of the "salvation" of inclusion. The exclusion of gentiles from the worship of Israel would have implied a remedy of access to the material temple. Instead, they, with Jewish Christians,

become part of a new, living edifice which, in view of the language of demolition, functions as a radical image of replacement.<sup>239</sup> *That* the author maintains the sanctity of this new temple . . . only heightens the privilege of being "built into" it. The temple metaphor, which could function in an exclusive way elsewhere, functions in a wholly positive and idealistic manner in Eph. 2:19-22 as a vivid metaphor of inclusion.

The fact that vv. 11-22 follow the outline already sketched out in vv. 1-10 suggests that the author may be dealing less with specific problems related to conflict between gentile Christians and Jewish Christians than with a general sense of powerlessness on the part of the addressees<sup>240</sup> or that the author now adapts the more general picture of 2:1-10 to a specific set of problems confronting the addressees.<sup>241</sup>

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<sup>239</sup>For Paul there is the church, made up of Jewish and Gentile Christians, and there is Israel, split up into the 'remnant' of the believing Jewish Christians and into the unbelieving majority of Israel, hardened by God to further the cause of the Gospel among the gentiles. . . . For Ephesians the church is also made up of Jewish and Gentile Christians, but Israel as God's privileged people seems to be only as an entity of the past; in the present it has been replaced by the church, and this church has entirely lost sight of the unbelieving Israel" (Martin Rese, "Church and Israel in the Deutero-Pauline Letters," *SJT* 43 (1990): 29).

<sup>240</sup>See Lincoln, *Ephesians*, lxxiii-lxxxi.

<sup>241</sup>One frequent suggestion is that the gentile Christians addressees have "too easily forgot their origins" and the author wishes to remind "of the rock from which they were hewn" (Ernest Best, "Ephesians 2.11-22: A Christian View of Judaism," in *Text as Pretext: Essays in Honour of Robert Davidson*, ed. Robert P. Carroll, *JSOTSup* 138 (Sheffield: JSOT, 1992), 47-60). Two authors have recently suggested that controversy between Jewish and gentile Christians is a "live" issue which is treated here by the author. For Michael D. Goulder, 2:11-22 betrays active conflict which is not so unlike nor so distant chronologically from that expressed in an epistle like Galatians. Ephesians, too, is written to combat a Jewish-Christian counter-mission led by Jewish-Christian visionaries ("The Visionaries of Laodicea," *JSNT* 43 (1991): 15-39). For Michel Bouttier, the controversy between Jewish and Gentile Christians reflected in Eph. 2:11-22 results from a recent migration of Jewish Christians into the region to which Ephesians is addressed (*L'Épître de Saint Paul aux Éphésiens*, CNT 9b (Genève: Labor et Fides, 1991)).

## CHAPTER 4

### THE ECCLESIAL BRIDE

The use of bridal imagery in Eph. 5:21-33 has been called a "fully developed" metaphor<sup>1</sup> and "the richest elaboration of the symbolism in the NT."<sup>2</sup> I shall explore the nuptial metaphor of Eph. 5:21-33 by examining: 1) The literary context of the metaphor; 2) Other occurrences of nuptial metaphor in the OT, the NT and Gnostic literature; 3) The "story line" of the bridal imagery; 4) The contextual function of the metaphor.

#### I. Literary and Exegetical Review of the Bride Metaphor in Ephesians

##### A. Ephesians 5:21-33 in Its Literary Context

In fashioning the Household Code of Eph. 5:21-6:9, the author draws on concepts that have already found expression in the letter.<sup>3</sup> Indeed, in the prescript and opening thanksgiving (1:1-2; 1:3-14) the hearers are described as having a divine father (1:2-3) who has chosen "us" to be ἀγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ (1:4 cf. 5:27, ἀγία καὶ ἁμωμος).<sup>4</sup> In 1:10 the theme

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<sup>1</sup>Ernest Best, *One Body in Christ* (London: S.P.C.K, 1955), 172.

<sup>2</sup>I. A. Muirhead, "The Bride of Christ," *SJT* 5 (1952): 180.

<sup>3</sup>With Richard A. Batey who, in his treatment of Eph. 5:21-33, assumes that the nuptial imagery is not an isolated metaphor but is weaving together the thought of the Epistle, especially that of chapter 2:1-15 (*New Testament Nuptial Imagery* (Leiden: E. J. Brill, 1971), 27-30).

<sup>4</sup>Whether the phrase ἐν ἀγάπῃ concludes v. 4 or introduces v. 5 is debated. See Andrew T. Lincoln, *Ephesians*, WBC 42 (Dallas, Tex.: Word, 1990), 17 for a defense of the view that it concludes v. 4. Peter O'Brien holds that "the *berakah* [of Ephesians] has introduced and

of unity comes to expression in the disclosure of the divine plan to "unite all things in Christ" (ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ), a theme which, in 5:21-33, is applied to "the smallest unit into which the church may be divided."<sup>5</sup> The concept of Christ as "head" is brought into relationship with "body" language at the end of chap. 1 (1:22-23) with the idea of church as "body" further developed at important points in the epistle (2:11-22; 3:6; 4:4, 11-16). In the admonition to the husbands (especially 5:28-32), the bride image is "fused" to this body image.<sup>6</sup>

The thought of God as Father is carried through the letter together with the complementary idea of the addressees as God's children. The readers (who were once τέκνα φύσει ὀργῆς, 2:3) have been "destined . . . for adoption" as God's "children" (προορίσας ἡμᾶς εἰς υἱοθεσίαν, 1:5). Not only do they have "access . . . to the Father" but Gentile believers have now become "members of the household of God" (2:18-19).<sup>7</sup> So by the end of chap. 2, God and Christians in relationship are viewed as the family or household "writ large." This understanding of God as father is expanded further by the portrayal of God as father in relationship to "every family in heaven and on earth" (3:14-15). The thought of God as father returns in 4:6 which describes "one God and Father of all," immediately preceding the *Haustafel* in 5:20 and in the postscript (6:23).

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prefigured many, though by no means all, important theological and paraenetic themes" ("Ephesians I: An Unusual Introduction to a New Testament Letter," *NTS* 25 (1978): 512).

<sup>5</sup>J. Paul Sampley, *'And the Two Shall Become One Flesh': A Study of Traditions in Ephesians 5:21-33*, SNTSMS 16 (Cambridge: Cambridge University Press, 1971), 162; Cf. George B. Caird, *Paul's Letters from Prison*, New Clarendon Bible (Oxford: Oxford University Press, 1976), 86-87: "If the church is to present itself to the world as the united family of God, the quality of its life must be reproduced in microcosm in every Christian home."

<sup>6</sup>J. L. Houlden, *Paul's Letters from Prison: Philippians, Colossians, Philemon, and Ephesians*, Westminster Pelican Commentaries (Philadelphia: Westminster, 1977), 334.

<sup>7</sup>See Markus Barth, "Traditions in Ephesians," *NTS* 30 (1984): 18-19 for further parallels between Eph. 2:11-22 and 5:21-6:9. Barth argues for a "substantial interrelation" of the two passages as does Sampley who sees "striking similarities" with 2:11-22 portraying "God's all-inclusive plan" and 5:21-33 bringing that cosmic plan to bear on "the smallest unit into which the church may be divided" (*One Flesh*, 152-53; 161-62).

The addressees are encouraged to move beyond childhood to spiritual maturity (4:14, "we must no longer be children"). But, if childhood can be viewed as a negative spiritual condition, it can also be used in a positive sense:

"Therefore be imitators of God as beloved children . . ." (5:1). And, similarly, Eph. 5:8 commands, "Live as children of light . . ." Prior to the Household Code of 5:21-6:9, terms such as "father," "servant" (διάκονος, 3:7, of Paul's relationship to God), and "children" are not used in the "usual" and "natural" sense but are employed to portray humanity in relationship to God. There is already present in the letter the idea of God as father and as master (implied in 3:7). To these will be added in 5:21-33 the thought of Christ as husband and bridegroom.

A dictional parallel between Eph. 5:2 and 5:25 illustrates a wider relationship between the *Haustafel* and other paraenesis in the letter. In 5:2 the author offers a christological model for the invitation to "be imitators of God" and "walk in love": καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν. The language is reflected later in 5:25 which provides the pattern for the love of husbands for their wives: καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. Wider parallels also exist between the paraenesis of earlier portions of the letter and that of 5:21-33. For example, Eph. 4:17-5:20 has sexual purity as a strong part of its theme in which prohibitions against "uncleanness" and "lust" predominate. In the admonitions to wives and husbands, the addressees are provided with additional inducements to sexual purity but from a more positive perspective. In the exhortation to marriage partners the hearers/readers have access to familiar ideas but from a fresh vantage point.

The consideration given to the relationships of wives-husbands, slaves-masters and parents-children (5:21-6:9) follows on a discussion about Christian worship (5:18-20; cf. Col. 3:16).<sup>8</sup> V. 21, with its call for the reciprocal submission of believers, is linked to both the foregoing discussion about worship and the

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<sup>8</sup>Ralph P. Martin, *Ephesians, Colossians and Philemon*, IBC (Atlanta: John Knox, 1991), 67-68. "The need to set Christian worship on a right basis is the starting point for his treatment of the analogy between Christ and the church."

succeeding *Haustafel*. The verse may be the author's way of summarizing the appeal in Col. 3:12-14 for meekness and mutual forbearance. That the verse is tied to the *Haustafel* is clear from the fact that v. 22 borrows its verb from v. 21 and by the use of φόβω (v. 21) in conjunction with φοβῆται (v. 33) as an *inclusio*.<sup>9</sup> The code, then, begins in an unconventional way by underlining the need for mutual subordination.

The discussion of the marriage relationship is taken up first, followed by that of children-parents and slaves-masters (after the stereotyped pattern of the *Haustafeln*, see below, and, most importantly, of Colossians). The subjected partner is addressed first in each instance. Just as in Colossians, wives are to "be subject" (ὑποτάσσω, 5:22-24) while children and slaves are to "obey" (ὑπακούω, 6:1, 5). But while in Colossians the emphasis is placed on the slave-master relationship, here the emphasis falls on the husband-wife relationship. The admonitions to wives and those to husbands are both greatly expanded relative to those in Colossians, with the admonition to husbands receiving special emphasis.<sup>10</sup>

Initially, the exhortation to wives invokes a comparison of the wife-Lord and wife-husband relationships which projects the motivation in the heading (v. 21, ἐν φόβω Χριστοῦ): "Wives, be subject to your husbands as you are to the Lord" (v. 22, ὡς τῷ κυρίῳ).<sup>11</sup> The initial paradigm for the wife-husband relationship is the Christian wife's relationship to the Lord. This paradigm is supported by a

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<sup>9</sup>Martin, *Ephesians, Colossians, and Philemon*, 67-68. The determination that v. 22 lacks a verb involves a textual decision in that a verb is supplied in some traditions of the text. See Lincoln, *Ephesians*, 351 n. "a."

<sup>10</sup>The *Haustafel* in Colossians consists of one hundred sixteen words while that in Ephesians is three hundred thirty-four words. The admonition to wives which is expressed in nine words in Colossians becomes forty-five in Ephesians (inclusive of v. 21); the admonition to husbands uses ten words in Colossians and one hundred fifty-one in Ephesians (inclusive of v. 33; following the text of UBS 3d ed. corrected). I presume that the Ephesian *Haustafel* is dependent on the Colossian one and find Munro's thesis too convoluted to be convincing (Munro holds that the order of writing was: 1) Colossians; 2) Ephesians; 3) Eph. 5:21-6:9; 4) Col. 3:18-4:1; "Col. III.18-IV.1 and Eph. V.21-VI.9: Evidences of a Late Literary Stratum?", *NTS* 18 (1972): 434-47).

<sup>11</sup>Cf. Col. 3:18, ὡς ἀνῆκεν ἐν κυρίῳ. "The absence of ἀνῆκεν in the Ephesian code . . . places the obedience of the wife toward her husband on a par with her obedience toward Christ" (William Houghton Leslie, "The Concept of Woman in the Pauline Corpus in Light of the Social and Religious Environment of the First Century," Ph.D. diss., Northwest University, 1976, p. 226).

more elaborate model which invokes a different but complementary comparison and begins to develop the marital metaphor: "For (ὅτι) the husband is the head of the wife just as Christ is the head of the church, the body of which he is Savior" (v. 23). Now, as an expansion of the call to reflection on their connection to the Lord to inform their relationships to their husbands, Christian wives are invited to reflect on the church's relationship to Christ as the paradigm for their behavior. The parallelism of members between v. 23a and v. 23b suggests the pair of conceptual metaphors (in that they are not expressed in this way in the text): Christ is the husband; the church is the wife.<sup>12</sup> The author makes the application explicit in v. 24: "Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands."

A comparison of vv. 22 and 24 demonstrates the shift to a complementary model which occurs in the admonition to wives:

v. 22	a	Wives [be subject] to your husbands
		b as (ὡς) to the Lord
v. 24	b'	Just as (ὡς) the church is subject to Christ,
	a'	so also wives ought to be, in everything, to their husbands.

The church/Christ; wife/husband model which is instituted in the admonition to wives is carried forward *mutatis mutandis* for the husbands: "Husbands, love your wives, just as Christ loved the church and gave himself up for her" (v. 25). At this point the author elaborates the work of Christ for the church (vv. 26-27). The duties of the husband toward the wife seem, for the moment, lost to view. Christ's work in "giving himself up" has a purpose expressed in three *ἵνα* clauses. The first of these, "to make her holy by cleansing her with the washing of water

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<sup>12</sup>Daniel von Allmen, *La Famille de Dieu: La Symbolique Familiale dans le Paulinisme*, OBR 41 (Fribourg: Editions Universitaires; Göttingen: Vandenhoeck & Ruprecht, 1981), 251.

by the word" (v. 26), coordinates with the second *ἵνα* clause, "so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind" (v. 27). The third *ἵνα* clause has the church, rather than Christ, as its subject and summarizes the result of Christ's work: "Yes, so that she may be holy and without blemish" (v. 27).

It is especially with the second *ἵνα* clause of v. 27 and the verb *παραστήσει* that the bridal (as compared to the marital) aspects of the metaphor become explicit,<sup>13</sup> given the use of the same verb in 2 Cor. 11:2 which is clearly nuptial (*ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ*).<sup>14</sup> With this conclusion the hearer/reader may understand another pair of conceptual metaphors: Christ is the bridegroom; the church is the bride. The language emphasizes the dominant role of Christ by abrogating the usual pattern of ancient marriage ceremonies. Christ himself (emphasized by the pronoun *αὐτός*, v. 27) presents the "splendid" church (*ἐνδοξον τὴν ἐκκλησίαν*) to himself (*ἐαυτῷ*, v. 27) just as it is Christ who has administered the pre-nuptial bath (v. 26).

With *οὕτως . . . καί* (v. 28) comes a renewed attentiveness to the behavior of husbands and a shift in model. To this point, the model employed in the admonition to husbands has been the one developed in the admonition to wives: The husband should minister to the wife as Christ has ministered to the church (that is, the Christ-church pattern). Now husbands are invited to ponder a coordinating model (*οὕτως . . . καί*, v. 28a), their "relationship" to themselves ("their own bodies," v. 28), as an example of how they should treat their wives.<sup>15</sup>

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<sup>13</sup>Though if taken in the less specific sense suggested by BAGD, to "make, render" the phrase becomes "that he might render the church glorious before him" (p. 633).

<sup>14</sup>Though the closest parallel to the language of Eph. 5:27 is Col. 1:22 (see also v. 28): *παραστήσει ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ*. The two uses (2 Cor. 11:2; Col. 1:22) appear to be melded in Eph. 5:27.

<sup>15</sup>Ben Witherington, III, *Women in the Earliest Churches*, SNTSMS 59 (Cambridge: Cambridge University Press, 1988), 59 holds that *οὕτως* "refers back to the example of Christ's love for the Church. The husband's duty to love his wife is compared with Christ's love for the Church, not his own natural love for his own body." This last point seems difficult to hold in light of the whole of v. 28. The author of Ephesians is offering a coordinating model. In loving his wife as himself, the Christian husband will reflect the relationship of Christ toward the church.



That example is developed further (v. 29ab) before being joined anew to the Christ-Church/husband-wife model (v. 29c).

The use of σάρξ in v. 29 as a way of preparing for the quotation from Gen. 2:24 shows that the author is drawing the equivalence, body = church = wife = flesh, with care and that this is not just a "riotous mixing of metaphors."<sup>16</sup> The church is again designated as "body" in v. 30 just prior to the "one flesh" quotation from Gen. 2:24. With the quotation, the body and marital images become fused. In the concluding statements (vv. 32-33) the readers are led to understand that the quotation gathers together the strands of the author's thought about husband/wife and Christ/church.

The model of the husbands' nurture of their own bodies remains active, in its conjoint form, through the end of the admonition to husbands. The concluding sentence, which serves as a summary for the wife-husband couplet of the *Haustafel*, uses the secondary husband-husband model ("Each of you, however, should love his wife as himself," v. 33) just as the use of the verb "fear" (φοβῆται, "and a wife should respect her husband," v. 33) evokes the original wife-Lord model of vv. 21-22 (where mutual subordination is invited ἐν φόβῳ Χριστοῦ).

### B. The Bride Metaphor in an Household Code

Eph. 5:21-6:9 has been identified as an example of a *Haustafel* or "Household Code." It shares the genre with other NT passages: Col. 3:18-4:1; 1 Pet. 2:11-3:12; 1 Tim. 2:8-15; 5:1-2; 6:1-2; Titus 2:1-10; 3:1.<sup>17</sup> Earlier in this century, Dibelius and Weidinger held that these codes were Christianized versions of a Stoic "Code" useful in view of a waning belief in an imminent parousia, a

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<sup>16</sup>Contra T. A. Burkill, "Two into One: The Notion of Carnal Union in Mark 10:9; 1 Kor. 6:16; Eph. 5:31," *ZNW* 62 (1971): 120.

<sup>17</sup>The passages from the Pastoral Epistles are better designated as *Gemeindetafeln* or "congregational codes." Other early Christian examples include: *Did.* 4.9-11; *Barn.* 19.5-7; *1 Clem.* 1.3; 21.6-9; *Ign. Pol.* 4.1-6.1; *Pol. Phil.* 4.2-6.3; Some question whether or not it is possible to distinguish *Haustafeln* as a literary genre--Petr Pokorný, *Colossians: A Commentary*, trans. Siegfried S. Schatzmann (Peabody, Mass.: Hendrickson, 1991), 176; Lars Hartman, "Some Unorthodox Thoughts on the 'Household-Code Form,'" in *The Social World of Formative Christianity and Judaism*, ed. J. Neusner, et. al. (Philadelphia: Fortress, 1988), 219-34.

situation which demanded stabilization of church life in a non-enthusiastic way.<sup>18</sup> More recently, J. E. Crouch, in his treatment of the Colossian *Haustafel*, argued that Hellenistic Jewish thought was the predominant influence with Christian codes representing a nomistic emphasis in Pauline Christianity.<sup>19</sup> More recently still, others (Lührmann, Thraede and Balch) have related the NT *Haustafeln* to the stereotypical Hellenistic deliberations about 'household management' (περὶ οἰκονομίας) as formulated by Aristotle (*Pol.* 1.1253b.1-14) and mediated by Neopythagorean thought.<sup>20</sup>

This analysis (especially as stated by Balch) of the provenance of the *Gattung* of the household code has been widely affirmed.<sup>21</sup> If we presume that the schema formulated by Aristotle, together with later reflections of it in the Greco-Roman moral tradition, is significant we have three major "steps" that lead to the Ephesian *Haustafel*. First, is the formulation of Aristotle and his ideological progeny.<sup>22</sup> Then comes the "lightly Christianized" version of the *Haustafel* of Col.

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<sup>18</sup>Martin Dibelius, *An die Kolosser, Epheser, an Philemon*, 3d ed., HNT 12 (Tübingen: Mohr-Siebeck, 1953); Karl Weidinger, *Die Haustafeln: Ein Stück urchristlicher Paränese*, UNT 14 (Leipzig: Hinrichs, 1928).

<sup>19</sup>James E. Crouch, *The Origin and Intention of the Colossian Haustafel*, FRLANT 109 (Göttingen: Vandenhoeck & Ruprecht, 1972). Philo, *Apol. Jud.* 7.14 and Jos. *AgAp* 2.190-219 are cited as examples of Hellenistic Jewish "codes."

<sup>20</sup>Dieter Lührmann, "Neutestamentliche Haustafeln und antike Ökonomie," *NTS* 27 (1980-81): 83-97; Klaus Thraede, "Zum historischen Hintergrund der 'Haustafeln' des NT," in *Pietas: Festschrift für Bernhard Kötting*, ed. Ernst Dassmann and K. Suso Frank, JAC, Ergänzungsband 8 (Münster: Aschendorff, 1980), 359-68; David L. Balch, "Household Ethical Codes in Peripatetic, Neopythagorean and Early Christian Moralists," in *SBLSP* 11, ed. Paul J. Achtemeier (Missoula, Mont.: Scholars Press, 1977), 397-404 and *Let Wives be Submissive*, SBLMS 26 (Atlanta: Society of Biblical Literature, 1981).

<sup>21</sup>See, for example, Lincoln, *Ephesians*, 355-59 and Abraham J. Malherbe, "Greco-Roman Religion and Philosophy and the New Testament," in *The New Testament and Its Modern Interpreters*, ed. Eldon J. Epp and George W. MacRae, *The Bible and Its Modern Interpreters* (Atlanta: Scholars Press, 1989), 17; Marlis Gielen, *Tradition und Theologie neutestamentlicher Haustafelethik: Ein Beitrag zur Frage einer christlichen Auseinandersetzung mit gesellschaftlichen Normen*, Athenäums Monografien Theologie, BBB 75 (Frankfurt am Main: Anton Hain, 1990), 55-67. Gielen affirms the thesis as set forth by Lührmann and Thraede.

<sup>22</sup>Aristotle's passage reads: "And now that it is clear what are the component parts of the state, we have first of all to discuss household management (οἰκονομία); for every state is composed of households (ἐξ οἰκῶν). Household management falls into departments corresponding to the parts of which the household in its turn is composed; and the household in its perfect form consists of slaves and freemen. The investigation of everything should begin with its smallest

3:18-4:1. Whatever sources may impact the formulation of the Colossian *Haustafel*, the primary influence on the Ephesian one is clear: Eph. 5:21-33 is a greatly-expanded redaction of Col. 3:18-4:1.<sup>23</sup> Col. 3:18-4:1 contains one hundred seventeen words in Greek while Eph. 5:21-33 contains three hundred twenty-four words, with seventy words in common between the two.

The discussion of the bride metaphor in Ephesians must remain grounded in the knowledge that it occurs as part of a Household Code. The thought of a divine marriage between God and people (OT) or Christ and the church (NT) occurs repeatedly. And Ephesians is not alone in using the genre of the *Haustafeln*. Ephesians is unique in bringing these two together. Whatever function(s) is (are) assigned to the bridal metaphor in Ephesians 5 must be related to the function of the wider context of the *Haustafel*.<sup>24</sup>

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parts, and the primary and smallest parts of the household are master and slave, husband and wife, father and children (δεσπότης καὶ δοῦλος, καὶ πόσις καὶ ἄλοχος, καὶ πατήρ καὶ τέκνα); we ought therefore to examine the proper constitution and character of each of these three relationships, I mean that of mastership, that of marriage (there is no exact term denoting the relation uniting wife and husband), and thirdly the progenitive relationship (this too has not been designated by a special name). Let us then accept these three relationships that we have mentioned. There is also a department which some people consider the same as household management and others the most important part of it, and the true position of which we shall have to consider: I mean what is called the art of getting wealth" (Aristotle, *Politics*, trans. H. Rackham, LCL (London: William Heinemann; Cambridge, Mass.: Harvard University Press, 1977), 12-15).

<sup>23</sup>It is possible to suggest unmediated influence by the Greco-Roman moral tradition on some features of Eph. 5:21-33. To the remark in Eph. 5:29 that "No one ever hates his own body" (NRSV) may be compared the statement by Aristotle, "Justice between master and slave and between father and child is not the same as absolute and political justice, but only analogous to them. For there is no such thing as injustice in the absolute sense towards what is one's own; and a chattel (i.e. a slave) or a child till it reaches a certain age and becomes independent, is, as it were, a part of oneself, and *no one chooses to harm himself*; hence there can be no injustice towards them, and therefore nothing just or unjust in the political sense" (NE 5.1134b 9-18; As quoted by Balch, "Household Ethical Codes," 398). In *On Justice*, Eccelus refers to "the benevolence (εὐνοία) of the servant towards the master" and in Eph. 6:7 Christian slaves are to serve μετ' εὐνοίας. And the description of the obedience of children as "just" (δίκαιος, Eph. 6:1) picks up "a common idea." See Balch, "Household Ethical Codes," 398, 402.

<sup>24</sup>I shall return to the discussion of the NT *Haustafeln* from the perspective of their function(s) in contemplating the function of the bridal metaphor in Ephesians 5.

### C. The Nature of the Bridal Language in Ephesians: Metaphor, Myth, or Model?

The nuptial imagery of Ephesians 5 is labelled in a variety of ways by students of the epistle. Among the most important rubrics applied are myth, model, and metaphor. A consideration of the nature of the bridal motif in Ephesians 5 from the perspective of a modern view of metaphor helps to clarify and nuance this discussion. To state the issue in question form, "Is the bridal language of Eph. 5:21-33 understood best as myth, model or metaphor?" I note that, with regard to the three well-developed ecclesial images in the Epistle to the Ephesians (body; building/temple; bride), the question is not so much whether each is something "less" than metaphor (e.g. simile or metonymy) but whether or not each participates in something "more" (e.g. model or myth).

Unfortunately, there is little unanimity in the definitions of "myth," "model" and (as I have discussed above) "metaphor." In view of this lack of agreement, I shall sketch some working definitions and discuss their application to the nuptial language in Ephesians. The history of criticism of the NT would allow for this definition of "myth": "A way of speaking about the Transcendent in terms of the immanent; the world beyond in the terms of this world."<sup>25</sup> Batey, in commenting on the bridal imagery of Ephesians, gives a similar though more detailed definition of "myth" or "mythological":

The basic character of the language in Ephesians is, strictly speaking, not metaphorical nor analogical nor ontological. It is mythological--that is, there is a divine relationship viewed as human, which at the same time forms and gives meaning to the human sphere.<sup>26</sup>

To these definitions may be added Northrop Frye's emphasis on the story-nature of myth:

Certain stories seem to have a peculiar significance: they are the stories that tell a society what it is important for it to know, whether about its

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<sup>25</sup>Richard N. Soulen, *Handbook of Biblical Criticism*, 2d ed., rev. and aug. (Atlanta: John Knox, 1981), 125-26.

<sup>26</sup>*NT Nuptial Imagery*, 36.

gods, its history, its laws, or its structure. These stories may be called myths  
 . . .<sup>27</sup>

A myth, then, is a story which views the heavenly in human form and projects that story back upon the human sphere to provide structure and shape to society.

The use of the bridal imagery in Ephesians would seem to qualify, then, as "myth." If we presume that Eph. 5:21-33 reflects such a myth, vv. 25-27 detail its central features:

. . . Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind--yes, so that she may be holy and without blemish.

What of Eph. 5:21-33 and the concept of a "model"? Max Black sees "models" as closely related to metaphors. For him, a model is "a sustained and systematic metaphor."<sup>28</sup> But Black also sees differences between models and metaphors. "Metaphor is best limited to relatively brief statements, while the model is extended and elaborated. The metaphor operates with commonplace implications, while the model brings into relation with the principal subject a subsidiary subject that is already framed as a well-knit theory."<sup>29</sup>

Since Eph. 5:21-33 is part of an Household Code and since the intention is clearly paraenetic, the "principal subject" (to use Black's terminology) of the passage may be taken to be human marriage.<sup>30</sup> And by the time of the Epistle to the Ephesians, the idea of the Christ-Church relationship is likely to have been "already framed as a well-knit theory." So, from this perspective, the application of the Christ-Church relationship to the husband-wife relationship represents the use of a "model."

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<sup>27</sup>*The Great Code: The Bible and Literature* (San Diego, New York & London: Harcourt Brace Jovanovich, 1982), 32-33.

<sup>28</sup>*Models and Metaphors: Studies in Language and Philosophy* (Ithaca, N.Y. & London: Cornell University Press, 1962), 236.

<sup>29</sup>Edmund P. Clowney, "Interpreting the Biblical Models of the Church: A Hermeneutical Deepening of Ecclesiology," in *Biblical Interpretation and the Church: Text and Context*, ed. D. A. Carson (Exeter: Paternoster, 1984), 73. Clowney is summarizing Black's view.

<sup>30</sup>See the discussion below under "The Relationship between the Christ-Church Pattern and the Husband-Wife Pattern."

Soskice distinguishes model and metaphor differently. She writes:

In theology, if we use the concept of fatherhood as a frame on which to develop our understanding of God, then 'fatherhood' is the model. But if we go on to speak of God's loving concern for his children, we are speaking metaphorically on the basis of the fatherhood model. Talk based on models will be metaphorical . . .<sup>31</sup>

For Soskice, metaphor is what we have when we speak on the basis of a model. Soskice wishes to distinguish metaphor from categories such as model and myth by seeing the locus for model and myth "in textual or narrative analysis, and not in discussion of figures of speech."

I have adopted Soskice's definition of metaphor: "*metaphor is that figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another.*"<sup>32</sup> The two other principal ecclesial metaphors in Ephesians, "body" and "building/temple" are explicated in clear statements of metaphor. Eph. 1:22-23 discusses "the church which is his body . . ." and Eph. 2:22 describes the addressees as being "built together spiritually into a dwelling place for God." No such "A is B" statement designates the church to be Christ's bride. But most theorists would agree that metaphor may be implicit as well as explicit. That is, metaphor may be expressed in ways other than "A is B." In Eph. 5:21-33, the church is spoken about in terms drawn from the content domain of marriage (both as a relationship and a ceremony). A matched pair of metaphors, Christ as husband/bridegroom and the church as wife/bride, is operative in the passage.

Each of the terms, "myth," "model," and "metaphor," may contribute to the task of understanding the use of bridal language in Ephesians 5. Eph. 5:21-33 may be seen to reflect both model and myth while employing metaphor, the only term of the three which describes a figure of speech.

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<sup>31</sup>Janet Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon, 1985), 55.

<sup>32</sup>*Ibid.*, 15.

#### D. The Relationship between the Christ-Church Pattern and the Husband-Wife Pattern

Another issue may likewise be clarified by a discussion from the standpoint of a modern view of metaphor. When one presumes that Eph. 5:21-33 compares two relationships, that between a husband and wife and that between Christ and the church, which predominates in the discussion and in what way? A review of J. Paul Sampley's understanding of the structure of the passage highlights the issue.

Sampley argues that "On the basis of subject-matter alone, it is possible to separate those parts of 5:21-33 most directly concerned with husband and wife on the one hand from those parts most specifically related to Christ and the church on the other."<sup>33</sup> He divides the passage according to subject matter, placing the portions of the pericope which relate to the husband-wife relationship in "Column A" and the portions relating to the Christ-church relationship in "Column B." For Sampley, the role of the comparative particles, ὡς, οὕτως and καθὼς determines the shift from one emphasis to the other. But having divided the subject matter so neatly, Sampley allows that "there is a definite interplay and relatedness" between the two columns of his division.<sup>34</sup> He states that "the fact that the particles are *comparative* presupposes some essential interrelationship," an idea supported by the way one set of subject matter sometimes presumes a verb supplied in the other.<sup>35</sup>

It is helpful to recall, in brief, the "interactive" or "interanimation" (Soskice) view of metaphor held by most modern theorists. Stated simply, this means that the sum of a metaphor is greater than its parts. I. A. Richards is interested in the interaction between "tenor" and "vehicle," the "transaction" between them which,

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<sup>33</sup>'One Flesh,' 103.

<sup>34</sup>*Ibid.* Compare his statement that "the sacred marriage of Christ and the church is carefully interwoven with the author's admonitions to the wife and the husband" ("Ephesians," in *The Deutero-Pauline Letters: Ephesians, Colossians, 2 Thessalonians, 1-2 Timothy, Titus*, ed. Gerhard Krodel, rev. ed., Proclamations Commentaries (Minneapolis, Minn.: Fortress, 1993), 12-13).

<sup>35</sup>'One Flesh,' 107-8.

for him, generates the real "meaning" of the metaphor.<sup>36</sup> The "vehicle" is "not normally a mere embellishment of a tenor which is otherwise unchanged by it but . . . vehicle and tenor in co-operation give a meaning of more varied powers than can be ascribed to either."<sup>37</sup> As I have noted, Richards extends his view by holding that the relative contributions of "tenor" and "vehicle" to the new "meaning" of a given metaphor can vary widely.<sup>38</sup> And Peter Macky argues that both "one-way metaphors" (where only the "tenor" is altered) and "dual-directional ones" (where both "tenor" and "vehicle" are altered) are possible.<sup>39</sup>

Ben Witherington would identify the bridal metaphors of Eph. 5:21-33 as dual-directional ones. He writes:

. . . the direction of influence between these two pairs, husband-wife and Christ-Church, is not one way. By this I mean that the language and imagery of betrothal in Paul's day affects how he describes the relationship between Christ and the Church.<sup>40</sup>

If we consider the analogous relationships of Eph. 5:21-33 to be metaphors, which side of the two relationships is the tenor and which the vehicle? I take the principal subject or "tenor" of Eph. 5:21-33 as a whole to be appropriate relationships within the context of human marriage. The passage occurs amidst epistolary paraenesis, forms part of an *Haustafel* and begins and ends with

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<sup>36</sup>Richards wishes to reserve the phrase, "the meaning" to apply to "the work that the whole double unit does" and to distinguish it from the tenor, "the underlying idea or principle subject which the vehicle or figure means" (*The Philosophy of Rhetoric* (London, Oxford & New York: Oxford University Press, 1936), 97).

<sup>37</sup>*Ibid.*, 100.

<sup>38</sup>*Ibid.*, 100-101. Richards, in examining complex metaphorical expressions, uses the terminology "secondary vehicle" (103).

<sup>39</sup>*The Centrality of Metaphors to Biblical Thought: A Method for Interpreting the Bible*, Studies in the Bible and Early Christianity 19 (Lewiston, Queenston & Lampeter: Edwin Mellen, 1990), 62.

<sup>40</sup>*Women in the Earliest Churches*, 55. Compare E. F. Scott's view that the author "feels (especially in the discussion of marriage) that these ordinary relationships have a far-reaching significance. They help us to understand the 'great mystery,' and are themselves to be understood in the light of it" (*The Epistles of Paul to the Colossians, to Philemon and to the Ephesians*, MNTC (New York & London: Harper and Brothers, 1930), 236); Caird calls this "a good example of reciprocal metaphor" (*Paul's Letters from Prison*, 88).



exhortations to husbands and wives.<sup>41</sup> The union between Christ and the church is the "vehicle." This relationship is "analogically prior,"<sup>42</sup> "the standard and prototype for the writer's instructions about human marriage."<sup>43</sup> The author argues "from the Heavenly Marriage to human marriages, not vice versa; he is seeing the human in the light of the heavenly, and therefore will have the human model itself on the heavenly."<sup>44</sup> In this sense, "it is the christological model that predominates."<sup>45</sup> With Witherington, though, I would affirm that this is a "two-way" metaphor and that in one segment of the pericope (vv. 25b-27) the vehicle, the relationship between Christ and the church, threatens to eclipse entirely the discussion of human marriage.

Vv. 25b-27 do serve as the warrant for the opening exhortation to husbands, Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας. This is demonstrated by the use of καθὼς to introduce vv. 25b-27.<sup>46</sup> V. 28 begins with οὕτως as a way of introducing an application to the behavior of husbands. The use of ἀγαπάω as a direct (v. 25) and indirect (v. 27) call to husbands is tied to vv. 25b-27 by the statement that ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν (v. 25b). Vv. 25b-27, as a unit, then, function as part of the *Haustafel*.

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<sup>41</sup>Lincoln, *Ephesians*, 353. *Contra* Witherington, *Women in the Earliest Churches*, 60: "It is the latter union [between Christ and His Church] that Paul mainly wishes to speak to in this passage (and epistle)"; Edgar J. Goodspeed (*The Meaning of Ephesians* (Chicago: University of Chicago Press, 1933), 61-62) who believes that primarily "marriage symbolizes Christ's union with the Church"; Chavasse, *The Bride of Christ*, 75: ". . . here his thought is not primarily of men and women in their earthly marriages" (but see below).

<sup>42</sup>Stephen F. Miletic, "One Flesh": Eph. 5.22-24, 5.31, *Marriage and the New Creation*, AnBib 115 (Rome: Editrice Pontificio Instituto Biblico, 1988), 27.

<sup>43</sup>Lincoln, *Ephesians*, 352. See also Batey, *NT Nuptial Imagery*, 36.

<sup>44</sup>Claude Chavasse, *The Bride of Christ: An Enquiry into the Nuptial Element in Early Christianity* (London: Religious Book Club, 1939), 77; Cf. Muirhead ("The Bride of Christ," 186): "We note that it is the relationship of Christ and the Church which is made the standard of that between husband and wife. The thought moves from the Bridegroom and the Bride to the bridegroom and the bride, and not vice versa."

<sup>45</sup>Martin, *Ephesians, Colossians, and Philemon*, 70. Sampley summarizes the view: ". . . his primary aim in the pericope is to give instructions about marriage, but he bases these on assertions about the relationship of the heavenly bridegroom, Christ, to his bride, the Church. . . . Throughout the passage there is this interplay between the two relationships" (*One Flesh*, 352).

<sup>46</sup>See the structural analysis provided by Lincoln, *Ephesians*, 353-54.

However Eph. 5:25b-27 possess something of an independent identity.<sup>47</sup> What is true of the passage as a whole, that human marriage is the "tenor" and the relationship between Christ and the church the "vehicle, does not seem to hold true for vv. 25b-27. It may be argued that they describe a love of Christ for the church which is "deeper than ever a love of husband for his wife could be"<sup>48</sup> and are "not meant to be a description of the husband's role."<sup>49</sup> They constitute "a long statement about Christ and the church."<sup>50</sup>

Daniel von Allmen attempts to summarize the challenge posed by vv. 25b-27 when viewed as metaphor and in relationship to the larger unit, Eph. 5:21-33:

The "literal" subject of discourse in this passage is . . . the relationship between spouses and the relationship between Christ and the church is an image to which the spouses are to conform, a "comparison." But at the heart of this comparison, the description of the union of Christ and the church is made up of a series of metaphors. Often the language seems, at first glance, to be specifically theological, but the use of the terms in a "conjugal" context gives them a second sense which forms the image.

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<sup>47</sup>Rudolf Schnackenburg, *The Epistle to the Ephesians: A Commentary*, trans. Helen Heron (Edinburgh: T. & T. Clark, 1991), 249 writes that "vv. 26-7 is a unified description complete in itself . . ."; Markus Barth has argued that vv. 25-27 represent "a hymn, formula or confession" which was paraphrased by the author of Ephesians and may be called a "love song" (*Ephesians 4-6*, AB 34A (Garden City, N.Y.: Doubleday, 1974), 623, 679), a view countered by Ernest Best who sees, in v. 25b, "a brief creedal form" which is expanded and adapted by the author "to fit the marriage context" ("The Use of Creedal and Liturgical Material in Ephesians," in *Worship, Theology and Ministry in the Early Church: Essay in Honor of Ralph P. Martin*, ed. Michael J. Wilkins and Terence Paige, JSNTSup 87 (Sheffield: JSOT, 1992), 68). Best had earlier pointed to the relative independence of Eph. 5:25-27: "Christ's saviourhood is again taken up in different language and in a different form. So far the writer has only spoken of the duty of a wife to her husband; he now balances that with the duty laid on the husband toward his wife; he must love her. That is how Christ treats the Church. And then the immediate theme is forgotten; led away by the mention of the love of Christ the writer goes on to speak of that love in greater detail" (*One Body*, 174); E. F. Scott, *Ephesians*, 239: "In his thought of Christ as the great exemplar of that spirit of sacrifice which alone gives title to authority, Paul forgets his immediate theme. The two verses which follow [vv. 26-27] refer solely to the union of Christ and the Church . . ."; Leslie, "The Concept of Woman," 231: "Verses 26 and 27 are an excursus . . ." (a comment to which I find myself responding, "In what sense?").

<sup>48</sup>Best, *One Body*, 174.

<sup>49</sup>Witherington, *Women in the Earliest Churches*, 55.

<sup>50</sup>Sampley, 'One Flesh,' 105.

We find then in this text, from the point of view of the metaphor, a game of musical chairs, of a unique genre, in which each of the two "realities" is, in its turn, the image of the other.<sup>51</sup>

If the tenor of the bridal imagery of Eph. 5:21-33 as a whole may be described as "Appropriate relationships in the context of Christian marriage," this does not fit neatly vv. 25b-27. For in these verses the vehicle, the marital relationship between Christ and the church remains the same, but with a different focus. What has changed is the tenor which now seems to be something more akin to the vehicle itself, the relationship between Christ and Christians. But, as the above statement by von Allmen would suggest, this is a *two-way metaphor* in which it is extremely difficult to tell which is the tenor and which is the vehicle--the relationship between Christ and Christians expressed in theological terms or the relationship between Christ and the church expressed in *nuptial* imagery.

In fact, each seems to become "the image of the other" and the confusion is compounded (or, perhaps, aided) by individual terms doing double-duty. Many would agree that such is the case with the description of the water-bath of v. 27. In a theological sense, it speaks of the baptism of the church (it being understood that it is, in fact, individual Christians who are baptized) while from the perspective of the *nuptial* metaphor it describes a bridal bath. At once, the same language describes both "realities." Such ambiguity may, in fact, provide a clue to the function of the metaphor in this context.

#### E. Interrelationships of the Bride Metaphor with Other Ecclesial Metaphors in Ephesians

The marriage/bridal metaphor of Eph. 5:21-33 is brought into relationship with other ecclesial metaphors. Most importantly and obviously, the marriage/bridal metaphor is "combined"<sup>52</sup> or "fused"<sup>53</sup> with the head and body metaphors. Indeed, at the outset of the passage the metaphor seems as much a

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<sup>51</sup>*La Famille de Dieu*, 250-51.

<sup>52</sup>Best, *One Body*, 172.

<sup>53</sup>Houlden, *Paul's Letters from Prison*, 334.

"body" as a nuptial one. The church is not called "bride" but is referred to as "the body" of which Christ is the savior (v. 23; As I have mentioned above, the parallelism of members between v. 23a and v. 23b suggests the pair of conceptual metaphors: Christ is the husband; the church is the wife). The body metaphor returns (if it can be said to have ever dropped out of view in that the cleansing work of the bridegroom and the absence of blemish in v. 27 hold obvious reference to the bride's "body" and extend the work of "the savior of the body") in the exhortation to husbands to love their wives "as their own bodies" (σώματα, v. 28). Christ, as one who "nourishes and tenderly cares" for the church, is held up as model (ἐκκλησίαν = τὴν ἑαυτοῦ σάρκα, v. 29). This nurturing behavior by Christ is explained in v. 30: ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ. This is a somewhat surprising statement which reflects the formulation of the σῶμα metaphor in the earlier Pauline Epistles. But the use of Gen. 2:24 with its mention of both "wife" and "flesh" (v. 31) shows that the author is indeed fusing the body and marital metaphors and believes the quotation to apply to both the Christ/church and the husband/wife relationships (vv. 32-33).

If the fusing of the bridal and body imagery represents a case of "mixed" metaphors, the bridal/marriage metaphor of Eph. 5:21-33 is "mixed" in another way that is more subtle. Some of the terms used to describe the ecclesial bride (especially ἀγιάζω, ἅγιος, καθαρίζω, μὴ ἔχουσαν σπίλον, ἄμωμος, vv. 26-27) evoke concepts of sacrifice, priesthood and cultus. Phrases which employed either ἄμωμος or ἀσπίλος (cf. μὴ ἔχουσαν σπίλον, Eph. 5:27) in conjunction with a synonym were common in early Christianity (e.g. Eph. 1:4; Col. 1:22; 1 Tim. 6:14; *1 Clem.* 1:3; 45:1; *Herm. Vis.* 4:2:5; 4:3:5)<sup>54</sup> and are part of the content domain of "sacrificial metaphor."<sup>55</sup> Ἄμωμος, especially, represents a "code word" which

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<sup>54</sup>See the more comprehensive list in Richard J. Bauckham, *Jude, 2 Peter*, WBC 50 (Waco, Tex.: Word, 1983), 326.

<sup>55</sup>*Ibid.*, 327. Jean-Jacques von Allmen writes (hyperbolically): "It would be impossible to stress too much the fact that St. Paul chooses the terms of the cultus, of sacrifices, of sacraments, of exorcisms, in order to speak of the Church becoming the bride of Christ: ἀγιάζω, καθαρίζω, λούτρον, ῥῆμα, παρίστημι, στίλος [sic], ῥυτίς, ἄμωμος" (*Pauline Teachings on Marriage*, Studies in Christian Faith and Practice, 6 (London: Faith, 1963), 37 n 7).

points back to OT regulations with regard to the acceptability of both sacrifices and priests.<sup>56</sup> While architectural language is not applied to the bride,<sup>57</sup> the fact that cultic terminology is used to describe her brings the nuptial metaphor into association with the prior building/temple metaphor. Both the temple and the bride are "holy" (2:22; 5:26-27).<sup>58</sup>

The bridal metaphor of Eph. 5:21-33 is "fused" with the body metaphor (1:22-23; 4:11-16) and linked to the building/temple metaphor (Eph. 2:19-22) by a "mixing" of terminology. The bridal metaphor is related to the other two principal ecclesial metaphors in another way as well. Themes or concepts that have been communicated by the body and building/temple metaphors are also present in the bride/wife metaphor. This is true of the theme of "unity," here brought to bear on the smallest unit of the congregation in the hopes that husbands and wives may enjoy a profound unity expressed in the relationship between Christ and the church.

And, as it has been in the body and building/temple metaphors, the role of Christ is emphasized in the bride metaphor. As Christ is given a place of preeminence as the "cornerstone" and as the "head," here, too, his importance is accented. In the imagery of Eph. 5:26-27, several nuptial roles are (somewhat inappropriately from the perspective of the imagery itself) accorded to him. The christological focus of the body and building/temple metaphors is worked out in a more thoroughgoing way with regard to the bride metaphor. God and the Spirit

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<sup>56</sup>Sampley, "Ephesians," 12. "By far, the preponderance of occurrences of ἀμωμος in the LXX refer to the ritual requirements for animals without blemish for sacrifice" (Sampley, *One Flesh*, 71). Sampley argues that "three strands of traditions concerning purity--those related to marriage, to the priesthood and to sacrificial animals" are brought together in tannaitic traditions and are probably reflected as a group in Ephesians as well (*Ibid.*, 74; see also pp. 49, 66-75). Cf. *Cant.* 4:7 LXX where the bridegroom says of the bride, μωμος οὐκ ἔστιν ἐν σοί.

<sup>57</sup>That the two domains, nuptial and architectural, could be brought into close relationship becomes apparent in the connection between bride and city in Rev. 21:9-21 and 4 Ezra 9:26-10:59.

<sup>58</sup>Concepts of the "household" link the two metaphors as well. In the context of the temple metaphor, Gentile believers are described as now "members of the household of God" (2:19) while the bride metaphor finds its context in exhortations to members of Christian households.

are active in conjunction with the other two metaphors. It is only Christ who is mentioned and is active in relationship to the ecclesial bride.

Another shared theme is evident in the truism of Eph. 5:29: "No one ever hates his own body, but he nourishes and tenderly cares for it" (ἐκτρέφει καὶ θάλπει αὐτήν). This is followed by the announcement that Christ cares similarly for the church: καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν. This portrayal of Christ's work for the church may be related to prior descriptions of Christ's labor in Eph. 5:21-33, especially his bestowal of "splendor" upon the ecclesial bride (v. 27). Such characterizations of Christ's attentions to the church take up an important theme of divine enablement which is present also in the body and temple metaphors.<sup>59</sup> The body is "built up" (4:12), "grows" and is "joined and knit together" (4:16) as a result of the work of Christ, the head, in supplying growth and gifted individuals. The temple also is "built," "grows" and is "joined together" by the resources provided by Christ (2:21) and, in addition, is infused by the Spirit (2:22). The use of language of care and nurture in Eph. 5:29 extends this theme of divine enablement and, because of its connection with the bridal/marriage metaphor, makes it more intimate.

## II. The Bride Metaphor in Ephesians Compared to Some Other Occurrences of Bridal Imagery

Sampley has shown that Eph. 5:21-33 is a labyrinth of allusions to prior traditions.<sup>60</sup> The ensuing discussion will survey uses of the bridal metaphor in the OT, NT and in Gnostic literature with special attention to two occurrences of

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<sup>59</sup>Clinton Arnold states that "the enablement idea has not been accorded sufficient recognition as part of the message conveyed by the ecclesial metaphors" and argues for its presence in the depictions of the church as body, temple and bride. *Ephesians: Power and Magic: The Concept of Power in Ephesians in Light of Its Historical Setting*, SNTSMS 63 (Cambridge: Cambridge University Press, 1989), 158-59.

<sup>60</sup>'One Flesh.'

bridal metaphor which hold promise of clarifying the nature and function of the bridal/marriage metaphor in Ephesians: Ezek. 16:1-14 and 2 Cor. 11:2-5.

### A. The Old Testament

#### 1. Marriage Between God and People in the Old Testament

The idea of a "marriage" between God and his people, hinted at in the Torah (e.g. Yahweh as a "jealous" God, Exod. 20:5), is first developed by Hosea<sup>61</sup> whose marriage to Gomer became a basis for reflection on the relationship between Yahweh and Israel.<sup>62</sup> Israel, by turning from Yahweh to Canaanite gods, has adulterated herself and is guilty of nothing less than "adultery" and "whoredom" (1:2; 2:2, 4; 4:10, 12-14; 5:4; 6:10; 9:1) which will be severely punished (2:9-13; 9). Nonetheless her divine suitor looks toward a time of fresh devotion: "I will take you for my wife forever; . . . I will take you for my wife in faithfulness; and you shall know the Lord" (3:19-20). Hosea's is a daring use of conjugal symbolism in that it represents a "dialogue with the mythology of his day in a remarkable process of adoption of and polemic against this mythology."<sup>63</sup>

The image of Yahweh as husband and the divinely chosen people as wife proved irresistible and is taken up in later prophetic literature. With Hosea, Jeremiah adopts the negative aspects of the imagery equating Judah's cults with harlotry (2:20-25) and portraying Israel as brazen in her adultery, "scattering" her

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<sup>61</sup>F. C. Fensham believes Hosea to be "strongly influenced" by sections of Exodus which describe the formulation, breaking and renewal of the covenant" (Exod. 6:7; 32; 34; "The Marriage Metaphor in Hosea for the Covenant Relationship between the Lord and His People," *JNSL* 12 (1984): 76).

<sup>62</sup>Emerging from the Book of Hosea as a whole is the analogy between Hosea's relationship with Gomer and that of Yahweh with Israel. For Hosea, these two 'marriages' are inseparable; the one illuminates and deepens the commitment of the other" (Irene K. Rallis, "Nuptial Imagery in the Book of Hosea: Israel as the Bride of Yahweh," *St. Vladimir's Theological Quarterly* 34 (1990): 202).

<sup>63</sup>Hans W. Wolff, *Hosea: A Commentary on the Book of the Prophet Hosea*, trans. Gary Stansell, Hermeneia (Philadelphia: Fortress, 1974), xxvi. "The prophets shared completely their Hebrew tradition that Yahweh is never conceived of as having sexuality. And yet they were not hesitant to speak of Israel as God's bride, an imagery that abounds in non-Israelite religions where the gods and goddesses were explicitly sexual. In exploiting the marriage metaphor even at the divine level, the prophets were in effect engaging in a demythologizing hermeneutic" (Victor P. Hamilton, "Marriage (OT and ANE)," *ABD* 4.566).

"favors among strangers under every green tree" (3:13) but also looking toward the reestablishment of the "marital" and covenantal relationship (31:31-34).<sup>64</sup> The imagery is used with a wholly gloomy perspective in Lamentations where the belief that Judah's sins brought about the national tragedy the book bemoans is presented in the portrait of the nation as a defiled woman (1:8-9, 15, 19; 2:13, 15).<sup>65</sup> Amos includes references to the symbolism in describing "virgin Israel" (5:2) and, perhaps, in the message which is ascribed to the Lord: "You only have I known of all the families of the earth" (3:2).

In the later *Isaianic* literature, the bridal imagery is adopted as a positive image of the renewal of God's people (61:10; 62:4-5). Chavasse sees here "a profound change in the nature of the Nuptial Idea." For the first time the "Bride of Yahweh" is "idealized, and conceived as the epitome of loving perfection."<sup>66</sup>

It is in Ezekiel that the nuptial imagery initiated by Hosea appears in its most developed form. Chaps. 16 and 23 consist of lengthy, figurative portrayals of God's relationship to Judah (chap. 16) and to both Judah and Israel (chap. 23). Of special significance for the study of the bridal metaphor of Eph. 5:21-33 is the "foundling story" of Ezek. 16:1-14.

## 2. Ezekiel 16:1-14

The nuptial imagery of Ezek. 16:1-43a consists of a detailed allegory or extended metaphor of Jerusalem as an adulterous wife.<sup>67</sup> An introductory formula

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<sup>64</sup>Jeremiah can look back to a time of youthful, ardent love on the part of the bride for her divine bridegroom (Jer. 2:2-3).

<sup>65</sup>The appearance of the metaphor in Lamentations is strangely absent from many surveys of the imagery in the OT, most notably those by Chavasse (*The Bride of Christ*, 19-48) and Batey (*NT Nuptial Imagery*, 2-9).

<sup>66</sup>*The Bride of Christ*, 33-34.

<sup>67</sup>Robert R. Wilson calls Ezekiel 16:1-43a, "an extended metaphor of Jerusalem as an adulteress" ("Ezekiel" in *HBC*, 673 (San Francisco, Calif.: Harper & Row, 1988)). D. J. Clark ("Sex-related Imagery in the Prophets," *BT* 33 (1982): 410) calls Ezekiel 16 and 23, "extended sex-related metaphors." Walther Zimmerli comments on metaphor in the chapter: "In Ezek 16 (and 23) the gap between the metaphor and the fact portrayed can easily disappear, and the reality referred to may arise directly out of the metaphor. The reality is not simply portrayed artificially, but is present with unusual power in the metaphor." (*Ezekiel 1*, Hermeneia, trans. Ronald E.



(vv. 1-3a) emphasizes that what follows is from "the Lord God," (also made obvious by the use of the first-person beginning at v. 6) and is "an address of accusation."<sup>68</sup> Vv. 3b-14 consist of a foundling story which begins with a description of the parentage and birth of "Jerusalem."<sup>69</sup> The infant Jerusalem was "thrown out in the open field" and "abhorred" on the day of her birth (vv. 3b-5). The Lord "passes by" and speaks, "Live! and grow up like a plant of the field" (vv. 6-7, noting the use of botanic imagery),<sup>70</sup> and indeed the infant does, into womanhood, though still in a state of neglect for she is "naked and bare" (v. 7). Once again the Lord "passes by" and this time takes the nubile Jerusalem as his bride, entering into a "covenant" with her (v. 8). Then, in some detail, the passage describes how the divine bridegroom bathes and clothes his newfound bride:

Then I bathed you with water and washed off the blood<sup>71</sup> from you, and anointed you with oil. I clothed you with embroidered cloth and with sandals of fine leather; I bound you in fine linen and covered you with rich fabric. I adorned you with ornaments: I put bracelets on your arms, a chain on your neck, a ring on your nose, earrings in your ears, and a beautiful crown upon your head. You were adorned with gold and silver, while your clothing was of fine linen, rich fabric, and embroidered cloth. You had choice flour and honey and oil for food. You grew exceedingly beautiful, fit to be a queen. Your fame spread among the nations on account of your beauty, for it was perfect because of my splendor that I had bestowed on you, says the Lord God (vv. 9-14).

The LXX describes the divine bridegroom's preparation of the bride:

Καὶ ἔλουσα σε ἐν ὕδατι, καὶ ἀπέπλυνα τὸ αἷμά σου καὶ ἔχρισά σε ἐν ἐλαίῳ καὶ

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Clements (Philadelphia: Fortress, 1979), 335).

<sup>68</sup>Zimmerli, *Ezekiel 1*, 335.

<sup>69</sup>"By extending the metaphor in time, Ezekiel provided the adulterous wife of Hosea and Jeremiah with a biography." Moshe Greenberg, *Ezekiel 1-20*, AB 22 (Garden City, N.Y.: Doubleday, 1982), 299.

<sup>70</sup>The repetition of the phrase, "I said . . . Live" is regarded widely as a dittograph. See the discussion in Greenberg, *Ezekiel 1-20*, 275-76. Greenberg defends the longer reading.

<sup>71</sup>Most, in line with the emendation of MT בערי עריים ("ornament of ornaments") to בערים ("(you reached) menses"), hold that the blood washed off by the divine passerby is menstrual blood. Greenberg denies the emendation and writes: "The blood rinsed away is, in the telescoped vision of the allegory, her birth blood that still clung to her" (*Ezekiel 1-20*, 278).

ἐνέδυσά σε ποικίλα . . . (vv. 9-10; cf. 23:40 where it is said to "Jerusalem" that for paramours "you bathed yourself (ἐλούου), painted your eyes, and decked yourself with ornaments"). The account of the bridegroom's attentions culminates with the announcement:

Καὶ ἐξῆλθέν σου ὄνομα ἐν τοῖς ἔθνεσιν ἐν τῷ κάλλει σου, διότι συντελεσμένον ἦν ἐν εὐπρεπείᾳ ἐν τῇ ὠραιότητι, ἣ ἔταξα ἐπὶ σέ, λέγει κύριος (v. 14).<sup>72</sup>

The development of the extended metaphor leaves some ambiguity with regard to the nature of the endowment of jewels and clothing--it may be either the provision of a bridegroom for the wedding<sup>73</sup> or the gifts of a new husband lavished upon his wife.<sup>74</sup> It is true that no wedding is depicted and that "the vows of betrothal and of marriage merge as one."<sup>75</sup> Yet the close connection between the covenant of marriage and the endowment of clothing and jewels should not be missed. The verb "to deck" (קָדַשׁ, v. 13) is, in the context of Isa. 61:10 and Jer. 31:4, associated with bridal attire (cf. the use of the noun קָדַשׁ in Isa. 49:18; Jer. 2:32). The bridal jewelry includes a "crown" (קָדַשׁ; LXX στέφανος καυχίσεως, v. 12) which should be understood as a nuptial crown (cf. Cant. 3:11), a feature that, together with the statement to the bride that "you succeeded to regal estate" (קָדַשׁ לְמַלְכוּתִי, v. 13; cf. LXX, ἐγένου καλή σφόδρα) may indicate a "theme of

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<sup>72</sup>John W. Wevers regards v. 14b as "an expansion intended to correct any possible misapprehension that the young woman's beauty was anything but God-given . . ." *Ezekiel*, NCB (London: Thomas Nelson & Sons, 1969), 119. Sampley notes that "the LXX text shows an even greater emphasis on beauty than does the Hebrew text" (*One Flesh*, 40-41).

<sup>73</sup>So Walther Eichrodt, *Ezekiel: A Commentary*, OTL, trans. Cosslett Quin (Philadelphia: Westminster, 1970), 206: "Her princely benefactor further shows his regard for her by himself preparing her for the wedding ceremony by bathing and anointing her, and loading her with rich clothing and costly jewels, among which the bridal crown, mentioned last of all, gives her all the appearance of a bride being led to her wedding." Sampley, too, argues that the "ornamentation pertains to the preparation of the bride for marriage" (*One Flesh*, 40).

<sup>74</sup>Greenberg, *Ezekiel 1-20*, 279.

<sup>75</sup>William H. Brownlee, *Ezekiel 1-19*, WBC 28 (Waco, Tex.: Word, 1986), 225. But see Greenberg (*Ezekiel 1-20*, 278) who holds that "the terminology of oath and covenant does not belong to the realm of marriage."

royal wedding."<sup>76</sup> The description of clothing and jewelry is preceded by a bath, a feature that fits well with the idea of preparation for a wedding ceremony or consummation (e.g. Cant. 5:3).<sup>77</sup> Whether or not preparation of the bride for a wedding ceremony is in view, Platt is correct in holding that what is described is "marriage jewelry" and that "The bestowal of fine garments and rich jewelry were the visible sign and pledge of his covenant."<sup>78</sup>

Because Ezek. 16:3b-14 is allegorical in form and traces the relationship between "Jerusalem" and her divine patron, it makes use of an array of related metaphors (assuming the Lord as bridegroom and Jerusalem as bride to be the central metaphors) and associated commonplaces. Limiting attention to vv. 8-14, I note the following features. In addition to whatever parallel with history may be intended, the action of "spreading the cloak" (Ruth 3:9) and a marriage pledge and covenant are employed to portray the sincerity and determination of the divine husband (v. 8). Gifts of a variety of costly garments, jewelry<sup>79</sup> and exotic foods help to concretize the idea of the divine traveller's love for his once-foundling bride. These related metaphors emphasize two associated commonplaces that are active and could be summarized, "A husband should care for the needs of his wife" and "A groom's or husband's gifts to his bride or wife demonstrate his love for her." So Ezek. 16:8-14 stresses the actions of the divine husband--it is he who washes and anoints (v. 9; probably in opposition to marriage

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<sup>76</sup>Elizabeth E. Platt, "Jewelry, Ancient Israelite," *ABD* 3.827. A pair of Hellenistic Palestine bridal crowns has been found inscribed with the wish, εὐτυχῶς τοῖς νυμφαίοις ("Good luck to the newly-weds!"), and dated between II BCE and II CE (G. H. R. Horsley, *New Documents Illustrating Early Christianity*, vol. 4 (Macquarie University, N.S.W.: Ancient History Documentary Research Centre, 1989), 233).

<sup>77</sup>Though, given the imagery of v. 8, one would presume that the marriage is viewed as already consummated. For Zimmerli the bath borrows from the language of the first encounter between the Lord and the foundling (vv. 6-7) without referring to bridal preparation but the coronet "points to the adorning of a bride" (*Ezekiel* 1, 340-41). Wever, though, writes, "Here the washing and anointing is taken from the realm of the rites of the newborn and adopted as a symbol of the preparation of the bride." He regards the washing and anointing as "a symbol of the preparation of the bride" and the "crown" (v. 12) as the "bridal crown" (*Ezekiel*, 121).

<sup>78</sup>"Jewelry," 826.

<sup>79</sup>See Platt, "Jewelry," 826-27. She identifies possible designs of the various pieces of jewelry.

customs which would see the bride herself or her family members preparing her in this way, see below), clothes (v. 10) and adorns (v. 11). These actions, together with the provision of high-quality food, yield a remarkable beauty which is "perfect because of my splendor that I had bestowed on you, says the Lord God" (v. 14). Jerusalem, as bride, is the passive recipient of his bestowals.<sup>80</sup>

What cannot be lost sight of is that the foundling story of Ezek. 16:3b-14 sets the stage for a vivid portrayal of "Jerusalem" as an ungrateful and wilful nymphomaniac who squanders the resources so generously and abundantly provided by the bridegroom and commits flagrant adultery with "every passer-by" (vv. 15-34) which in turn leads to a description of a judgment appropriate to her crimes (vv. 35-43). The positive set of related metaphors and associated commonplaces is only elicited to give force to the accusation speech with its detailed set of negative related metaphors and associated commonplaces. Taken as a whole, "Ezekiel 16 is a negative portrayal of unfaithful earthly Jerusalem which stands as the antithesis of the eschatological temple and city of Ezekiel 40-48."<sup>81</sup> So the function of the nuptial metaphor in Ezekiel 16 is stated at the outset: "The word of the Lord came to me: Mortal, make known to Jerusalem her abominations . . ." (vv. 1-2). The tenor of the metaphor might be summarized as, "the heinous sins of Jerusalem." The metaphor is intended to detail the sins of "Jerusalem" against Yahweh in view of Yahweh's mercies to her.

In Ephesians, the tenor and function of the bridal metaphor is very different. Set as it is in an Household Code and intended as support for the primary theme of appropriate relationships within the context of marriage, it focuses only on the positive. The tenor might be described as "ideal marriage." And so the ecclesial bride of Ephesians 5 is "holy and without blemish" (ἁγία καὶ

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<sup>80</sup>Though, if Zimmerli is correct in translating v. 13, "And you adorned yourself with gold and silver . . ." (*Ezekiel 1*, 325) and if Brownlee (*Ezekiel 1-19*, 225) is correct in seeing a mutuality in the pledge of v. 8, the point is weakened to a degree.

<sup>81</sup>Jan Fekkes III, "His Bride has Prepared Herself: Revelation 19-21 and Isaian Nuptial Imagery," *JBL* 109 (1990): 272-73.

ἀμωμος, v. 27).<sup>82</sup> While such a positive perspective fits well in the immediate context, it is also in line with the idealized ecclesiology of the letter as whole.

The author of Ephesians finds useful the foundling story of Ezek. 16:3b-14 (which, in spite of its context, is itself quite idealistic) and structures the bridal metaphor of Ephesians 5 with a more-or-less direct dependence on it.<sup>83</sup> This dependence explains the use of two sub-metaphors of the central bridal one in Ephesians. First, Eph. 5:26 portrays a groom-administered bath, an abrogation of usual wedding customs (see below).<sup>84</sup> Second, in Ephesians this bath yields a "splendid" (v. 27, ἐνδοξον) ecclesial bride. Ἐνδοξος is used of clothing in Luke 7:25.<sup>85</sup> The use of the term here seems to be the author's way of summarizing

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<sup>82</sup>No shadow of a cheated and disappointed husband's love falls upon the Bridegroom's love for his Bride; no dissonant chord destroys the envisaged harmony of the two" (Barth, *Ephesians 4-6*, 671).

<sup>83</sup>Lincoln (*Ephesians*, 375) holds that "the marital imagery of Ezek 16:8-14 . . . stands behind this passage." Barth, *Ephesians 4-6*, 682: "The Bridegroom described in Eph 5 appears to follow the precedent set by Yahweh: not only does he find the girl, choose her for himself, and promise her his troth, but he also washes and anoints her body and clothes her." For Barth, Ezekiel 16 is the source of the "bold deviation" from marriage custom that "the 'friend of the bridegroom' (or best man) is identified with the bridegroom" in that "Yahweh was depicted as both the fatherly friend and the bridegroom of Jerusalem" (*Ibid.*, 769). Schnackenburg, *Ephesians*, 251 says of Ezekiel 16: "In word and thought this text is considerably closer to Eph. 5 than is the gnostic redemption in the nuptial chamber. . . . Even with this background we must assume a transformation of the metaphor because of the reality of Christ and the Church." Heinrich Schlier emphasizes the baptismal nature of Eph. 5:26 and does not explore the parallels to Ezekiel 16 (*Der Brief an Die Epheser: Ein Kommentar* (Düsseldorf: Patmos, 1957), 526-27). Joachim Gnllka emphasizes the baptismal nature of Eph. 5:26 as well but argues that, in conjunction with the baptismal motif, there is a "high probability" that the wedding rite of a bridal bath is also referred to and may be attributed to Ezekiel 16 (*Der Epheserbrief*, HTKNT 10,2 (Freiburg, Basel & Wien: Herder, 1982), 280). Sampley, after examining some Sumerian material, determines that "the elements of Ezekiel's formulation that correspond so clearly with the Ephesian hieros gamos . . . are clearly not his own creation." Nonetheless he judges that "the author of Ephesians is indebted to Ezekiel's reformulation" (*One Flesh*, 43-45).

<sup>84</sup>Based on Kuhn's judgment that, in rabbinic literature, שְׂרָרָה sometimes means "to espouse a wife" (*TDNT* 1.97-98) Sampley holds that "the ἀγάλω of Eph. 5:26a parallels the בְּרִית אֶתְךָ וְאֲבוֹתָא of Ezek. 16:8 and the וְאֶתְרֵךְ בְּמִים of Ezek. 16:9 is paralleled by the τῷ λουτρῷ τοῦ ὕδατος of Eph. 5:26b. Even the order is the same in Ephesians as it is in Ezekiel" (*One Flesh*, 42-43). In spite of the parallels with BT Kiddushin which Sampley notes, this seems to me to be only a possible allusion by the use of ἀγάλω on the part of the author of Ephesians.

<sup>85</sup>See BAGD, 263. Sampley argues for a parallel: "Jerusalem's beauty was her hallmark among the nations (16:14a). Likewise in Ephesians, the splendor and purity of the church were to be her insignia in the world as a direct result of Christ's giving himself up for her" (*One Flesh*, 40). This seems to me to be an inappropriate transfer of the recipients of the splendor of the

the OT tradition of a bride elaborately clothed and adorned. But, specifically, the imagery is dependent on the foundling story of Ezek. 16:3b-14 which culminates in the portrayal of a bride endowed with beauty and splendor (Ezek. 16:14).<sup>86</sup>

If it is correct to assume that Ezekiel 16 governs the bridal metaphor of Ephesians 5 at the points of a groom-administered bath and a groom-endowed glory, further influence may be pondered. Events in the salvation of the author's addressees are summarized cryptically in Eph. 5:21-33. In what sense is Christ the σωτήρ τοῦ σώματος (v. 23)? And what was the original condition of the addressees? The passage implies that they, destined to be the ecclesial bride, are in need of "sanctification" and "cleansing" (v. 26) which, when administered, results in a state of holiness and absence of blemish which was not theirs before that time (v. 27). If Eph. 5:21-33 is read in association with Eph. 2:1-13 and 4:17-24, the earlier passages may be seen to fill out these cryptic remarks of the bridal metaphor. Eph. 2:1-13 portrays the addressees as once "dead through the trespasses and sins" (v. 1 cf. Ezek. 16:4-7a)) and of Gentile origin (v. 11, cf. Ezek. 16:3) who were "made alive" by God through Christ (v. 5 cf. Ezek. 16:6-7a) and exalted with Christ (v. 6 cf. Ezek. 16:14). Eph. 4:17-24 also underlines the futility of the former, Gentile pattern of life of the addressees and invites them to "take off" their past lifestyle (ἀποθέσθαι, v. 22) while "putting on" (ἐνδύσασθαι) the "new self, created according to the likeness of God in true righteousness and holiness" (v. 24).

Viewed in this way, it seems that the author of Ephesians has followed Ezek. 16:3b-14 to an important degree in his cryptic summary of the work of the divine bridegroom for his ecclesial bride. Three basic events, borrowed from Ezekiel's extended metaphor, help to structure the bridal metaphor of Eph. 5:21-

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bride in Ezekiel ("the nations," Ezek. 16:14) to Ephesians. In Ephesians the metaphor is christologically, not missiologically, focused. Christ presents the splendid bride to himself.

<sup>86</sup>Though there is no verbal identity between Ezekiel and Ephesians on this point, the ἐνδοξος of Ephesians and the double prepositional phrases uses to translate בְּהַרְרֵי in the LXX, namely ἐν εὐπρέπειᾳ and ἐν τῇ ὡραιότητι, share in the same general meaning of splendor or beauty" (Sampley, *One Flesh*, 40-41).

33: 1) The rescue of the foundling by the divine bridegroom from a pagan or Gentile environment where she was doomed to die; 2) The cleansing of the soon-to-be bride by the bridegroom; 3) The endowment of splendor (clothing, jewels, etc.) on the bride by the bridegroom.

In addition to this structure, the author of Ephesians may depend on Ezekiel for more general features of his own bridal metaphor. Like the bride of Ezekiel 16, the ecclesial bride of Ephesian 5 is the focus of her groom's actions but initiates none of her own. And the lavish gifts which the groom of Ezekiel 16 bequeaths to the bride illustrate a "love" which may lie behind the invitations to Christian husbands to fashion their love after that of the divine bridegroom.<sup>87</sup>

### 3. Other Old Testament Echoes in Ephesians 5:21-33

A number of other OT passages may be argued to have informed Eph. 5:21-33, a conclusion that is hardly surprising for a passage which quotes Gen. 2:24.<sup>88</sup> Apart from Ezekiel 16 (and the quotation of Gen. 2:24), Song of Songs is likely the most important OT influence. In line with much recent scholarship, I understand Song of Songs to be a collection of love poetry which focuses on human love. As such it does not "contain" concepts of *hieros gamos*. But the author of Ephesians would likely have understood the composition from an allegorical perspective.<sup>89</sup>

Among the features of the portrayal of the relationship between the lover and the beloved in Songs of Songs that find a parallel in the relationship between

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<sup>87</sup>One may also ponder whether the "word" of Eph. 5:26 is not, in some way, related to the divine word to the foundling, "Live!" (Ezek. 16:6). The phrase ἐκτρέφει καὶ θάλπει (v. 20) may reflect the action of the divine groom in Ezekiel 16, especially if ἐκτρέφω is to be taken in the sense it is used in Eph. 6:4, "to bring up."

<sup>88</sup>See Sampley, *'One Flesh,'* 30-76.

<sup>89</sup>Thus in the 1st cent. A.D. there is no doubt but that the Song of Songs was allegorically understood of Israel as the bride of God" (Joachim Jeremias, "νόμφη, νυμφίος," *TDNT* 4.1102). See also Sampley, *'One Flesh,'* 45 who also holds that "Song of Songs was early understood to speak of the relationship of Israel, the bride, to YHWH, the lover." He believes 4 Ezra 5:24-27 to represent "the earliest extant non-canonical evidence of allegorical interpretation of the Song of Songs."

Christ and the church in Ephesians are: 1) The bride is loved (2:4; 7:7) and is frequently referred to as "my beloved" (אַהֲבָה, used nine times); 2) The bride is described as "beautiful" or "fair" (1:8; 5:9; 6:1) and is addressed by her lover with expressions such as "my fair one" (1:15; 2:10-13; 4:1, 7; 7:7); 3) The bride is "flawless" and "perfect." She is described as "my perfect one" (תְּמִימָה, 5:2; 6:9). The closest verbal parallel with Ephesians comes in 4:7: "You are altogether beautiful, my love; there is no flaw in you" (יְקָרָה אֵינִי אִיִּים; καὶ μῶμος οὐκ ἔστιν ἐν σοί, LXX). As in Eph. 5:27, a positive statement ("You are altogether beautiful") is coupled with a negative one ("there is no flaw in you"); 4) In the LXX, ἡ πλησίον μου is used as a "term of endearment" for the bride (1:9, 15; 2:2, 10, 13; 4:1, 7; 5:2; 6:4). While there is no direct parallel in Ephesians 5, the final exhortation to husbands does seem to depend on Lev. 19:18b LXX: ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν (cf. πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, Eph. 5:33a).<sup>90</sup>

Psalm 45, composed on the occasion of a royal wedding, is a wedding song with a general similarity in genre and history of interpretation to Song of Songs. Again, while the song does not describe the relationship between Israel and Yahweh, there are some parallels with the nuptial language of Ephesians 5 (though it is difficult to determine whether or not Ephesians 5 is actually dependent on Psalm 45).<sup>91</sup> The Psalm has two parts, one which addresses the king (vv. 2-10) and the other which addresses the bride (vv. 11-16). The Psalm emphasizes the bride's beauty (vv. 13-17) and splendor (v. 14, כָּל-כְּבוֹדָהּ; πᾶσα ἡ δόξα, LXX) and relates her splendor to her presentation to the king ("in many-

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<sup>90</sup>I have summarized these points from the longer discussion by Sampley ('*One Flesh*,' 30-31, 45-49). Sampley claims that the similarity between Lev. 19:18 and Eph. 5:33 "has never been recognized" (p. 30). Sampley notes that the "tannaitic materials give ample witness to the function of Lev. 19:18 in treating problems of marriage." He also holds that Lev. 19:18 plays a direct role in shaping Eph. 5:28-29 (pp. 31-33).

<sup>91</sup>Sampley, who concludes that there is "a definite relationship of dependence . . . between Ephesians and the YHWH-Israel hieros gamos of Ezekiel and Song of Songs," is more hesitant with regard to the connection between Ps. 45 and Eph. concluding only that "Ps. 45 contains elements and traditions closely parallel to those in Eph. 5:21-33" ('*One Flesh*,' 51).



colored robes she is led to the king", NRSV). In addition, the royal bride is entreated, "Since he is your lord, bow to him" (v. 12).<sup>92</sup>

## B. The New Testament

### 1. Marriage Between Christ and Christians in the New Testament

Nuptial imagery plays an important role in the Gospels. In Mark 2:18-20 (paralleled by Matt. 9:14-15; Luke 5:33-35), Jesus responds to a question about the failure of his disciples to fast: "The wedding guests cannot fast while the bridegroom is with them, can they?" In the implicit comparison, Jesus is the "bridegroom" and the followers of Jesus are guests at the messianic wedding banquet which symbolizes the present time of joyous fellowship with Jesus.

The imagery is used in a more elaborate way in the Parables of the Wedding Banquet (Matt. 22:1-14; cf. Luke 14:15-24) and the Ten Bridesmaids (Matt. 25:1-13). The messianic wedding banquet is here portrayed as a future, eschatological event. In the Parable of the Wedding Banquet, the son whose wedding the banquet celebrates is to be identified with Jesus. As in the earlier pericope, the followers of Jesus are understood to be guests at the banquet, now with an emphasis on appropriateness of attire.<sup>93</sup> In the Parable of the Ten Maidens, true followers of Jesus are likened to five wise bridesmaids who are prepared for the bridegroom's arrival. Their state of readiness accords them a place as guests at the wedding banquet.<sup>94</sup> In none of these passages is the metaphor couplet, Christ-bridegroom/husband; "church"-bride/wife, explicit. Themes of joy in Jesus' presence and preparedness for his parousia which might

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<sup>92</sup>Again, I am summarizing Sampley's treatment, *'One Flesh,'* 49-51. The phrase "bow to him" (לְיָהוָה שָׁחוּ) may be referred to people (or daughter) of Tyre rather than the bride. So the LXX, αὐτός ἐστιν ὁ Κύριός σου. Καὶ προσκυνήσουσιν αὐτῷ θυγατέρες Τύρου ἐν δώροις.

<sup>93</sup>Cf. Luke 14:7-11 where Jesus' "parable" with regard to seating oneself at a public meal is placed in setting of a "wedding banquet" (v. 8).

<sup>94</sup>The bride is not mentioned in the parable though some manuscripts include the phrase καὶ τῆς νύμφης which is best explained as an interpolation. A mention of the bride would complicate the imagery (Batey, *NT Nuptial Imagery*, 46). Chavasse says of this parable, "It is the nearest that Jesus comes to an explicit mention of his holy Bride; for the virgins are her companions, not his." *The Bride of Christ*, 56.

have aptly employed bridal imagery are instead explored under the figure of Jesus' followers (and would-be followers) as guests at the messianic wedding feast.

The imagery is used somewhat differently in John 3:25-30. John the Baptist, confronted with the news of Jesus' growing popularity, responds:

αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον [ὅτι] Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἑστηκώς καὶ ἀκούων αὐτοῦ χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου (vv. 28-29).

The basic intent of the passage is to differentiate the roles of the Messiah-bridegroom (Jesus) from "the friend of the bridegroom" (John).<sup>95</sup> The identity of the bride is not elaborated but the fact that "all are going to him" (v. 26) suggests that it is the people who are following Jesus that are the "bride."<sup>96</sup>

Other passages in the NT may assume an understanding of God or Christ as bridegroom/husband and Christians or the church as bride/wife. James 4:4 contains a vivid, brief outburst: μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν; (cf. Mark 8:38; Matt. 12:39; 16:4). 2 John 1 (cf. vv. 5, 13) identifies the addressed congregation as an "elect lady" (Ὁ πρεσβύτερος ἐκλεκτῆ κυρία).

The earliest NT use of the bridal or espousal metaphor occurs in the Pauline corpus in 2 Cor. 11:2-5. It has also been held to be present in the marriage analogy of Rom. 7:1-6 but the passage is concerned with the relationship between the individual believer and Christ.<sup>97</sup> In the marriage allegory of Gal.

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<sup>95</sup>Batey, *NT Nuptial Imagery*, 39.

<sup>96</sup>"The identification of the Bride with the messianic community which at present is being received by Jesus is unmistakable" (Batey, *NT Nuptial Imagery*, 49). Chavasse ties this use of nuptial image to the narrative of the wedding at Cana (John 2:1-11; he believes the "Woman" Jesus addresses to be "all women, . . . Womankind, the type of the Bride"; Batey concludes that "the marriage is a minor theme of this sign story . . ." (*NT Nuptial Imagery*, 51-52)) and believes the citation of Zech. 9:9 in the account of the Triumphal Entry (12:15) to represent nuptial imagery as well. To this he would add the thought of the Last Supper as "Wedding Feast," Jesus' parable of the True Vine (esp. 15:4-5) as a reflection on the "Wedding Psalm" (Ps. 128) and multiple echoes of nuptial imagery in John's narrative of the Crucifixion (*The Bride of Christ*, 58-64). While there may be some allusion to nuptial imagery in these passages, nuptial thought is not nearly as central to them as Chavasse believes.

<sup>97</sup>With Best, *One Body*, 170 and Batey, *NT Nuptial Imagery*, 19, a view confirmed by John D. Earnshaw, "Reconsidering Paul's Marriage Analogy in Romans 7.1-4," *NTS* 40 (1994): 89-104.

4:21-31 the relationship between Christ and the people of God as a whole is in view, with the Christian church identified with the children of Sarah. However, there is "no explicit suggestion that Christ takes part in the marriage."<sup>98</sup> So the occurrence of the nuptial metaphor in 2 Cor. 11:2-5, where the local Corinthian church is identified as bride and Christ as husband, is unique in the *Hauptbriefe* and deserves further attention and comparison to the bride metaphor in Ephesians.

In addition to the use in 2 Cor. 11:2-5, the bridal metaphor is completed as well in Revelation (19:7-9; 21:2; 21:9-21) where Christ is the Lamb-Bridegroom and the bride is the redeemed community. This occurrence also merits further exploration.

## 2. 2 Corinthians 11:2-5

2 Cor. 11:2-15 is a digression from Paul's argument. In 2 Cor. 11:1 he invites the Corinthians to put up with his boasting, boasting which does not begin until 2 Cor. 11:16. Vv. 2-15 provide a rationale for a positive response to his appeal. The first ground for a positive response is Paul's "divine jealousy" for the Corinthian believers. He explains his depth of concern by a nuptial metaphor, already hinted at in the term "jealousy."<sup>99</sup> The metaphor is succinctly stated in v. 2, with the succeeding verses drawing out implications of the metaphor. Paul's present mind-set of "jealousy" is explained by his past action, one performed with a view toward the future: ἡμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ. In the metaphor Paul designates his addressees to be a virginal bride and Christ the bride's husband.

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<sup>98</sup>Best, *One Body*, 171; Batey, *NT Nuptial Imagery*, 19. Chavasse holds this to be Paul's "earliest allusion" which represents the "first stage of St. Paul's thought about the Nuptial Idea." But Chavasse also sees the "Nuptial Idea" present in 1 Cor. 12:27; 6:15-20; Eph. 1:22-23 because, for him, the church "is only the Body of Christ because she is primarily the Mystical Bride of Christ" (*Bride of Christ*, 66-67). The idea is *repudiated* by Best (*One Body*, 92, 180-81).

<sup>99</sup>Ralph P. Martin, *2 Corinthians*, WBC 40 (Waco, Tex.: Word, 1986), 332 believes the term was "drawn from the character of Yahweh as the sole husband of Israel."

In the passage submetaphors and related metaphors are employed. One submetaphor identifies Paul as the one who betroths and presents the bride. Paul's reason for employing the metaphor does not so much rest on the metaphor couplet, Corinthians/"pure virgin"; Christ/"one husband", as on the ability of the metaphor to be exploited to clarify his own role. Others, besides the bride and groom, play important roles at the betrothal, during the time of betrothal and at the wedding. These individuals and their roles may be drawn upon as submetaphors (or related metaphors).

What role is it that Paul sees himself playing in relation to the ecclesial bride? He sees himself performing two functions--playing an important role in the negotiations of the past betrothal and "presenting" the bride at the future wedding. A variety of attempts have been made to provide a more detailed understanding of Paul's function. Paul may be understood to serve as the bride's father,<sup>100</sup> the bride's friend,<sup>101</sup> the agent or broker who represents the interest of the groom's father in securing an appropriate bride for his son,<sup>102</sup> the groom's friend, companion or best man<sup>103</sup> or by analogy to the creation accounts as the creator

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<sup>100</sup>See Gen. 29:23; Deut. 22:13-21; Tobit 7:9-14. Ernest Best, *Second Corinthians*, IBC (Atlanta: John Knox, 1987), 101; Victor Paul Furnish, *II Corinthians*, AB 32A (Garden City, N.Y.: Doubleday, 1984), 499; Murray J. Harris, "2 Corinthians," in *Expositor's Bible Commentary*, vol. 10, ed. Frank E. Gæbelein (Grand Rapids, Mich.: Zondervan, 1976), 385; Jean Héring, *The Second Epistle of Saint Paul to the Corinthians*, trans. A. W. Heathcote and P. J. Allcock (London: Epworth, 1967), 78; Philip E. Hughes, *Paul's Second Epistle to the Corinthians*, New London Commentary (London: Marshall, Morgan & Scott, 1962), 373-75. R. H. Strachan, *The Second Epistle of Paul to the Corinthians*, MNTC 7,2 (London: Hodder and Stoughton, 1935), 17; Charles H. Talbert, *Reading Corinthians: A Literary and Theological Commentary on 1 and 2 Corinthians* (New York: Crossroad, 1989), 119; Hans Windisch (*Der zweite Korintherbrief*, MeyerK 6 (Göttingen: Vandenhoeck & Ruprecht, 1924), 318-19) followed by Rudolf Bultmann (*Der zweite Brief an die Korinther*, ed. Erich Dinkler, MeyerK 6 (Göttingen: Vandenhoeck & Ruprecht, 1976), 202) who suggests the roles of *Brautvater*, *Brautwerber* or *Brautvermittler*.

<sup>101</sup>Barth, *Ephesians 4-6*, 679.

<sup>102</sup>Hence Paul's emphasis on his exercising a ζῆλος θεοῦ, where a genitive of origin may be understood. Batey, *NT Nuptial Imagery*, 12. Batey adds the further support of the tannaitic image of Moses as the paranymph who negotiated the covenant marriage of Israel to Yahweh. "Paul's Bride Image: A Symbol of Realistic Eschatology," *Int* 7 (1963): 176-77; G. R. Beasley-Murray, "2 Corinthians," in *Broadman Bible Commentary*, vol. 11, ed. Clifton J. Allen (Nashville, Tenn.: Broadman, 1971), 67: "Like the steward who found a bride for Isaac (Gen. 24), Paul has taken the part of one who secures a bride for another . . ."

<sup>103</sup>A. van Selms, "The Best Man and Bride--From Sumer to St. John," *JNES* 9 (1950): 75.

of the church who "presented them to Christ as God presented Eve to Adam."<sup>104</sup> In addition to a past and future role, the imagery indicates a present concern on the part of Paul. In the meantime, he has a stake in maintaining the bride's fidelity so that he may be able to perform his future task, to present the "pure virgin" to Christ.<sup>105</sup>

In the wider context of the Corinthian correspondence, Paul designates himself as "father" in relation to the Corinthian church (1 Cor. 4:14-15 cf. 2 Cor. 12:14). That the metaphor has changed in 2 Corinthians 11 is obvious from the fact that the "father" metaphor for Paul's role understands the believers to be plural, "children," whereas the espousal metaphor understands them as an individual, betrothed bride (though plural verbs and pronouns are also applied to them in 2 Cor. 11:2-5). And in the earlier context Paul's opponents are thought of as "guides" (παιδαγωγούς, 1 Cor. 4:15) who cannot be "many fathers" (πολλοὺς πατέρας, 1 Cor. 4:15) whereas in 2 Corinthians 11 they are paramours seeking to replace the divine bridegroom with "another Jesus" (ἄλλον Ἰησοῦν, v. 4).<sup>106</sup> That the roles of both addressees and opponents have changed suggests the likelihood that the role of Paul has also been adjusted to fit the new content domain.

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van Selms writes that "The simile is a singularly happy one, for, as the best man can never have the bride [a facet of ancient law and custom which van Selms documents], it shows that Paul's zeal is really 'a zeal for God' . . . and not on his own behalf.;" Martin, *2 Corinthians*, 207, 332. Martin, though, ponders the possibility of one role for Paul at the outset of the relationship, that of "groomsman," and a different role at the "presentation" as "a father-figure . . . or more probably as an escort." *Ibid.*, 333; Stanley sees the apostle as the "friend of the bridegroom" and says that "ἀρμόζω is the word properly used of the father's giving away; ἀρμόζομαι (passive) of the bride (Prov. xix. 14); (middle) of the bridegroom (Herod. v. 32, 47); but also of others, as here (Philo, Leg. All. 1. ii. p. 78, De Abr. pp. 15, 36)" (Arthur P. Stanley, *The Epistles of St. Paul to the Corinthians with Critical Notes and Dissertations*, 5th ed. (London: John Murray, 1882), 513-14); David E. Aune, "Bride of Christ," in *ISBE* 1.547.

<sup>104</sup>Strachan, *Second Corinthians*, 17. This suggestion depends upon the view that the Corinthian church is portrayed in the passage as the "Second Eve." But Paul does not view the church as a "Second Eve" in the passage. Eve is cited "only as an example of one easily duped" (Batey, *NT Nuptial Imagery*, 12-13 n. 4; See also Best, *One Body*, 171). *Contra* Chavasse, *Bride of Christ*, 68-69; Muirhead, "The Bride of Christ," 179; Paul S. Minear, *Images of the Church in the New Testament* (Philadelphia: Fortress, 1960), 54-56.

<sup>105</sup>Best, *Second Corinthians*, 102; Furnish, *II Corinthians*, 499.

<sup>106</sup>Bultmann, *Der zweite Briefe an die Korinther*, 202.

I do not believe that, in 2 Cor. 11:2-5, Paul identifies himself as the bride's father. The verb "to betroth" (ἀρμόζεσθαι) could, in addition to the bride's father, be applied appropriately to others. And one common support for the concept does not fit the context. The idea that Paul has assigned himself the role of the betrothed bride's father is defended on the basis that it is the bride's father who is the guardian of her virginity in the laws governing sexual relationships of Deut. 22:13-30. Until the wedding, the betrothed bride remained in her parents' house. So the bride's father would be a natural guardian of her virginity because she is still under his authority and direct supervision. However, such an image would not fit Paul's situation in that, as he writes, he is absent from Corinth. He is elsewhere, but is "jealous" on behalf of the divine bridegroom of the ecclesial bride. Paul's role is one of emotional involvement in the face of geographic detachment.

If Paul does not play the role of the bride's father, what role does he fill? Of the suggestions offered to clarify Paul's understanding of his role, the two that are most appropriate to the context are: 1) The agent or broker who represents the groom's father; 2) The groom's own agent, friend or best man. Paul introduces the metaphor with the phrase, ζηλω γὰρ ὑμᾶς θεοῦ ζήλω (v. 2). I take the phrase ζήλος θεοῦ to indicate only that Paul's "jealousy" is of divine rather than human derivation instead of understanding it as a complication of the metaphor in which God is assigned a role as the bridegroom's father. "Jealousy" with regard to the bride would be most appropriate on the part of the bridegroom or his proxy (e.g. Num. 5:11-31; Sir. 9:1).<sup>107</sup> The tasks assigned to Paul in the passage, betrothal negotiations and the "presentation" of the bride," are, based on the customs of the time, filled appropriately by the bridegroom's agent, friend or best man (see below, "The Story Line of the Bride Myth/Metaphor of Ephesians 5:21-22"). I believe that it is best to understand Paul as the agent, friend or best man of the bridegroom, Christ. This view rests on the idea that the passage

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<sup>107</sup>Paul's use of "jealousy," may reflect his defense of his own accusation of "jealousy" (1 Cor. 3:3) which has now been turned back upon him (Bultmann, *Der zweite Brief an die Korinther*, 202).

reflects customs similar to those divulged in Matt. 9:15, John 3:29 and 1 Macc. 9:37-42 and reflects the Hebrew tradition of *שׂוּבָה*.<sup>108</sup>

The agent of Christ, having concluded the betrothal negotiations, is absent. The agents of "another Jesus" are now on location. Paul is concerned lest the bridegroom, whom he serves as agent, be wronged by adulterous behavior on the part of the betrothed bride.

In its use of two additional submetaphors, the betrothal and wedding ceremonies, the nuptial metaphor of 2 Corinthians 11 provides a vivid eschatological setting for the Corinthians' current conduct. The addressees have been betrothed (*ἡρμοσάμην*, v. 2) to Christ, presumably by the past missionary activity of Paul. This use of the submetaphor of betrothal understands it to be a state of total and complete devotion. It is not an "engagement" (in the modern and Western sense) which may be broken without serious consequences. Instead, it "stresses the seriousness and permanency of the Corinthians' past encounter with God's elective love."<sup>109</sup> The presentation of the bride at the wedding is indicated by the infinitive, *παρὰστῆσαι* (v. 2).<sup>110</sup> Paul's missionary effort was conducted with a view toward the future when he would present the ecclesial bride to the divine bridegroom.<sup>111</sup> "The *Endzeit* is a necessary consequence of the betrothal encounter . . ."<sup>112</sup> From Paul's perspective, the addressees live *zwischen den Zeiten* when what is demanded on their part is complete devotion to Christ (v. 3).

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<sup>108</sup>Str-B 1.500-504 (München: C. H. Becksche, 1922); 2.429-30 (München: C. H. Becksche, 1924); A. van Selms, "Best Man and Bride," 65-75.

<sup>109</sup>Batey, *NT Nuptial Imagery*, 13.

<sup>110</sup>Sampley, 'One Flesh,' 83-84: "The use of *παρίστημι* in 2 Cor. 11:2 clearly pertains primarily to the formal presentation of the bride to her husband" though elsewhere in Paul it "is used in the sense 'to put at someone's disposal'" (Batey (*NT Nuptial Imagery*, 27 n. 3) mistakenly identifies *παράδιδεσθαι* as the verb employed in 2 Cor. 11:2 to indicate betrothal). Bultmann (*Der zweite Brief an die Korinther*, 203) wonders if the use of the word combines wedding and judicial imagery (cf. 2 Cor. 4:4). Bo Reicke sees such a combination: "Behind this image there probably lies the solemn presentation of a royal bride, as in Ps. 45" ("*παρίστημι, παριστάνω*," *TDNT* 5.840).

<sup>111</sup>Compare the use of *παρίστημι* in 2 Cor. 4:14 where it is clearly eschatological in its meaning.

<sup>112</sup>Batey, "Paul's Bride Image," 180.

One other related metaphor is used in the passage. The passage portrays Paul's opponents in Corinth as vying for the affections of the Corinthian church members which belong, rightfully, to the bridegroom, Christ. The idea is suggested by the term "jealousy" (v. 2) and developed by the citation of the case of Eve's deception (v. 3) and Paul's reflection on it: "I am afraid that . . . your thoughts will be led astray" (φθαρῆ, v. 3). Φθείρω is used elsewhere of the seduction of a virgin and such a sense is under consideration here.<sup>113</sup> The idea of one coming who "preaches another Jesus" (v. 4), when set in this context, may be understood to indicate one who proclaims a surrogate for the true bridegroom.

In addition to the bride-bridegroom couplet, Paul employs three related metaphors from the same content domain of nuptial imagery. He portrays himself as the bridegroom's representative, employs the betrothal and wedding ceremonies themselves to structure the Corinthians' understanding of their relationship to Christ and to himself and ponders the possibility of the "seduction" of the Corinthian church by his opponents. In this way, the *nuptial* metaphor of 2 Cor. 11:2-5 is complex. It does not appear mixed or strained. The context emphasizes the theme of preaching (v. 4) and "the word" (τῷ λόγῳ, v. 6 cf. Eph. 5:26, ἐν ῥήματι), not in a way that constructs a competing metaphor, but to emphasize the seductive capabilities of Paul's opponents.

Associated commonplaces which are active include that a betrothed bride should be faithful to her husband. As mentioned above, the betrothal metaphor is employed with the understanding that a betrothed woman is committed to her bridegroom.

Also, a betrothed bride may be unfaithful to her husband. The negative side is also active in the context--a betrothed bride may commit adultery by succumbing to the advances of a paramour.

In contrast to the OT tradition on which he draws, Paul identifies the "pure virgin" not with the people of God at large, but with the local Corinthian congregation(s). If he innovates with regard to the OT tradition, he reflects it as

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<sup>113</sup>BAGD, 857.



well. In the OT, bridal imagery is used most frequently to draw a parallel between an adulterous wife and Israel. Paul's tone is more tentative than that of the OT prophetic literature but nonetheless true to the general emphasis found there. He fears that the thoughts of his addressees "might be seduced" (φθαρῆ) away from a simple and pure devotion to Christ (which rests on the idea drawn from Jewish law that "the violation of a betrothed virgin is no less serious than if the marriage has been physically consummated . . .").<sup>114</sup> This fear of future infidelity is based on a current willingness on the part of the Corinthian Christians to "submit readily enough" (καλῶς ἀνέχεσθε, v. 4 cf. vv. 19-20; Paul, in v. 1, has used the verb ἀνέχομαι to describe the behavior he wishes the Corinthian Christians to display toward him).<sup>115</sup>

An additional associated commonplace is that "jealousy" is appropriate on the part of the bridegroom's agent. In the passage, the assumed and interim role of the one who negotiates at the betrothal and presents the bride at the wedding is to be on the alert for damage to the groom's honor on the part of one who would despoil her virginity. Paul depends on this understanding of the bridegroom's agent metaphor to explain his current concern for the Corinthians.

A comparison with Ephesians includes a comparison of vehicles and submetaphors, associated commonplaces and tenor and function. The vehicles of the *νυμφαί* metaphors in 2 Corinthians 11 and Ephesians 5 share a number of features: 1) The church is the bride (called a *παρθένον ἀγνήν* in 2 Cor. 11:2, while in Ephesians 5 the church is not designated as "virgin" or "bride" though the identity is obvious from the association of various submetaphors) and there is an emphasis placed on her moral purity (referred to by the adjective *ἀγνήν* with reference to the "virgin" and later interpreted more directly as *τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν Χριστόν*, v. 3; similarly in Ephesians, the concern for the bride's purity is expressed first under the language of the bridal bath which is

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<sup>114</sup>Furnish, *II Corinthians*, 500.

<sup>115</sup>This view presumes, with the majority of commentators, that *εἰ* with the present indicative, used at the beginning of the verse, indicates a real condition rather than a hypothetical one. See Furnish, *II Corinthians*, 488.

then interpreted more directly as a state of holiness and absence of blemish (ἀγία καὶ ἀμωμος, v. 27));<sup>116</sup> 2) Christ is the bridegroom (again, designated as ἀνδρὶ in 2 Cor. //:2 and identified by association of Χριστός with espousal imagery in Eph. 5); 3) Someone "presents" the bride (the two passages share a verbal parallel here in the use of παρίστημι).

In each case, though, there is significant difference in the way each element of the vehicle or related metaphor (in the case of the one who presents the bride) is employed. The ecclesial bride of 2 Corinthians 11 represents the local congregation(s) of Corinth, while that of Ephesians 5 represents the church as a whole. And, at least by implication, the bride of 2 Corinthians 11 is more active than the ecclesial bride of Ephesians 5. Paul worries that she may "submit" to the overtures of paramours who press their affections upon her. She is thoughtful, "filled with a sincere and pure devotion to Christ," but capable of having her thoughts "led astray" (v. 3). The bride of Ephesians 5, by contrast, receives the actions of her bridegroom but initiates none of her own. She is sanctified, cleansed and presented by the bridegroom. In the presentation, hers is a static role--she is "in splendor, without spot or wrinkle or any such thing." She is not said to accept the positive actions of her bridegroom nor <sup>to</sup> submit to him and, in this, fails to be a model to the wives addressed earlier in the passage.<sup>117</sup> By contrast, Christ as the bridegroom is inactive in 2 Corinthians 11 but very active in Ephesians 5 where he sacrifices himself for, loves, prepares and presents the bride.

Paul is the central actor and the one who presents the bride in 2 Corinthians 11 whereas it is the bridegroom, Christ, who makes a self-presentation in Ephesians 5. There the metaphor is strained to delete any intermediate or secondary actor. There is only a minor intrusion of Paul and his authority brought into the passage by the formula, ἐγὼ λέγω (v. 32). Christ is the one who acts and does so on behalf of the bride.

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<sup>116</sup>Sampley argues that the emphasis on purity in 2 Corinthians 11 "is present and greatly emphasized" in Ephesians (*One Flesh*, 84).

<sup>117</sup>They are, however, provided with the example of the ecclesial wife submitting to her divine husband, Christ, as her head (Eph. 5:24).

In 2 Corinthians 11 the betrothal-marriage pattern is clear in that separate verbs are used to distinguish the two stages. In Ephesians 5 the betrothal, if it is present, must be inferred from the description of the past work of Christ. Paul, in 2 Corinthians 11, employs a related metaphor that is not active in Ephesians 5, that of the presence of paramours and "jealousy." In Ephesians, bridal bath, clothing and beauty language are employed and there is an emphasis, absent from 2 Corinthians 11, on the beauty of the bride.

None of the associated commonplaces which are active in the *nuptial* metaphor of 2 Corinthians 11 figure strongly in the nuptial metaphor of Ephesians. Ephesians evokes only positive elements of the nuptial imagery. While past imperfections may be in view, they are regarded as cleansed or removed by the work of Christ. The bride is pure and blameless and will remain so. There is no suggestion that any other future is even possible. The *nuptial* metaphor of 2 Corinthians 11 is, in this respect, much more in line with the way nuptial imagery is employed in the OT literature.

The differences in vehicle, submetaphors and associated commonplaces are due to a decidedly different tenor and function for each of the two metaphors. The tenor of the *nuptial* metaphor of 2 Corinthians 11 could be described as "the Corinthian church's loyalty to Christ." The tenor of the metaphor in Ephesians 5 could be designated, "Ideal marriage." While the relationship between the ecclesial bride and the bridegroom, Christ, is in view in both occurrences of the nuptial metaphor, there is a different "direction" emphasized in that relationship. In 2 Corinthians 11 (in line with the idea of an active bride and inactive groom) the focus is on the bride's relationship with Christ. In Ephesians 5 (in line with the idea of an active groom and inactive bride) the focus is on Christ's relationship to the ecclesial bride.

With regard to the function of the metaphor, "Paul . . . appropriates the betrothal figure to illumine the relationships between God, Christ, himself, and the Corinthian church."<sup>118</sup> To use Kittay's view of metaphor, Paul seeks to reorder

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<sup>118</sup>Batey, "Paul's Bridal Image," 176.

the Corinthians' understanding with regard to the relationship between God, Christ, himself and their congregations by applying terms from the semantic domain of betrothal and marriage.<sup>119</sup> His opponents have accused him of self-centeredness in the way he structures his relationship to the Christians in Corinth. He seeks to counteract that view by transposing the relations and structures of a betrothal and wedding to the issues at hand--his relationship to the Corinthians. In Ephesians, the nuptial metaphor is used to support admonitions to wives and husbands. It is invoked to provide a basis on which to reflect on appropriate behavior and attitudes in marriage (However, if the metaphor is bi-directional, it also functions to shape the understandings of the relationship between Christ and the church).

The author of Ephesians finds the central features of the *νυπτία* metaphor already in place in 2 Cor. 11:2-5: Christ is the bridegroom; the (local) church is the bride; the ecclesial bride is "presented" (there is a verbal parallel between *παραστήσῃ*, Eph. 5:27, and *παραστήσαι*, 2 Cor. 11:2) to the bridegroom.<sup>120</sup> These elements are reformulated in service of a different function, as support for the admonitions to wives and husbands.

The author of Ephesians also seems to employ one feature of the imagery of 2 Cor. 11:2, that of "one husband" (*ἐνὶ ἀνδρί*), together with 1 Cor. 7:2 and its call that "each man should have his own wife (*τὴν ἑαυτοῦ γυναῖκα*) and each woman her own husband (*τὸν ἴδιον ἀνδρα*)," in its paraenetic use of the *nuptial* metaphor. Wives are invited to submit "to your own husbands" (*τοῖς ἰδίοις ἀνδράσιν*, v. 28) and husbands are to love "their wives" (*τὰς ἑαυτῶν γυναῖκας*, v. 28 cf. v. 33).

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<sup>119</sup>See the discussion of Eva Fedder Kittay's views in chap. 1 of this study.

<sup>120</sup>Whether or not the author of Ephesians borrows the betrothal-marriage scheme and applies it in an eschatological way as it is in 2 Corinthians 11 will be considered below under "Story line."

### 3. Bridal Imagery in Revelation

Nuptial imagery occurs in the book of Revelation and is significant for this study since that document is roughly contemporary with the Epistle to the Ephesians and since both documents are destined for the same region, western Asia Minor.

The uses of nuptial imagery come near the end of the document and occur in three principal segments (19:7-9; 21:2; 21:9-21) and a brief final use (22:17).<sup>121</sup> Rev. 19:7-9 describes the preparation of the bride, 21:2 introduces her and 21:9-21 describes the bride herself.<sup>122</sup> The nuptial imagery of Rev. 19:7-9 occurs as part of a scene of rejoicing staged in heaven (Rev. 19:1-8) and is carried into a conclusion to Rev. 17:1-19:8 (Rev. 19:9-10). Rev. 19:1-8 features four hymns arranged in two antiphonal strophes (19:1b-2/19:3; 19:5b/19:6b-8)<sup>123</sup> in which "voices" enunciate praise to God for his judgment acts on behalf of his people. In the final hymn (vv. 6b-8) the "voice of a great multitude" rejoices:

"Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage supper (ὁ γάμος) of the Lamb has come, and his bride (ἡ γυνὴ αὐτοῦ) has made herself ready; to her it has been granted to be clothed with fine linen, bright and pure"--for the fine linen is the righteous deeds of the saints (NRSV).

This is followed by angelic instructions to the author: " 'Write this: Blessed are those who are invited to the marriage supper (τὸ δεῖπνον τοῦ γάμου) of the Lamb'" (v. 9).

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<sup>121</sup>Because the invitation of Rev. 3:20 is sometimes thought to have been borrowed from Cant. 5:2-6 and since the word *δειπνέω* is employed (cf. *δειπνον*, Rev. 19:9), the nuptial metaphor has been seen to be present. Henry B. Swete (*The Apocalypse of St. John* (Grand Rapids, Mich.: Eerdmans, 1951), 63-64) considers the possibility which is rejected by Robert H. Mounce (*The Book of Revelation*, NICNT (Grand Rapids, Mich.: Eerdmans, 1977), 129 n. 48) on the grounds that "the settings" of Cant. 5:2-6 and Rev. 3:20 are "distinct." In Rev. 3:20 Christ "knocks for decidedly less sensual reasons." The portrait of the woman in Revelation 12, though not (at least explicitly) bridal or marital imagery, is of interest. The woman, often understood to represent the church or, more generally, the people of God, is "nourished" by God (*τρέφω*, Rev. 12:6, 14 cf. *ἐκτρέφω*, Eph. 5:29). See David E. Aune, "St. John's Portrait of the Church in the Apocalypse," *EvQ* 38 (1966): 142-46.

<sup>122</sup>Fekkes, "His Bride has Prepared Herself," 269.

<sup>123</sup>David E. Aune, "Revelation," in *HBC*, 1316 (San Francisco: Harper & Row, 1988).

The bridegroom is identified as "the Lamb" (though *νυμφίος* is not used). The bride is not directly identified, but since her "fine linen" clothing "is the righteous deeds of the saints," an identity of "the bride" with faithful Christians seems intended.<sup>124</sup> The related metaphor of bridal preparation is used in that "his bride (*νύμφη*)<sup>125</sup> has made herself ready" (v. 7) and the related metaphors of a formal wedding announcement (vv. 7-8), bridal clothing, "marriage supper" and guest list are used. Note that, while the bride prepares herself, her clothing is an endowment, though the giver is not explicitly denoted (*ἐδόθη αὐτῇ ἵνα περιβάλῃται*, v. 8; cf. Eph. 5:25-27 where the same basic idea is present though the emphasis is on the giver rather than the gift).<sup>126</sup> Her clothing is described as *βύσσινον λαμπρὸν καθαρὸν* (v. 8, a uniform shared by the "armies of heaven," 19:14 cf. 18:12, 16; cf. Eph. 5:25-27, especially if the absence of *σπίλος* and *ρυτίς* may be applied to the ecclesial bride's clothing. Whatever the case, both passages emphasize, under different language, the moral purity of the bride).<sup>127</sup> The related metaphors of the marriage supper and guest list strain the nuptial imagery in that believers are identified both with the bride and as guests at the wedding banquet.<sup>128</sup> This feature allows for an enhanced sense of participation on the part of the addressees. Associated commonplaces that are active include: "A bride should be virtuous" (shared with Ephesians 5) and "Weddings are times of special celebration and joy."

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<sup>124</sup>The same line of reasoning is followed by Aune, "The Church in the Apocalypse," 143, I. A. Muirhead, "The Bride of Christ," 178 and Fekkes, "His Bride has Prepared Herself," 272 where Fekkes holds that the imagery is "best taken as a relational metaphor, whose primary referent is the salvation community."

<sup>125</sup>"In the NT only Revelation appears to use *νύμφη*, 'bride,' of the Christian community" (Fekkes, "His Bride has Prepared Herself," 272).

<sup>126</sup>As Swete notes, "*Ἐδόθη αὐτῇ (αὐτῷ, αὐτοῖς)* is one of the keynotes of this Book [Revelation], and occurs some twenty times in cc. vi.--xx" (*The Apocalypse of St. John*, 247).

<sup>127</sup>See Rev. 14:4-5 (noting that 14:5 employs *ἁμωμος* as does Eph. 5:27). While the bridal bath does not figure in Revelation, cleansing language is, elsewhere in the document, brought together with the clothing imagery used here. The final beatitude of the book reads, "Blessed are those who wash their robes" (Rev. 22:14 cf. Rev. 7:9, 14).

<sup>128</sup>Far from constituting a contradiction, this sort of freedom is a normal characteristic of apocalyptic writing" (Mounce, *Revelation*, 341). G. R. Beasley-Murray calls this "double symbolism" (*The Book of Revelation*, NCB (London: Marshall, Morgan & Scott, 1974), 275).

The bride, whose preparation and imminent marriage to the Lamb have been announced in Rev. 19:7-9 is not herself introduced to the Seer until Rev. 21:2.<sup>129</sup> The view of the bride differs in some respects from the earlier announcement. Rev. 21:2 reads:

καὶ τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

It is initially unclear whether the bride is Jerusalem or whether the descending city is only likened to (ὡς) a prepared bride. Here the preparation and adorning (the use of κοσμέω, "adorn," expands the bride's wardrobe to include *jewelry*) are done for the bride (more similar here to Eph. 5:25-27 than is Rev. 19:7). Any ambiguity as to the identity of the bride is clarified by Rev. 21:9 where an angel invites the assumed author to "Come, I will show you the Bride (again, νύμφη), the wife (γυνή) of the lamb." He reports the sight of "the holy city Jerusalem coming down out of heaven from God." The city "has the glory of God" (ἔχουσιν τὴν δόξαν τοῦ θεοῦ, cf. ἐνδοξον, Eph. 5:27) and a jewel-like radiance (φωστήρ, v. 11).

In a last, brief use, Rev. 22:17, "the bride" and "the Spirit" are co-enunciators of the invitation, "Come," an invitation which may refer to "the marriage supper of the Lamb."<sup>130</sup>

When taken in the wider context of the book of Revelation, the nuptial imagery can be judged to play an important role. The introduction of the nuptial imagery precedes a figurative description of the parousia (19:11-21). Though the

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<sup>129</sup>Mounce understands two distinct uses of the nuptial metaphor: "In 19:7 the people of God were presented as a bride; here the same figure is used of the place of their abode, the heavenly Jerusalem" (*Revelation*, 371). I concur with Fekkes that "the nuptial imagery of chap. 21 should not be explained in isolation from the combination of OT and early Christian tradition found in the hymnic preamble of 19:7-9" ("His Bride has Prepared Herself," 271).

<sup>130</sup>"Come" may be addressed to Christ as a call to come and reward his saints (So Swete, *The Apocalypse of St. John*, 310). Or, as I take it, in conjunction with the last half of the verse, as an invitation to readers/hearers to "come" to Christ. That the marriage supper of the Lamb may be in view is suggested by the fact that the bride participates in issuing the invitation. This, the sixth of the seven "beatitudes" in Revelation, reflects, then, the fourth beatitude (Rev. 19:9). Batey mentions the same view without defending it (*NT Nuptial Imagery*, 55).

"millennium" (chap. 20) intervenes between this introduction and its expansion, this does not affect negatively the close relationship of the two passages:

. . . everything that the bride could do *to prepare herself* had to be done *before* the parousia, as the exhortations of the seven letters make clear. . . . The eschatological union of the bride (19:7-9, 14; 21-22) and bridegroom (19:11-21; 20:4-6) consummates the relationship between Christ and his church first portrayed in Revelation 1-3, which begins with a vision of Christ adorned (1:12-20), followed by his admonitions to the church to prepare herself for his appearing (chaps. 2-3). Her successful preparation ends the difficult period of engagement and occasions the joyous announcement: "the marriage of the Lamb has come" (Rev. 19:7b).<sup>131</sup>

The differences in the nuptial metaphors of Revelation and Ephesians are considerable both in what is included in Revelation but not used, at least in the same way, in Ephesians (the identity of the bride as the city of Jerusalem;<sup>132</sup> marriage supper of the Lamb;<sup>133</sup> the emphasis on the preparation of the bride (self-preparation in 19:7); dual identity of the saints as both bridal Jerusalem and guests at the marriage supper; the stress on the associated commonplace of weddings as a time of exuberant joy; identity of the bride's clothing as "the righteous deeds of the saints", 19:8; more developed use of clothing and adornment imagery, 19:8; 21:2, 11) and in what is emphasized in Ephesians but does not occur in Revelation (principally, the bathing, presentation and nurture of the ecclesial bride on the part of the bridegroom).

One detail aids in understanding a nuance of the bridal metaphor in Ephesians. The bride of the Apocalypse prepares herself: "His bride has made herself ready" (Rev. 19:7). This seems to stand as artless testimony to the usual custom and, as such, allows readers of Ephesians insight into the way in which the author of that document accords the role to Christ.

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<sup>131</sup>Fekkes, "His Bride has Prepared Herself," 287.

<sup>132</sup>This feature allows the author to compare the Holy City, New Jerusalem with harlot Babylon. "Only in comparison with the new Jerusalem can the queenly splendors of Babylon be recognized as the seductive gauds of an old and raddled whore" (George B. Caird, *The Revelation of St. John the Divine*, HNTC (New York: Harper & Row, 1966), 262).

<sup>133</sup>Reference may be made here to the OT theme of a "messianic banquet" (e.g. Isa. 25:6) which is taken up in such NT passages as Matt. 22:1-14; 25:1-30; Mark 14:25; Luke 14:15-23; 22:28-30.



The differences in detail and emphasis are explained by the differing genres of the two documents and the functions of the nuptial metaphors within them. In Revelation the nuptial metaphor is employed to cultivate the expectations of the readers/hearers with regard to the future reign of Christ which is pictured as imminent: "The nuptial festivity . . . is come . . .; the rejoicings in Heaven are the sign of its arrival; the Bride is ready, the Bridegroom is at hand . . ." <sup>134</sup> The author of the Apocalypse, in the selection and use of nuptial imagery, displays considerable interest in helping his readers to identify themselves with the imminent (but future) reign of Christ. They are the bride, the radiant, descending New Jerusalem. And, in spite of the confusion induced (but in service of the theme), they are honored participants at the Lamb's marriage feast. In other words, the nuptial metaphor is employed in a way that is appropriate to the genre of apocalyptic literature.

In Ephesians, on the other hand, the relationship between Christ and the church is emphasized, especially from the point of view of the attentions of the bridegroom toward the bride. And this is done in order to provide Christian motivation for appropriate behavior in marriage. So the nuptial metaphor of Ephesians is employed in a way that is fitting to the context of Pauline paraenesis. The Apocalypse highlights the imminent but still future wedding between the ecclesial bride and her lamb-groom. Ephesians focuses on the present attentions of the bridegroom for the ecclesial bride.

Because of the differences in the genre of the documents and the functions of the nuptial metaphor within them, similarities in imagery and thought between the two compositions are of special interest. The nuptial metaphors in both documents are fused with another domain of metaphor. In Revelation, the bridal metaphor is fused with an architectural one so that the bride is also a city and the adornment of the bride is at once the decoration of the city (Rev. 21:9-21; <sup>135</sup> bridal and architectural imagery are also related in 4 Ezra 9:26-10:59, a passage

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<sup>134</sup>Swete, *The Apocalypse of St. John*, 246.

<sup>135</sup>Fekkes, "His Bride has Prepared Herself," 274-87.

described as "the only development of nuptial imagery in the Apocrypha and Pseudepigrapha."<sup>136</sup> In the case of Ephesians it is body imagery to which the bridal metaphor is, somewhat more naturally, conjoined.

Because the nuptial metaphor functions in Revelation as a way of staging a joyous celebration in the face of God's righteous and successful action on behalf of the saints, the nuptial imagery is employed in an entirely positive fashion.<sup>137</sup> In both Revelation and Ephesians the image of the bride is idealized. In the Apocalypse, though, the negative associated commonplaces of the nuptial metaphor, so central to OT uses of the imagery, are severed from the bride metaphor and assigned to the "great whore" who commits adultery with "the kings of the earth" (Rev. 17-18).

If there is similarity in the portrayal of the bride, the same is true of the groom. The identity of the groom as a sacrificial lamb (see Rev. 5:6, 9 where the lamb is said to have been "slaughtered" to "ransom" saints for God) has a similarity in thought with a groom who "gave himself up" for the ecclesial bride (Eph. 5:25).<sup>138</sup>

### C. Bridal Imagery in Gnostic Literature

Richard Batey has suggested that Justin the Gnostic's book, *Baruch*, as preserved by Hippolytus (*Refutation* v. 24.2-27.5) represents "the closest point of

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<sup>136</sup>Batey, *NT Nuptial Imagery*, 53. By contrast to the nuptial metaphor in Revelation, in 4 Ezra the apocalyptic wedding becomes "a symbol of abandoned nationalism and disappointment" (*Ibid.*, 54). See "The Fourth Book of Ezra," trans. B. M. Metzger in *OTP* 1.516-59 (Garden City, N.Y.: Doubleday, 1983).

<sup>137</sup>"Since his [the bridegroom's] sovereignty and his salvation alike are eschatological, belonging essentially to the new age, the figure is never used to illustrate the apostasy of the people of God" (Beasley-Murray, *The Book of Revelation*, 273). Batey sees the passage characterized by "rapturous bliss" (*NT Nuptial Imagery*, 53). Fekkes credits this positive use of nuptial imagery in Revelation to dependence on Isaiah: "Only Isaiah employs marriage imagery in a consistently positive manner of the future relationship between Yahweh and his faithful remnant symbolized by the personified Zion-Jerusalem" ("His Bride has Prepared Herself," 272).

<sup>138</sup>Though I agree with Batey that, in Revelation, "The Lamb is not simply a token of sacrifice and reconciliation but a mighty conqueror who has crushed every foe that would dare molest his Bride or prevent the final consummation of their union (17:14)" (*NT Nuptial Imagery*, 56).

contact between the New Testament and the concept of a sacred marriage in the Hellenistic religions . . ."<sup>139</sup> Batey sees three major parallels to Ephesians in *Baruch*: 1) The relationship of Elohim and Eden initiated divine laws which should govern marriage; 2) Human marriage is "a symbol of celestial union"; 3) For Justin, the μυστήριον of his myth is disclosed in Hosea 1:2.<sup>140</sup> In an earlier article, Batey also examined briefly the "one flesh" idea in *Gospel of Thomas*, Valentinian Gnosticism as reflected in the writings of Clement of Alexandria and Irenaeus and *Gospel of Philip*.<sup>141</sup> Wayne Meeks faults Batey's conclusions because he believes that Batey employs the term *hieros gamos* in "a very loose, metaphorical" way and he also judges "the imprecision of his analogies and the lack of controlled exegesis" to "represent a step backward from Schlier's work."<sup>142</sup> With regard to the question of the influence of "gnostic conceptions of an archetypal union of male and female deities" on Eph. 5:21-33, Meeks holds that "it remains an open question."<sup>143</sup>

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<sup>139</sup>Batey, *NT Nuptial Imagery*, 11. Batey pursues the same thesis in his earlier article, "Jewish Gnosticism and the 'Hieros Gamos' of Eph. V:21-33," *NTS* 10 (1963): 121-27.

<sup>140</sup>*Ibid.*, 36-37.

<sup>141</sup>"The ΜΙΑ ΣΑΡΞ Union of Christ and the Church," *NTS* 13 (1967): 270-81.

<sup>142</sup>"The Image of the Androgyne: Some Uses of a Symbol in Earliest Christianity," *HR* 13 (1974): 206 n. 163.

<sup>143</sup>*Ibid.*, 205 n. 161.

In viewing the bride metaphor in Ephesians as related closely to gnostic concepts, Batey joined a discussion which has continued.<sup>144</sup> Because of the involved history of this idea and because of the nature and complexity of the evidence, it requires a separate study.<sup>145</sup> Of the tractates from Nag Hammadi, *The Tripartite Tractate* (I, 5), *The Second Treatise of the Great Seth* (VII, 2) and *The Gospel of Philip* (II,3) employ bridal imagery to communicate "ecclesiological" concepts. With regard to these (and other) tractates it may be concluded that the examination of the Nag Hammadi tractates allows for, but cannot be said to either illustrate or prove, the influence of a proto-Gnostic thought on the formulation of the ecclesiology of the Epistle to the Ephesians.

### III. The Story Line of the Bride Myth/Metaphor of Ephesians 5:21-33

My attempt to understand the bridal metaphor of Eph. 5:21-33 is furthered by taking up three questions which are concerned with the "story-line" of the metaphor:<sup>146</sup> 1) To what extent is nuptial imagery employed? 2) Against what

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<sup>144</sup>An important contributor to this line of thought is Karl Martin Fischer. See especially his concluding chapter, "Gnostische Einflüsse im Epheserbrief," pp. 173-200 in *Tendenz und Absicht des Epheserbriefes*, FRLANT 111 (Göttingen: Vandenhoeck & Ruprecht, 1973). Fischer argues that the gnostic Sophia-myth stands in the background of Eph. 5:21-33. Among others, Schnackenburg has questioned Fischer's thesis, positing that such a view "would assume a real, heavenly pre-existence of the Church corresponding to that of Sophia in the gnostic myth. It is improbable that this is a Christian adaptation of the gnostic myth, which would then be bent at a crucial point." Schnackenburg believes that while "it is quite possible that the author of Eph. knew the motif of the *hieros gamos* which was widespread in Hellenism . . . a direct derivation of the conception in Eph. 5 from the Gnostic Sophia-myth has not been proved" (*The Epistle to the Ephesians*, 304-5). Clinton Arnold concludes that "the existence of any relatively coherent Gnostic system which would have been capable of influencing either the author of Ephesians or the communities to which the epistle was addressed rests on a very weak foundation" but allows that streams of thought which formed the beginnings of Gnosis may have also impacted the thought of Ephesians (*Ephesians: Power and Magic*, 7-13).

<sup>145</sup>Again, I am grateful to Dr. Douglas Parrott for directing me in such a study (John McVay, "The Ecclesiology of the Epistle to the Ephesians in the Light of Some Tractates from Nag Hammadi, 1993," Typewritten Manuscript).

<sup>146</sup>Barth says that Eph. 5:25-27 represents a "testimony to true love in the form of an epic which relates how one great lover, Christ, loved his chosen one. The substance of vss. 25-27 is a narrative which can be given the title "The Romance of Christ and the Church" (*Ephesians 4-6*,

wedding sequence should the passage be measured? 3) In what way is such a wedding sequence reflected and/or abrogated?

#### A. To What Extent does Ephesians 5:21-33 Reflect Nuptial Language?

How thoroughly should the details of Eph. 5:21-33 (and especially vv. 25-27) be related to the nuptial metaphor?<sup>147</sup> If one collates the suggestions with regard to expressions of nuptial imagery, the following reading is produced which understands the passage to be permeated by the nuptial metaphor (What must be decided is how valid each suggestion is and on what basis such decisions are posited): The passage describes Christ as having "given himself up" for the church (ἐαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, v. 25). Already the nuptial metaphor may be viewed as present, with Christ portrayed as the "betrothal gift" or "bride price."<sup>148</sup> Christ's giving himself up is the author's way of describing the death of Christ on behalf of the church.<sup>149</sup>

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624) while Daniel Malz believes that "bridal imagery implies an entire dramatic scene: The wedding is about to begin and the bridegroom is about to arrive" ("The Bride of Christ is Filled with His Spirit," in *Women in Ritual and Symbolic Roles*, ed. J. Hoch-Smith and Anita Spring (New York & London: Plenum, 1978), 38). It is this line of thought which I wish to explore and evaluate in this section.

<sup>147</sup>It may be noted that not all agree that a nuptial metaphor is present. E. F. Scott writes: "It has often been held that Paul is here carrying out the imagery of a marriage. Baptism corresponds to the ceremonial bath, after which the bride is splendidly arrayed (in all her glory) and presented to the bridegroom. It is doubtful whether Paul's language ought to be pressed in this somewhat artificial manner. For the moment he has turned away from the marriage idea, and is thinking simply of the purification of the Church by baptism" (*Ephesians*, 240).

<sup>148</sup>Batey, *NT Nuptial Imagery*, 27-30; von Allmen, *La Famille de Dieu*, 252. Barth (*Ephesians* 4-6, 670) regards this as the bride price (see Gen. 34:12, 1 Sam. 18:20-27; Ruth 4:1-7; Hosea 3:2; Isa. 43:3-4) along the lines of thought presented in 1 Pt. 1:18-19, 1 Cor. 7:23 as well as Eph. 1:7; 2:13-14. But later he suggests a wider application of the imagery. After commenting on Jewish customs (the bridegroom providing gifts of clothing for the bride, a dowry provided by the bride's father, the gifts of the "friends of the bridal chamber"), Barth writes: "Since in the imagery of Eph. 5:27 the Messiah is fatherly provider, friend, and bridegroom at the same time, he alone has to foot all the bills incurred. The payment made by the Messiah is explicitly mentioned in vs. 25: 'He gave himself for her.' He himself becomes her dowry, her wedding present, and her glorifying garment" (*Ibid.*, 682 n. 293).

<sup>149</sup>Batey, *NT Nuptial Imagery*, 27-28. Cf. Eph. 5:2 where the verbs ἀγαπάω and παραδίδωμι are also used and refer to Christ as "fragrant offering and sacrifice to God."

The first of the three *ἵνα* clauses of v. 26 begins with the words, "in order to make her holy . . ." (*ἵνα αὐτὴν ἁγιάσῃ*). In rabbinic literature, *שׁקַרְתָּ* can mean "to espouse a wife" (in which case the now-betrothed wife is designated *שׁקַרְתָּ*) and *קידושין* is used quite frequently to refer to betrothal and betrothal festivities.<sup>150</sup> On the assumption that rabbinic literature reflects earlier customs which are used in the passage, *ἁγιάζω* refers to the betrothal of the ecclesial bride on the part of the divine bridegroom.<sup>151</sup> To the opening words of the first *ἵνα* clause may be appended the final two words of the clause, *ἐν ῥήματι*, which, supplying a nuptial meaning for *ἁγιάζω*, means, "in order to betroth her through (the) word."<sup>152</sup> Taken in this way, the prepositional phrase *ἐν ῥήματι* may also be explained in the context of Hebrew custom where the bridegroom's statement to the about-to-be-betrothed bride plays an important role.<sup>153</sup> Christ's giving of himself and the "sanctification" of the bride are, then, seen to be depictions of the betrothal of the ecclesial bride to Christ, her bridegroom.

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<sup>150</sup>Marcus Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature* (New York: Judaica, 1975), 1319-20, 1355. Also, see Sampley, 'One Flesh,' 42-43, 129.

<sup>151</sup>Sampley, 'One Flesh,' 42-43, 129. Sampley believes that "ἁγιάζω (v. 26a) retains the breadth of meaning from a sense of purity or sanctity to an understanding of marriage or selecting a wife." Lincoln (*Ephesians*, 375) denies such a meaning here and judges that it is not "likely to have been in the writer's mind as a secondary illusion in terms of marital imagery." Similarly, Bruce believes "it is unnecessary to see this special meaning here: the verb 'sanctify' anticipates the adjective 'holy' toward the end of v. 27" (*The Epistles to the Colossians, to Philemon and to the Ephesians*, NICNT (Grand Rapids, Mich.: Eerdmans, 1984), 387); Schnackenburg's reason for rejecting the betrothal sense is that it "would be incomprehensible to the Gentile-Christian addressees" (*Ephesians*, 249).

<sup>152</sup>So Barth, *Ephesians 4-6*, 687-91. Sampley, 'One Flesh,' 131-33 ponders the syntactical problems presented by *ἐν ῥήματι* and decides, with Schlier, that the phrase should be taken in conjunction with *τῷ λουτρῷ* rather than with either *ἁγιάζω* or *καθαρίζω*. See Schlier, *Der Brief an die Epheser*, 257.

<sup>153</sup>See Bab. Kiddushin 2b-7b where concern is expressed that the precise and appropriate formula be used to ensure a legal betrothal. Sampley supports his position in favor of a nuptial sense to *ἁγιάζω* by pointing to three similarities between Bab. Kiddushin 41a and Eph. 5:25-27: 1) Both use "to sanctify" in the sense of betrothal; 2) Bab. Kiddushin uses the phrase "lest he find something repulsive in her" (cf. the emphasis in Ephesians on a blemishless bride); 3) Both use Lev. 19:18 ('One Flesh,' 42).

The first of the three *ἵνα* clauses of v. 26 also contains the participial phrase, *καθαρίσας τῷ λουτρῷ τοῦ ὕδατος*. This "cleansing by washing of water" portrays the bridal bath, here administered by the bridegroom himself.<sup>154</sup>

With the second *ἵνα* clause comes the language of the nuptial ceremony proper. The bridegroom "presents" (*παραστήση*) the bride to himself. The ecclesial bride's splendor is described with the adjective *ἐνδοξον* which, on the basis of its OT background, may be taken to indicate the wedding gifts of clothing and jewels provided by the bridegroom for the bride. The bride's bodily (or, perhaps, external) perfection is described in the negative: *μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων*. More positively, and moving more toward the tenor of the metaphor, the third (and last) *ἵνα* clause describes the result of the bridegroom's attentions--the ecclesial bride is "holy and flawless" (*ἀγία καὶ ἁμωμος*).

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<sup>154</sup>Interpreters provide at least four positions with regard to the significance of the "cleansing with the washing of water" and its relationship to nuptial imagery: 1) The language does not indicate a nuptial bath at all but refers only to baptism (Stig Hanson, *The Unity of the Church in the New Testament: Colossians and Ephesians* (Uppsala: Almqvist & Wiksells, 1946), 138-39; Houlden, *Paul's Letters from Prison*, 333-34; 2) The nuptial bath is the primary reference and baptism is secondary (Sampley, 'One Flesh,' 133. Sampley believes that the addition of the phrase *ἐν ῥήματι* provides the double sense and allusion to baptism; A. J. M. Wedderburn, *Baptism and Resurrection: Studies in Pauline Theology against Its Graeco-Roman Background*, WUNT 44 (Tübingen: J. C. B. Mohr, 1987), 79-80; Meeks ("Image of the Androgyne," 205-6) regards the reference to baptism to be "clear" but "hardly the author's invention, for it stands in tension with his parenetic use of the tradition: the marriage of Christ and the church can hardly have been made simultaneously the prototype of both marriage and baptism. Hence it is apparent that the author has taken up a tradition in which baptism is identified with 'purification' and 'sanctification' of the bride-community for her 'presentation' to Christ the bridegroom and has connected this tradition with the *Haustafel*."); 3) Baptism is the primary reference with the nuptial bath playing a secondary role (Lincoln, *Ephesians*, 375); 4) The words indicate both the bridal bath and baptism in the sense that a single phrase expresses both the vehicle of the metaphor (the bridal bath) and its tenor (baptism) (von Allmen, *La Famille de Dieu*, 252; Batey, *NT Nuptial Imagery*, 28; Bruce, *Ephesians*, 387-89; Muirhead, "The Bride of Christ," 180; Hans Halter, *Taufe und Ethos: Paulinische Kriterien für das Proprium christlicher Moral*, Freiburger theologische Studien 106 (Freiburg, Basel & Wien: Herder, 1977), 281-86; Schnackenburg, *Ephesians*, 249-51, though he describes the passage as "an idiosyncratic mixture of metaphor and reality"; Mitton, *Ephesians*, 202. Most of these authors do not use the terms "tenor" and "vehicle" which are part of my description of the view). With regard to the Greek cultural background of the bridal bath, A. Oepke comments: "Before marriage both bride and bridegroom took baths in their houses, and the water was to be brought from a sacred spring" ("λούω, ἀπολούω, λουτρόν," *TDNT* 4.296-97). Lincoln seems only to recognize the custom in the context of Jewish culture (*Ephesians*, 375). Gnllka understands the custom of a pre-nuptial bath as commonplace to both Judaism and Greek culture and documents his assertion (*Epheserbrief*, 280).

In summary, it may be noted that such a thoroughgoing view of the nuptial imagery of Eph. 5:25-27 sees a *nuptial* metaphor in which v. 25b describes the betrothal, v. 26 portrays the preparation of the bride for the nuptial ceremony and v. 27 looks toward presentation of a splendid bride at the nuptial ceremony itself.

At this juncture it is important to come to a fresh understanding of the nature of metaphor in Eph. 5:21-33 and, especially, in vv. 25-27. The decision about which of these suggestions are indeed valid must take into account the unusual nature of the bridal language of vv. 25-27:

The "literal" subject of discourse in this passage is . . . the relationship between spouses and the relationship between Christ and the church is an image to which the spouses are to conform, a "comparison." But at the heart of this comparison, the description of the union of Christ and the church is made up of a series of metaphors. Often the language seems, at first glance, to be specifically theological, but the use of the terms in a "conjugal" context gives them a second sense which forms the image.

We find then in this text, from the point of view of the metaphor, a game of musical chairs, of a unique genre, in which each of the two "realities" is, in its turn, the image of the other.<sup>155</sup>

If the tenor of the bridal imagery of Eph. 5:21-33 as a whole may be described as "Appropriate relationships in the context of Christian marriage," this does not fit neatly vv. 25-27. For in these verses the vehicle, the marital relationship between Christ and the church, remains the same but with a different focus. What has changed is the tenor which now seems to be something more akin to the vehicle itself, the relationship between Christ and Christians. But, as the above statement by von Allmen would suggest, this is a two-way metaphor in which it is extremely difficult to determine which is the tenor and which is the vehicle--the relationship between Christ and Christians expressed in theological terms or the relationship between Christ and the church expressed in *nuptial* imagery.

In fact, each seems to become "the image of the other" and the confusion is compounded (or, perhaps, aided) by individual terms doing double-duty. Many would agree that such is the case with the description of the water-bath of v. 27.

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<sup>155</sup>*La Famille de Dieu*, 250-51.



In a theological sense, it speaks of the baptism of the church (it being understood that it is, in fact, individual Christians who are baptized) while from the perspective of the *nuptial* metaphor it describes a bridal bath. At once, the same language describes both "realities." This illustrates the nature of metaphor in which "we speak about one thing in terms which are seen to be suggestive of another."<sup>156</sup>

The question which heads this segment may then be reformulated to ask, "Which terms or phrases in Eph. 5:25-27 refer *either to* the bridal relationship between Christ and the church or *to both* the theological relationship between Christ and Christians and the bridal relationship between Christ and the church?" The candidates we have posed above are: 1) Christ's "giving himself up" (v. 25b); 2) "To sanctify"; 3) The cleansing by means of a water-bath; 4) "In (the) word" (v. 26); 5) "To present"; 6) "Splendid"; 7) The absence of "spot" and "wrinkle"; 8) "Holy and blameless" (v. 27). The evaluation of these terms is aided by considering what marriage pattern or patterns the author of Ephesians may have been reflecting in the development of the nuptial imagery.

#### B. Against what Wedding Sequence should the Passage be Measured?

If one concludes that nuptial imagery lies behind the admonition to wives and husbands (Eph. 5:21-33), against what pattern(s) should that imagery be evaluated? Does the author have a Jewish nuptial sequence in mind in the light of which the relationship between Christ and church is described? Or is it a more general Hellenistic pattern which might prove more accessible to the author's addressees?<sup>157</sup>

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<sup>156</sup>Soskice, *Metaphor and Religious Language*, 15. See the discussion in chapter 1 of this study.

<sup>157</sup>We know nothing about wedding ceremonies among the Pauline churches. Meeks notes Paul's advice to a widow who might remarry to do so "only in the Lord" (1 Cor. 7:39) and asks, "But did 'in the Lord' . . . imply a Christian ceremony? We do not know" (*The First Urban Christians: The Social World of the Apostle Paul* (New Haven, Conn. & London: Yale University Press, 1983), 162-63).

The variety of opinions on the issue may be measured with views taken of Eph. 5:27 and the idea it contains of the bridegroom presenting the bride to himself. That this is an abrogation of ancient nuptial ceremony is accepted widely. In what way ancient custom is abrogated is another matter. Chavasse says that the usual pattern was for two chosen friends, one acting for the bridegroom, the other for the bride, to conduct the preliminaries, inclusive of the betrothal and to eventually lead the betrothed couple to the bridechamber.<sup>158</sup> Similarly, Schnackenburg argues that "two older men of good repute" present the bride.<sup>159</sup> One of these two, the "friend of the bride," is Barth's candidate for making the presentation of the bride to her groom.<sup>160</sup> Hughes argues that the bride's father made the presentation.<sup>161</sup> For Mitton, the usual pattern would be for "the bride's parents or a family friend" to make the presentation.<sup>162</sup> Patzia reflects a different pattern: "In a marriage the bride presents herself to the bridegroom . . ."<sup>163</sup>

The authors of the OT present little data about marriage ceremonies, referring to such rituals only in passing or as an element in their imagery. Marriage is simply the "taking" of a wife (e.g. Deut. 24:1). Some sort of celebration was practiced in that Laban "made a feast" and the same narrative mentions "the bridal week" (Gen. 29:22, 27). Samson, as groom, poses a riddle for his "companions" (Judg. 14:12). Processions, accompanied by music, were part

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<sup>158</sup>*The Bride of Christ*, 51, 73 n. 3.

<sup>159</sup>*The Epistle to the Ephesians: A Commentary*, 250. Jeremias, on whom Schnackenburg relies for his observation, says that, at the wedding the "two best men" did not present the bride to the bridegroom but "conducted the bridegroom to the bride" ("νόμφη, νουμφος," *TDNT* 4.1101).

<sup>160</sup>*Ephesians 4-6*, 678-79. For Barth, there are "two bold deviations" from accepted marriage custom represented in Eph. 5:27: 1) "instead of two separate matchmakers for the bridegroom and the bride, there is only one;" 2) "the best man is the bridegroom himself . . ." In other words, there is an "accumulation of offices in the Messiah's person . . ." (*Ibid.*, 679 n. 279). Von Allmen sees a "concentration christologique" in the passage (*La Famille de Dieu*, 301).

<sup>161</sup>Hughes, *Paul's Second Epistle to the Corinthians*, 374.

<sup>162</sup>*Ephesians*, 203. Mitton precedes the remark by stating, "It is inappropriate to the marriage metaphor that the bridegroom should present the bride to himself."

<sup>163</sup>Arthur G. Patzia, *Colossians, Philemon, Ephesians*, Good News Commentary (San Francisco: Harper & Row, 1984), 249.

of the celebration (Ps. 78:63; 1 Macc. 9:39). Apparently the exhibition of a blood-stained sheet as testimony to the bride's virginity played a role (Deut. 22:15).<sup>164</sup>

With occasional confirmation from other sources, we are dependent largely upon Tannaitic literature for our attempts to understand earlier patterns of Jewish marriage.<sup>165</sup> The marriage ceremony was in two parts, the betrothal (קידושין or ארוסין), where the betrothed bride became as though she were married, and the marriage proper (נשואין or חופה).<sup>166</sup> The betrothal occurred usually in the home of the bride's father and she remained there following it (Cohabitation of the bride and groom was forbidden until the conclusion of the formal marriage ceremony but this was sometimes treated lightly).<sup>167</sup> It occurred towards evening and was a festive, social event. The ceremony consisted of a formal act of property transfer with the groom giving his bride money or something else of value and announcing to her that with this gift, she became betrothed to him.<sup>168</sup> Before the betrothal feast, representatives of the bride and groom had met and prepared a marriage contract (כתובה). At the betrothal, the husband presented this written document to the bride which included such details as the amount and nature of the dowry, his responsibilities toward her, the value of gifts the groom

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<sup>164</sup>Raphael Posner, "Marriage, Marriage Ceremony" in *EncJud* 11.1032 (Jerusalem: Keter, 1971).

<sup>165</sup>See the following summaries of Jewish marriage customs and ceremonies as described in Tannaitic literature: Léonie Archer, *Her Price is Above Rubies: The Jewish Woman in Graeco-Roman Palestine*, JSOTSup 60 (Sheffield: JSOT, 1990), 123-209 (Archer provides the fullest discussion); Posner, "Marriage, Marriage Ceremony," 1032-42; S. Safrai, "Home and Family," in *The Jewish People in the First Century*, vol. 2, ed. S. Safrai and M. Stern, CRINT, Section 1, 752-60 (Philadelphia: Fortress, 1987); Judith Hauptman, "Images of Women in the Talmud," in *Religion and Sexism: Images of Women in the Jewish and Christian Traditions*, ed. Rosemary Radford Ruether (New York: Simon and Schuster, 1974), 184-212; Batey, "Paul's Bride Image," 178-79.

<sup>166</sup>Posner, "Marriage, Marriage Ceremony," 1032.

<sup>167</sup>Safrai, "Home and Family," 756-57.

<sup>168</sup>Hilma Granqvist, who describes her work as a "field ethnologist" in the Arabic village *Artas* in the 1920's, argues that the "bride price" concept is easily misunderstood as a purchase. Since reciprocal gifts are expected of the bride's family, the bride often receives part or all of the bride price and the bride's family suffers loss in the absence of her work, viewing the giving of a bride price as "purchase" is a simplistic view of a rather complex interchange of gifts and services (*Marriage Conditions in a Palestinian Village*, vol. 1, Commentationes humanarum litterarum of the Societas Scientiarum Fennica, 3, 8 (Helsingfors: Akademische Buchhandlung, 1931), 119-57).

expected to present to the bride and a sum she would receive in the event of his death or divorce.<sup>169</sup>

Several years could elapse between betrothal and wedding, though a one-year interval became standard. In preparation for the formal marriage ceremony, the bride prepared her clothes and adornment while the groom and his parents were responsible for preparing the couple's home and the wedding feasts. The principal stages of the wedding celebration were: 1) The Preparation of the bride. The bride was bathed, perfumed, dressed and adorned by her female relatives; 2) The transfer of the bride from her father's home to the groom's residence. The bridal procession (consisting of the bride in litter, friends, relatives and musicians), while *en route* to the groom's home, was met and escorted by the groom's own procession (best man, relatives, friends, musicians). This dual procession was a time of great joy accompanied by music and dancing; 3) The entrance of the bride into the groom's residence; 4) Blessings and festivities in the groom's residence which lasted, usually, for seven days.<sup>170</sup> Elaborate preparations were made for the wedding feast. The culmination of the ceremonies occurred with the presentation of the bride to the groom (presumably by the "best men" or "best man," see below). The groom stood before the nuptial canopy (חופה) and upon the presentation of the bride his arm was placed over her to symbolize that

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<sup>169</sup>Safrai, "Home and Family," 756; Batey, "Paul's Bride Image," 178. See Tobit 7:13. Michael Satlow notes that *ketubah* carries several meanings in rabbinic literature: The Jewish marriage contract; the marriage settlement payable on dissolution of the marriage; the dowry; the "dowry addition." He argues that the *ketubah* in the sense of a "marriage settlement payable on dissolution of the marriage" is a rabbinic innovation datable to around the late first century CE ("Reconsidering the Rabbinic *ketubah* Payment," in *The Jewish Family in Antiquity*, ed. Shaye J. D. Cohen, BJS 289 (Atlanta: Scholars Press, 1993), 133-51). Jewish marriage contracts found among the Elephantine Papyri (5th century BCE) and an Aramaic one between two Idumeans (ca. 1st century BCE) which was discovered early in 1994 at Maresha near Bet Guvrin demonstrate the antiquity of some basic elements but are to be distinguished from the *ketubbot* (This summarizes a discussion on the Ioudaios-L list on Internet, 17-18 August 1994, following an initial report that the Maresha document "bears striking similarities to the ketuba used today").

<sup>170</sup>I am indebted to Safrai, "Home and Family," 757 for outlining the wedding ceremony in these four stages.

she had passed under his authority. With blessings pronounced, the couple entered the wedding pavilion.<sup>171</sup>

Various parties who played a role in Jewish wedding ceremonies may be differentiated. A Jewish wedding would include the participation of "guests" (אורחים), the friends of the bridegroom called the "sons of the bride chamber" (בְּנֵי חוּפָה), and the "best men" (שׁוֹשְׁבֵי יָד) or "best man" (שׁוֹשֵׁב יָד). In Palestine, two "best men" who were the most trusted friends of the bridal pair, played a role in the betrothal negotiations and the wedding ceremonies (Apparently, a single "best man," acting on behalf of the groom, may have been the custom elsewhere). They brought the bride to the groom and supervised the consummation of the marriage. The performance of these services by the best men (or man) meant that the groom was in their debt to perform the same functions for them and could be held legally accountable for failing to do so.<sup>172</sup> The groom could make arrangements for the presence of "best men" at his wedding and additional expenses involved in the wedding by participating in a שׁוֹשְׁבֵי יָדָא, an organization whose members agreed to make a financial contribution whenever a member or son of a member married.<sup>173</sup>

Batey, in his treatment of Paul's *nuptial* metaphor in 2 Corinthians 11, presumes that a Jewish background, read from the Tannaitic literature, informs Paul's formulation of the *nuptial* metaphor.<sup>174</sup> Two considerations give pause to question such a presumption: 1) "The question remains open whether Paul was really acquainted with forerunners of those rabbinic-legalistic niceties which were put in writing long after his time";<sup>175</sup> 2) Consideration should be given to the accessibility of such traditions to the addressees of Ephesians (and

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<sup>171</sup>Batey, "Paul's Bride Image," 179. Benedictions played an important role throughout the usually seven-day festival (Safrai, "Home and Family," 759).

<sup>172</sup>Str-B 1.500-504.

<sup>173</sup>*Ibid.*, 501 and Safrai, "Home and Family," 757.

<sup>174</sup>"Paul's Bride Image," 176, 178-79.

<sup>175</sup>Barth, *Ephesians 4-6*, 625-26 n. 59.

2 Corinthians).<sup>176</sup> Given the mixed composition of the Pauline churches, it would seem reasonable to ponder how Jewish marriage customs related to the patterns common in places like Corinth and the province of Asia.

During the period of the Republic, the Roman custom was for the girl to be betrothed at a young age in a formal ceremony called *sponsalia* in which a ring was given to the bride (*sponsa*). The ceremony changed the legal status of the betrothed, giving her "a precise social status" and "imposed fidelity." "She was assigned a role from which there was no recourse and which would assume its full form after the wedding."<sup>177</sup> A man could assume control (*manus*) over a woman in three ways, the first two of which involved nuptial ceremonies: 1) *Confarreatio* (the most ancient nuptial rite which was rarely practiced; it included the division of a loaf of bread between the bride and groom); 2) *Coemptio* (the most widely used form; consisted of a transaction in which the groom as buyer placed the bride price on a scale); 3) *Usus* (the husband acquired *manus* over the "wife" after they had cohabited for one year).<sup>178</sup> Marriage with *manus*, which was frequent down to the third century BCE, was comparatively uncommon by the time of Cicero and gave way to "free marriage" as the usual pattern as the result of a complex of legal advantages and increased freedom for both sexes.<sup>179</sup> The view of the later jurists that "marriage depends essentially on consent and intention" would already have been dominant in the first century CE.<sup>180</sup>

Most of our data with regard to the Classical Greek period comes from Athens and is generalized to other cities. Marriage was usually endogamous and

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<sup>176</sup>Schnackenburg, for one, regards this as an important interpretive criterion. He rejects the idea that "make holy" (Eph. 5:26) can mean "to betroth" because such a rabbinical sense would "be incomprehensible to the Gentile-Christian addressees" (*The Epistle to the Ephesians*, 249).

<sup>177</sup>Eva Cantarella, *Pandora's Daughters: The Role and Status of Women in Greek and Roman Antiquity*, trans. Maureen B. Fant (Baltimore, Md.: Johns Hopkins University Press, 1987), 116.

<sup>178</sup>Susan Treggiari, "Roman Marriage," in *Civilization of the Ancient Mediterranean: Greece and Rome*, ed. Michael Grant and Rachel Kitzinger, 3.1344 (New York: Charles Scribner's Sons, 1988); Cantarella, *Pandora's Daughters*, 117.

<sup>179</sup>Treggiari, "Roman Marriage," 1344-45.

<sup>180</sup>*Ibid.*, 1345.

was related to one's duties as a citizen of the πόλις. Both partners to the marriage had to be citizens for the marriage to be considered legal. The betrothal (ἐγγύησις or ἐγγύη), which sometimes occurred at a very young age, was an agreement between the father or other guardian of the prospective bride and the husband-to-be and was the prerequisite for a legal marriage. The father pledged his daughter to be the man's bride and specified the size and contents of the dowry which the future groom accepted formally. At the wedding (ἐκδοσις or γάμος), which would usually occur when the bride was fourteen or fifteen years of age (the groom would be much older, around thirty), she would be given in marriage by her father to her husband.<sup>181</sup> The ceremonies of marriage lasted three days. On the first day, "father of the bride made offerings to the gods, the bride sacrificed her toys to Artemis, and the bride and groom bathed in water drawn from a spring or sacred river."<sup>182</sup> The second day featured the nuptial banquet sponsored by the bride's father. The banquet culminated in a transitional procession which marked the bride's transfer to the husband's house (since marriage was patrilocal). The procession took place at night, by torchlight, and was accompanied by the music of flutes and lyres and the singing of marriage hymns.<sup>183</sup> On the final day, the bride, now in her new home, received wedding gifts.<sup>184</sup>

These ancient Greek and Roman patterns changed with time while some of the basic customs remained recognizable. Important features of Roman marriage customs in the period 100 BCE to 200 CE included betrothal in which a virgin herself played a minor role though she could refuse her father's choice and her

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<sup>181</sup>David C. Verner, *The Household of God: The Social World of the Pastoral Epistles*, SBLDS 71 (Chico, Calif.: Scholars Press, 1983), 31.

<sup>182</sup>Cantarella, *Pandora's Daughters*, 44-45. Athenian vases depict the bride's preparation. The bathing (assuming some portrayals of women bathing represent the prenuptial bath) and dressing of the bride are common motifs (Pomeroy, "Greek Marriage," 1338).

<sup>183</sup>Susan B. Pomeroy, "Greek Marriage," in *Civilization of the Ancient Mediterranean: Greece and Rome*, ed. Michael Grant and Rachel Kitzinger, 3.1339 (New York: Charles Scribner's Sons, 1988).

<sup>184</sup>Cantarella, *Pandora's Daughters*, 45.

consent was essential. During this period betrothal was not actionable. But the engaged couple were *sponsus* and *sponsa* and descriptions used for married couples could be applied to them.<sup>185</sup> During the engagement, negotiations about a dowry were begun or continued. A dowry was essential in that a girl marrying without one might be viewed as a concubine. The dowry could come from the bride's father or mother or others including herself or the prospective husband.<sup>186</sup> Wedding ceremonies differed widely based on such factors as the social class of the participants. The more important features included: sacrifice, dinner at the bride's house, a torchlight procession to the house of the bridegroom accompanied by the singing of songs, the entrance of the bride into the bridegroom's house (with the bride lifted across the threshold by her attendants) and a sacramental offering to the bride of fire and water. Further rituals occurred on the day following the wedding, marking the bride's assumption of the duties of *materfamilias*.<sup>187</sup>

Because of the lenient attitude of Rome toward local custom, there could be different marital laws in force for different racial groups.<sup>188</sup> Yet there occurred some broad-based changes in the ways in which marriages were arranged and conducted, changes which would have been reflected during the first century *æ*. The bride and groom became closer in age. Increased migration meant that exogamous marriages were more frequent and also that marriages were frequently concluded "simply and efficiently."<sup>189</sup> There was less emphasis on an ostentatious departure from the father's home and more placed on the romantic union. Marriage became less a function of citizenship and a more private matter. Women's status with regard to marital law improved considerably, with a mother sometimes joining the father in "giving away" the bride and a bride sometimes

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<sup>185</sup>Tregglari, "Roman Marriage," 1347.

<sup>186</sup>*Ibid.*, 1347-48.

<sup>187</sup>*Ibid.*, 1349-50.

<sup>188</sup>Verner cites the case of Egypt where there existed different laws for Egyptians, Greeks and Romans (*The Household of God*, 43).

<sup>189</sup>Pomeroy, "Greek Marriage," 1341.



giving herself away.<sup>190</sup> Marriage contracts and dowries continue as important features, but are modified in accordance with wider societal changes.

In conjunction with this survey of ancient marriage customs two conclusions may be posited. First, there was in the Greco-Roman world at the end of the first century CE a considerable variety of marriage customs dependent on the cultural background, geographical location (with urban and rural settings differing considerably), social class and wealth of a given couple. Second, a number of the features of Jewish custom in the period (assuming the validity of reading from later Tannaitic literature) would have been recognizable in other contexts. These include: 1) The differentiation between betrothal and marriage, with betrothal viewed on a par with marriage in regard to the level of commitment between the partners;<sup>191</sup> 2) The roles of others than the bride and groom in negotiating details of betrothal and marriage (Who played what role varied considerably both between cultures and within a given culture); 3) That a bride should be given in marriage with a dowry; 4) Evening (or night) processions from the home of the bride to that of the groom and the focus of the marriage proper on the introduction of the bride to her new home.

### C. The Eschatological Perspective of the Nuptial Metaphor of Ephesians 5:21-33

There is often perceived, in the bridal imagery of Eph. 5:21-33, a tension with regard to eschatological perspective. On the one hand, the portrayal of the relationship between Christ and the church as a marriage places an emphasis on the present aspects of that union. This present element of the union is obvious in: 1) Christ's designation as the "head of the church" which "submits" to him (v. 23); 2) Christ's past and present love and attentive care for the church (vv. 25-26, 29); 3) The quotation from Gen. 2:24 which (presumably) describes the present relationship between Christ and the church as a "one flesh" union. In

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<sup>190</sup>*Ibid.*, 1340-41.

<sup>191</sup>The relationship established by the act of *kiddushin* was in many ways analogous to that of the Greek *ἐγγύησις*, having the character of *matrimonium ratum sed non consummatum*" (Archer, *Her Price is Beyond Rubies*, 169).

these ways "the marriage is conceived as already existing."<sup>192</sup> The series of related metaphors in vv. 25b-27 emphasizes the present attentions of the messianic bridegroom for the ecclesial bride. The "sanctification" and "cleansing" portrayed there seem appropriate enough to the present. On the other hand, the idea of a splendid church which the messianic bridegroom presents to himself (v. 27) brings with it the possibility that a future eschatological element is present.

One way to resolve this perceived tension is to argue that the *nuptial* metaphor of vv. 25b-27 does not retain any element of future expectation. The Epistle to the Ephesians does accent "realized" rather than "future" eschatological concepts which were more dominant in the earlier Pauline letters and the letter is missing some of Paul's terms for future eschatological events (e.g. ἡ ἡμέρα (τοῦ θεοῦ), παρουσία, cf. Col. 3:4).<sup>193</sup> Such a shift is evidenced in the way the topic of marriage is treated. Unlike the counsel on marriage in 1 Corinthians 7 which is given in view of an imminent eschaton, marriage in Eph. 5:21-33 is given an honored place by comparing the relationship of spouses to that between Christ and the church.<sup>194</sup>

However the eschatology of the letter is not fully "realized" and the document demonstrates as well the "not yet" of early Christian eschatology.<sup>195</sup>

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<sup>192</sup>Best, *One Body*, 175 n. 3. Best continues, "It is because of the known existing marriage between Christ and his Church that Paul can instruct his readers on the relationships of husbands and wives. . . The Church is already the Bride, and it is no idealized Church but the existing Church. That the marriage can also be regarded as future is in line with the general Biblical tension, e.g. we are God's sons but do not yet live like such."

<sup>193</sup>Eph. 2:4-10 is regarded as central to an understanding of the realized eschatology of the epistle. See Gnllka, *Epheserbrief*, 122-28 and Arnold, *Ephesians: Power and Magic*, 147. Paul J. Achtemeier believes that Paul's apocalyptic expectations are "muted" in Ephesians. The "eschatological reservation" with respect to the resurrection," a feature of the *Hauptbriefe*, is gone. There is "a shift in apocalyptic expectation away from the future and into the present with a corresponding increase in emphasis on realities which are now at work in the world" ("An Apocalyptic Shift in Early Christian Tradition: Reflections on Some Canonical Evidence," *CBQ* 45 (1983): 231-248).

<sup>194</sup>Milton, *Ephesians*, 6.

<sup>195</sup>With, for example, Andrew T. Lincoln, "The Theology of Ephesians," in Andrew T. Lincoln and A. J. M. Wedderburn, *The Theology of the Later Pauline Letters*, New Testament Theology (Cambridge: Cambridge University Press, 1993), 114-19, 128-29 and Horacio E. Lona, *Die Eschatologie im Kolosser- und Epheserbrief*, FB 48 (Würzburg: Echter, 1984).

The opening blessing (1:3-14) initiates the realized eschatology of the document with its praise of God's eschatological blessings which are understood to be possessed in the present by both the implied author and the implied readers. "Redemption" is already theirs (v. 7) and they already compose an "inheritance" (vv. 11, 14, 18).<sup>196</sup> But a future, unfulfilled element remains. The author looks to the "fullness of time" when God will "gather up (ἀνακεφαλαιώσασθαι) all things in him [Christ], things in heaven and things on earth" (v. 10).<sup>197</sup> The addressees "were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory" (vv. 13-14; later, the Spirit is called "a seal for the day of redemption," 4:30). Even though Christ is already elevated "far above all rule and authority and power and dominion" (1:21), the power of evil is still at work in this age (2:2; 4:27; 6:10-20). Presumably, the dominion of Christ which is a feature of "this age" will be even more evident in the "age to come" (1:21 cf. 1:10).<sup>198</sup> The "two-age schema," prominent in the earlier Pauline epistles, is still in view. The author employs both spatial and temporal categories in an effort to speak to the current situation of the addressees.<sup>199</sup>

Though disparate segments of humankind have been unified by the historic work of Christ (2:11-22), the epistle can look toward a time when "all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ" (4:13), a thought also expressed by the phrase, "we must grow up in every way into him who is the head" (4:15). Some

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<sup>196</sup>For this understanding of ἐκληρώθημεν see the marginal note of the NRSV, "In Christ we also have been made a heritage" and Ralph P. Martin, "Ephesians," in *The Broadman Bible Commentary*, vol. 11, ed. Clifton J. Allen, et. al. (Nashville, Tenn.: Broadman, 1971), 137-38.

<sup>197</sup>With Arnold, *Ephesians: Power and Magic*, 157 and Chrys C. Caragounis, *The Ephesian Mystery: Meaning and Content*, ConBNT 8 (Lund: Gleerup, 1977), 143-46.

<sup>198</sup>cf. 2:7 which mentions the "ages to come."

<sup>199</sup>Peter Tachau (*"Einst" und "Jetzt" im Neuen Testament: Beobachtung zu einem urchristlichen Predigtschema in der neutestamentlichen Briefliteratur und zu seiner Vorgeschichte*, FRLANT 105 (Göttingen: Vandenhoeck & Ruprecht, 1972), 134-43) and A. Lindemann (*Die Aufhebung der Zeit: Geschichtsverständnis und Eschatologie im Epheserbrief* (Gütersloh: Gerd Mohn, 1975)) would argue for the depletion of temporal categories in Ephesians (esp. 2:11-22).

sense of future completion is expressed likewise in the building/temple metaphor, for the structure "grows into a holy temple in the Lord" (2:21).

The church can be celebrated as a point of doctrinal affirmation and an unending future sketched for it: "To him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen" (3:21). And the letter can invoke the commandment, "Honor your father and mother' . . . 'so that it may be well with you and you may live long on the earth'" (6:2-3). Yet an element of urgency remains. The addressees are challenged to "Be careful then how you live, not as unwise people but as wise, making the most of the time, because the days are evil" (5:16).<sup>200</sup> The phrase ἐξαγοραζόμενοι τὸν καιρὸν (5:16) "suggests that the hope of a speedy End is not entirely lacking; the verb ἐξαγοράζομαι seems to imply urgency, and this because αἱ ἡμέραι πονηραὶ εἰσιν and because the present God-given opportunity for repentance and faith is not unlimited but has its determined measure."<sup>201</sup> The counsel to slaves may include a notion of future reward: "Whatever good we do, we will receive the same again from the Lord" (6:8). The armament passage (6:10-20) picks up the idea of the present as "evil" and affirms the current struggle against "spiritual forces of evil." The addressees are invited to take up the full panoply of divine armor in view of the need "to withstand on that evil day" (6:13). If already the addressees "are light," the current time may be characterized as "this present darkness" (6:12 cf. 5:8-14).<sup>202</sup>

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<sup>200</sup>Bauckham classifies Eph. 5:16-20 as "eschatological paraenesis" (*Jude, 2 Peter*, 323). If Wedderburn is correct, an element of future eschatological expectation may be seen in Eph. 5:14. Wedderburn holds that the citation may refer not so much to baptism as to a "literal" and future resurrection from the dead. B. Noack has argued that Eph. 5:14 was originally an "eschatological hymn, whose words, strictly speaking, have never yet rung out, but will first do so on the last day." Noack, though, sees a metaphorical reference to baptism in its current setting in Ephesians ("Das Zitat in Eph. 5, 14," *Studia Theologica* 5 (1952): 62). Wedderburn supports Noack's view that Eph. 5:14 discloses an originally eschatological hymn and warns that "a realization of the leap in understanding involved in giving a figurative sense to 'resurrection' . . . should render us cautious about seeing in this text all that early a witness to the idea of a realized resurrection" (*Baptism and Resurrection*, 82).

<sup>201</sup>A. L. Moore, *The Parousia in the New Testament*, NovTSup 13 (Leiden: E. J. Brill, 1966), 161; Also Friedrich Büchsel, "ἀγοράζω, ἐξαγοράζω," *TDNT* 1.128.

<sup>202</sup>Arnold believes that "the discussion on spiritual warfare in Eph 6:10-20 has been largely neglected in the debate on the eschatology of Ephesians" and that the passage "presents a major, if not insurmountable, difficulty for those advocating a fully realized eschatology in Ephesians"

Given that the imagery occurs within a letter which emphasizes concepts of realized eschatology, what is one to make of the *nuptial* metaphor of Eph. 5:25b-27? Does the presentation of the ecclesial bride in Eph. 5:27 reflect the belief in the parousia of Christ? Many see the parousia of Christ to be intended by the author's use of betrothal and wedding imagery in Eph. 5:27.<sup>203</sup> Others would reject the idea that such is the intent on the basis that "there are no grounds for deducing from the wording of this verse that Christ's presentation of his pure bride to himself awaits the parousia" and because such a view would fail to

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(*Ephesians: Power and Magic*, 156-57). Frank Stagg, in discussing Eph. 6:21-24, describes "the final word in the Greek text—the 'appearing' of our Lord Jesus Christ. The reference is eschatological, history seen as not cyclic or fatal but as under God having a goal. The closing lines of the letter maintain the tension between the demands and opportunities of the present and the assurance of an appearing of Christ which insures meaning to the present" ("The Domestic Code and Final Appeal: Ephesians 5:21-6:4," *RevExp* 76 (1979): 551). I fail to see these verses as eschatological in this sense and the final word of the Greek text, ἀφ'αρσία, however it is construed, does not seem to me to describe the coming of Jesus. Darrell J. Doughty believes that the author of Ephesians inserts the Household Code "in the middle of an apocalyptic discourse (5:3-21 + 6:10-20)." "Women and Liberation in the Churches of Paul and the Pauline Tradition," *Drew Gateway* 50 (1979): 10.

<sup>203</sup>Barth, *Ephesians 4-6*, 628, 669, 678; Batey (*NT Nuptial Imagery*, 29) writes: "As in II Corinthians 11:2, Christ is not yet husband but the bridegroom who delays until the parousia, when the sanctified Bride will be presented for the consummation of the marriage."; Beasley-Murray, *The Book of Revelation*, 273-74: "In this figure . . . the *now* and the *not yet* of the New Testament doctrine of salvation in the kingdom of God is perfectly exemplified. The Church is the Bride of Christ now, but her marriage lies in the future."; Bruce, *Ephesians*, 389-90; James D. G. Dunn, *Baptism in the Holy Spirit*, SBT 15 (London: SCM, 1970), 162: "V. 27 thinks of the parousia as a wedding."; Furnish, *II Corinthians*, 499: "In Eph 5:27 it is clearly an eschatological 'presentation' of the church to Christ that is in view . . ."; Houlden, *Paul's Letters from Prison*, 334: "Her full growth remains in the future and her glorious perfection is still to be realized (v. 27; cf. 1:18, 21; 4:13-16; Col 1:22 . . .)."; Jeremias, "νόμφη, νυμφίος," *TDNT* 4.1104-5 who extends the idea to the quotation in Eph. 5:31: "The saying in Gn. 2:24 concerning the union of man and wife is referred in v. 31f. to the union (at the *parousia*) of Christ the Bridegroom, who leaves heaven and comes for His bride, and the community."; George Eldon Ladd, *A Commentary on the Revelation of John* (Grand Rapids, Mich.: Eerdmans, 1972), 248; John A. Mackay, *God's Order* (New York: Macmillan, 1957), 132; Muirhead, "The Bride of Christ," 184 who makes the point in the extreme, "We cannot speak correctly of the Church being now the Bride; . . . It is only in the End that the Church becomes the Bride . . ."; Patzia, *Colossians, Philemon, Ephesians*, 250; Sampley sees the use of *κατάστημα* in Eph. 5:27 as, together with the uses in 2 Corinthians 11 and Col. 1:21-22, portraying "an eschatological presentation of Christians to Christ" and understands the "presentation" in Ephesians 5 to be Christ's "eschatological judgment of her purity" (*One Flesh*, 137, 154-55); Daniel von Allmen, *La Famille de Dieu*, 253, 274-75, 303; Ben Witherington III, *Women in the Earliest Churches*, 55.

comply with the letter's emphasis on realized eschatology.<sup>204</sup>

Is it possible that Eph. 5:21-33, like the epistle as a whole, displays an emphasis on realized eschatology while not losing sight of a future element to the Christian expectation? Sampley takes such a view. He believes that the imagery both presumes the future parousia of Christ and also demonstrates the letter's interest in realized concepts of eschatology. Paul's vivid sense of an imminent judgment, with its "judicial metaphors" gives

way to other images preferred by the author. The "holy and blameless" requirements (1:4) do traditionally belong to the judgment scene, but Ephesians has transposed them into the context of the church's being presented as Christ's betrothed. Courtroom gives way to bridal chamber. The relation between judged and judge is formal, dreadful, and distant; that between bride and groom is infinitely more intimate and secure. In a letter so concerned to reassure and encourage, the marriage metaphor preserves a sense of future judgment but domesticates it.<sup>205</sup>

So, for Sampley, the readers, who have been chosen "before the foundation of the world" (1:4) are "moving toward the judgment-presentation of the bride before the groom."<sup>206</sup> If the relationship between Christ and church is conceived of as more intimate, the future presentation is also thought to be chronologically distant. The

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<sup>204</sup>Lincoln, *Ephesians*, 377. But see Lincoln's earlier work, *Paradise Now and Not Yet*, SNTSMS 43 (Cambridge: Cambridge University Press, 1981), 163-64 where he argues for an "alternation" in the passage "between present and future so that the Church is at times the betrothed and at times the actual wife . . ." He continues, "In any case the emphasis on the present aspects of the relations between Christ and his bride well fits the stress on realized eschatology in Ephesians, while the future element in verse 27 indicates that the 'already-not yet' tension is still in operation" (pp. 164); For Schnackenburg (*The Epistle to the Ephesians*, 250-51), "the 'wedding' of Christ and the Church does not lie in the future."; Martin, *2 Corinthians*, 333, but compare *The Family and the Fellowship: New Testament Images of the Church* (Exeter: Paternoster, 1979), 125; Schlier, *Die Brief an Die Epheser*, 252-80; Charles Masson, *L'Épître de Saint Paul aux Éphésiens*, CNT 9 (Neuchâtel & Paris: Delachaux & Niestlé, 1953), 213 n. 1. Masson argues the point on that basis that "the substitution of Christ for the apostle [cf. 2 Cor. 11:2] in the role of 'friend of the wedding' is especially significant: it is now that he has purified the church by baptism in order to present her to himself 'holy and without fault.'"

<sup>205</sup>Sampley, "Ephesians," 18.

<sup>206</sup>*Ibid.*, 12. "What was done in the past, the cleansing, the purifying by Christ's death, establishes the church in the present when she is nourished and cherished by Christ, and leads toward an event in the distant future. All that has been done for the church and all that is currently being done for her point to the great moment in the future when the bride, properly cleansed and endowed with purity, will be presented to Christ" (*Ibid.*, 11).

future presentation of the bride is no longer the imminent event that the parousia is in the early Pauline Epistles.

Such a view is a satisfying one for several reasons. First, it fits with the changed emphasis of the letter as a whole on realized eschatological concepts but in a way that retains some sense of future expectation. The "presentation" of the bride is future, but in a way that is nuanced by the wider context of the epistle and its unique perspective on eschatology.

A second support for Sampley's view is found in the relationship with the sources used by the author. The principal passages on which the author of Ephesians draws for the metaphor of the ecclesial bride display a sense of future expectation. Both Col. 1:28 and 2 Cor. 11:2 presume that the time of "presentation" is the parousia of Christ.<sup>207</sup> 2 Corinthians 11 is clearly delineating an "historical" development with the betrothal, testing time and presentation all identified with specific events or periods in the life of the Corinthian congregation(s). In Ezekiel, the founding story traces the history of "Jerusalem" from its mixed pagan parentage to its "whorings" with its neighbors. It is "in the style of a historical narrative."<sup>208</sup> The author of Ephesians is innovative enough to use such sources while deleting the emphasis on a future consummation of the marriage. However, I would argue, that the author's creativity is employed in fashioning the *concentration christologique* and in shaping, rather than deleting, the future eschatological reference of the imagery.

It would be true to the sources on which the account is based for the author to use the nuptial imagery to trace the "history" of Christ's relationship with the "church." Without affirming a thoroughgoing view of nuptial imagery in Eph. 5:25b-27 in all of its details, it does seem that the author structures the story according to a sequence of nuptial events which the addressees would have understood: 1) Betrothal--Christ offered himself for the church (as "bride price" or, perhaps, dowry) and so became betrothed to her (v. 25); 2) Preparation

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<sup>207</sup>Bruce, *Ephesians*, 389.

<sup>208</sup>Zimmerli, *Ezekiel 1*, 336.

for the nuptial ceremony--The attentions of the bridegroom continue in the present in his efforts to sanctify and cleanse the bride (v. 26); 3) The nuptial ceremony itself--The present attentions are in view of the "presentation" which awaits the future (v. 27). At that time the full result of the bridegroom's work will be manifested in the splendor of the bride.

An additional support may be mentioned for a view of the bridal metaphor as emphasizing the present intimacies of the Christ-church relationship while retaining a future element. In addition to the specific sources on which the author draws, some of the terminology employed also has a future eschatological import in the early Christian tradition. Phrases which include either ἀμωμος or ἀσπίλος in conjunction with a synonym were common in early Christianity (e.g. Eph. 1:4; Col. 1:22; 1 Tim. 6:14; *1 Clem.* 1:3; 45:1; Herm. *Vis.* 4:2:5; 4:3:5).<sup>209</sup> "The majority of these parallels are in an eschatological context, and many of them refer to the state in which Christians or the church ought to be at the Parousia . . ."<sup>210</sup>

For these reasons it is best to understand that the nuptial metaphor(s) of Eph. 5:21-33 participate in the eschatological tension displayed by the Epistle to the Ephesians as a whole. While primarily emphasizing realized eschatology and the present relationship between Christ and the Church, the metaphor does so in a way that allows for a significant element of future expectation.

With regard to the formulation of the nuptial metaphor, one solution to the tension in Eph. 5:21-33 between a current marital relationship and a marriage to be consummated in the future is suggested by the observation that in the passage there are two uses of marriage as metaphor. In vv. 22-25a; 29-32, a divine marital relationship between Christ and the church is employed as a metaphor. In vv. 25b-27, the (in some sense future) wedding between Christ and the church is

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<sup>209</sup>See the more comprehensive list in Richard J. Bauckham, *Jude, 2 Peter*, WBC 50 (Waco, Tex.: Word, 1983), 326.

<sup>210</sup>*Ibid.*, 326-27.



employed as a metaphor.<sup>211</sup> The separate quality of vv. 25b-27 has often been noted.<sup>212</sup> What holds the two metaphors together? It is possible that the ancient understanding of betrothal as a time of commitment on a legal par with marriage may have allowed the two to be compatible to the author and addressees.<sup>213</sup> Or it may be that because the two uses of the marriage metaphor partake of the same field of discourse the discontinuities between the two are ameliorated by that important commonality.

#### IV. The Contextual Function of the Bride Metaphor in the Epistle to the Ephesians

##### A. The Function(s) of New Testament Household Codes

Malherbe has observed that, in the history of research, "the general view has been that the *Haustafeln* are of a casual nature and not directly related to the situations to which they are addressed." Recent studies, however, demonstrate "a desire to discover the function or functions to which the material was put."<sup>214</sup> Much of this emphasis on function has focused on Household Codes other than the one in Ephesians (especially Col. 3:18-4:1 and 1 Pet. 2:11-3:12). Balch and others have suggested that the Codes intend to encourage adaptation on the part of Christians to Greco-Roman values. This apologetic purpose has been pursued most closely with regard to 1 Pet. 2:11-3:12 and has engendered debate over

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<sup>211</sup>Suggested by the comment by Raymond F. Collins, "Marriage (NT)," *ABD* 4.572: "The writer uses marriage (both the relationship [vv 22-25, 29-32] and the wedding [vv 26-27]) as a metaphor for the relationship between Christ and the Church."

<sup>212</sup>Daniel von Allmen, for example, notes that "at the heart of the family paraenesis, the part given over to the 'conjugal' relationship between Christ and the church has a certain autonomy" (*La Famille de Dieu*, 255).

<sup>213</sup>Lincoln suggests this idea or that "the apostle is not particularly concerned about consistency in his use of imagery" (*Paradise Now and Not Yet*, 164).

<sup>214</sup>Abraham J. Malherbe, "Hellenistic Moralists and the New Testament," in *ANRW* 2.26.1, ed. Wolfgang Haase and Hildegard Temporini (Berlin: Walter de Gruyter, 1992), 306-7.

whether the Code advocates integration into wider society or detachment from it.<sup>215</sup>

The view that Household Codes in the NT function in a way to foster integration into Greco-Roman society by advocating adoption of widely-accepted social norms may be particularized for the Household Code of Eph. 5:21-33.<sup>216</sup> Religious writings define acceptable behavior patterns on the part of women in three ways: 1) Explicit statements; 2) Depictions of female characters (e.g. Sarah as submissive wife in 1 Pet. 3:5-6; 3) Female metaphors. "Such metaphors, based upon cultural *models of femininity*, may in turn be read in reverse as *models for correct female behavior . . .*"<sup>217</sup> The use of the wife/bride metaphor in Ephesian 5 may be understood as part of a theological paradigm which reinforces "the cultural-patriarchal pattern of subordination." The heading, "Be subject to one another in the fear of Christ" is "clearly spelled out for the Christian wife as requiring submission and inequality."<sup>218</sup>

Such a function for the admonitions to wives and husbands in Ephesians and for the wife/bride metaphor may be part of an anti-emancipation rhetoric which responded to raised expectations on the part of "inferior" members of

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<sup>215</sup>With Balch (*Let Wives be Submissive: The Domestic Code in I Peter*, SBLMS 26 (Atlanta: Scholars Press, 1981)) representing the former and John H. Elliott (*A Home for the Homeless: A Sociological Exegesis of I Peter, Its Situation and Strategy* (Philadelphia: Fortress, 1981)) the latter view.

<sup>216</sup>Herzog bases his understanding of the function of the *Haustafeln* (with a focus on the Codes in Colossians and Ephesians) on the work of Peter Berger and Thomas Luckmann (*The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Garden City, N.Y.: Doubleday, 1966)) who argue for three stages of socialization: primary socialization; secondary socialization; and resocialization. Converts experience "resocialization" and require "a new primary and secondary socialization." For Herzog, "the household duties passages are examples of the church at work to construct a new process of primary and secondary socialization within the resocialized *ekklesia*" (William R. Herzog II, "The 'Household Duties' Passages: Apostolic Traditions and Contemporary Concerns," *Foundations* 24 (1981): 204-15).

<sup>217</sup>Daniel N. Maltz, "The Bride of Christ is Filled With His Spirit," in *Women in Ritual and Symbolic Roles*, ed. J. Hoch-Smith and Anita Spring (New York & London: Plenum, 1978), 27. Maltz notes that, "the Bible contains at least one major feminine metaphor: the church as the bride of Christ" which, with female imagery of nature and land, is a "major example of female imagery to be found in Western intellectual history" (*Ibid.*, 28, 41).

<sup>218</sup>Elisabeth Schüssler Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1983), 269.

society at large and which may have been fostered, in Christian communities, by such passages as Gal. 3:28.<sup>219</sup> The *Haustafel* of Eph. 5:21-6:9 would, then, represent a nomistic tendency. Markus Barth suggests that Eph. 5:21-33 may reflect a "critical dialogue with the Kybele-Artemis tradition," a tradition which may have aided "an emancipation trend of the time."<sup>220</sup>

So, for some, wives and their roles in the Christian community give rise to the form of the admonitions in Eph. 5:21-33. For others, it is another figure in those admonitions who is key to understanding the form and function of the passage. For Schrage, the *Haustafeln* are the church's attempt to formulate an ethic which reflects the exalted Christ.<sup>221</sup> The home environment provides "an opportunity for service and orientation toward Christ."<sup>222</sup> In this view, the formulation of Eph. 5:21-6:9 is motivated by the need to relate the theme of Christ's lordship to life in the Christian household.

Christ is obviously central to Eph. 5:21-33 and wives are addressed (vv. 22-24). However, much of the passage is directed toward husbands. Vv. 25-27,

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<sup>219</sup>W. Lillie, "The Pauline House-tables," *ExpTim* 86 (1974-75): 179-83; Crouch, *The Colossian Haustafel*, 120-45. Stephen Motyer notes that the view "encounters the difficulty of Colossians 3:11 where, with the exception of 'neither male nor female', the apparently socially explosive list of Galatians 3:28 is repeated . . . No sense of incompatibility was felt at the time" ("The Relationship between Paul's Gospel of 'All One in Christ Jesus' (Galatians 3:28) and the 'Household Codes,'" *Vox Evangelica* 18 (1989): 37).

<sup>220</sup>"Traditions," 16. Cf. Sharon H. Gritz, *Paul, Women Teachers, and the Mother Goddess of Ephesus: A Study of 1 Timothy 2:9-15 in Light of the Religious and Cultural Milieu of the First Century*, (Lanham, Md.: University Press of America, 1990), 90-91, who sees the Code in Ephesians as underlining a positive view of marriage in contrast to the Cybele-Artemis tradition. Horacio E. Lona believes that a *Weltangst* gripped the Greco-Roman world at the time at which Ephesians was composed. One response in society at large was to turn to mystical cults of which Ephesian Artemis was a notable example. Ephesians addresses a context in which Christians were tempted to respond in a similar fashion (*Die Eschatologie im Kolosser- und Epheserbrief*, 427-28). Cleon L. Rogers, Jr. sees the Household Code of Ephesians as a rhetorical response to the participation (or potential participation) of Christian women in "wild, drunken practices connected with the worship of Dionysus or Bacchus, the god of wine" ("The Dionysian Background of Ephesians 5:18," *BSac* 136 (1979): 249-57; also see Catherine Kroeger, "The Apostle Paul and the Greco-Roman Cults of Women," *JETS* 30 (1987): 25-38).

<sup>221</sup>Wolfgang Schrage, "Zur Ethik der Neutestamentlichen Haustafeln," *NTS* 21 (1974-75): 1-22.

<sup>222</sup>Erhard S. Gerstenberger and Wolfgang Schrage, *Woman and Man*, Biblical Encounters Series, trans. Douglas W. Stott (Nashville, Tenn.: Abingdon, 1981), 194.

which include a series of metaphors with regard to Christ and the ecclesial bride, are part of the admonition to husbands. A contemplation of the text-strategic function of the bride metaphor should be advanced by exploring the function of the metaphor for the implied recipients of the admonition, Christian husbands.

### B. The Contextual Function of the Bride Metaphor in Ephesians

The admonitions to marriage partners of Eph. 5:21-33 display four features which should be taken more seriously when contemplating the function(s) of the Code and the nuptial metaphor(s) within it: 1) The Household Code of Ephesians represents a recension of the earlier Colossian Code. In relation to that Code, the admonition to husbands is greatly expanded and seems to be the focus of the *Haustafel*; 2) The passage emphasizes the idea of one's "own" husband or wife; 3) The close ties between the passage to earlier paraenesis in the letter; 4) The appearance and form of the bridal metaphor.

By virtue of the amount of the argumentation committed to admonishing Christian husbands, the author of Ephesians highlights their role in the Christian household. While it may be argued that the general nature of the Epistle to the Ephesians means that specific needs are not in view,<sup>223</sup> such an emphasis on the behavior of husbands may reflect the author's perception of the addressees and their situation.<sup>224</sup> Darrell J. Doughty argues that the phrase "he is savior of the body" (Eph. 5:23) is "ingressive" and shows that, even when treating the wife in

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<sup>223</sup>E.g. J. Christiaan Beker, *Heirs of Paul: Paul's Legacy in the New Testament and in the Church Today* (Minneapolis, Minn.: Fortress, 1991), 88 who says that the author of Ephesians "dislodges the coherence of his gospel from any distinct contingent situation."

<sup>224</sup>Herzog argues that "this apportioning of attention [that is, the "inordinate amount of space" given over to the wife-husband relationship in the *Haustafel* of Ephesians] probably indicates where the early church was experiencing difficulties" ("The 'Household Duties' Passages," 209-10). Ernest Best, commenting on the treatment of sexual sin by the author of Ephesians, writes, "There would have been no point in the author's warning the readers so strongly against these sins if some believers had not been committing them. Equally, there would have been no need to advise wives and husbands . . . about their behavior towards one another if their mutual relationships had been perfect . . . In fact, every instruction the author offers in respect of what he considers true conduct and every warning against sinful conduct is an admission that there are those who have failed in the community" ("Ephesians: Two Types of Existence," *Int* 47 (1993): 44-45).

marriage, "the primary concern of the writer seems to be the role of the husband."<sup>225</sup> Within the Code as a whole, interest in the role of the husband-father-master predominates: "The concern of the passage is the relationship of three weaker or inferior groups to the dominant male-master figure. The husband, father, and master are the same person, while the wife, child, and slave are three different persons."<sup>226</sup>

Another feature of the passage is its interest in "one's own" husband or wife. In v. 22, wives are asked to submit to "your own husbands" (τοῖς ἰδίοις ἀνδράσιν; cf. v. 24 τοῖς ἀνδράσιν). Of husbands it is said that they are to "love their own wives as their own bodies" (ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα, v. 28). In the summary statement of v. 33 the third person reflexive pronoun is again employed: πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν. What explains this concentration on one's "own" wife (or husband)?

An answer may be suggested by reviewing the relationship of Eph. 5:21-33 to earlier paraenesis in the letter. The author has detailed the lifestyle of "Gentiles" in 4:17-24, a lifestyle which the author characterizes in v. 19: "They have lost all sensitivity and have abandoned themselves to licentiousness (ἀσέλγεια), greedy to practice every kind of impurity (ἀκαθαρσία)."<sup>227</sup> Then comes the reminder: "That is not the way you learned Christ!" The implied readers are portrayed as having once been controlled by "deceitful lusts" (τὰς ἐπιθυμίας τῆς ἀπάτης, v. 22).

The author returns to the theme of sexual purity in 5:3-20. Gerstenberger and Schrage argue that the invitation for the Christian to conform behavior in

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<sup>225</sup>"Women and Liberation," 11.

<sup>226</sup>Herzog, "The 'Household Duties' Passages," 209.

<sup>227</sup>Ernest Best agrees that "the words used indicate that the author had primarily sexual sin in mind." However, he comments that "the NRSV [quoted above] relates covetousness to sexual sin, but it is probably better taken separately with the connotation of greed" ("Two Types of Existence," 40, 44).

marriage to that of Christ is "only a particular instance" of the "more comprehensive *mimesis*" of Eph. 5:1-2:<sup>228</sup>

Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.

As I have already noted, there is an important verbal parallel between 5:2 and 5:25. What follows the invitation to pattern one's life after God and to love as did Christ is a warning that "fornication and impurity of any kind, or greed (*πλεονεξία*, which in the context of "fornication" and "impurity" designates inappropriate sexual desire; cf. Eph. 4:19 and the use of *πλεονέκτης*, 5:5), must not be mentioned among you, as is proper among saints (*ἅγιοι*, cf. 5:26-27)." Eph. 5:3-20 consists of an extended passage which includes, as a central theme, prohibitions of illicit behavior, emphasizing the need for the addressees to maintain stringent sexual purity.

It could then be argued that the author, having taken a "negative" approach to the theme of sexual purity (Eph. 4:17-24; 5:3-20), now adopts a "positive" argument (5:21-33).<sup>229</sup> This positive argument, though, rests on the same basic tenet as what has gone before: Christians should reflect the love of Christ. The author of Ephesians has an obvious concern for the sexual purity and fidelity of the addressees. Because of the greatly expanded attention given to husbands (when compared to the Code in Colossians) and the close ties between the admonitions to marriage partners and earlier segments which are concerned for sexual purity, it seems possible that the author of Ephesians intends the admonitions, with the marriage and bridal metaphors, to encourage Christian husbands to be attentive and sexually loyal to their wives.

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<sup>228</sup>Gerstenberger and Schrage, *Woman and Man*, 195.

<sup>229</sup>The other choice would be to see Eph. 5:21-33 as rhetoric which seeks to counter an ascetic trend toward marriage. The view has the advantage of resting on a trend that is well-documented for this general time and location (Col. 2:16-23; 1 Tim. 4:1-3). It is disadvantaged by the failure of Ephesians to describe or counter such an ascetic approach to married life.

Such a view has the advantage of reflecting the clearest passage in Ephesians with regard to the life setting of the addressees.<sup>230</sup>

The author of Ephesians finds, in his sources, a connection between "real" spiritual adultery and "real" physical adultery. This is true of many of the OT passages which employ marriage as a figure of the Yahweh-Israel relationship. In the narrative structure of Hosea this is true in a special sense in that Gomer's adulterous behavior is seen to reflect Israel's disloyalty to Yahweh. In Hos. 4:12-19 and other OT passages, physical disloyalty on the part of spouses is regarded as an important symptom of spiritual adultery. In the portrait of Judah as the adulterous wife of Yahweh in Ezekiel 16 (cf. Judah and Israel, Ezekiel 23), it is often difficult to separate the metaphor ("spiritual" adultery) from "physical" adultery.<sup>231</sup> The portrayal of the disloyalty of God's people is, then, related to the divine accusation that "each of you defiles his neighbor's wife" (33:26).

The same is true of 2 Cor. 11:2-5. While the passage itself is focused on the potential spiritual adultery of the addressees, the wider context of the Corinthian correspondence includes a strong argument against physical adultery. In 1 Cor. 5, Paul addresses the case of a man who is "living with his father's wife" (v. 1). Paul, in 1 Cor. 6:12-20, quotes errant slogans and counters the thought they present. Gen. 2:24 is pressed into service in the argument against sexual intercourse with prostitutes (the application of the text is to the relationship between believing men and the Lord; Eph. 5:30 seems based on 1 Cor. 6:15, οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐσιν;).<sup>232</sup> 1 Corinthians 7, with its counsel with regard to marriage, contains the statement: διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχέτω (v. 2; also reflected in the language of Eph. 5:21-33). 2 Cor. 12:21 shows that problems with inappropriate sexual behavior continue to provide a source of worry to Paul.

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<sup>230</sup>A suitable 'life-setting' of the warnings in this section [5:1-7] is one of the few aids we possess for sketching a background to the Ephesian letter as a whole" (Ralph P. Martin, "Ephesians," 163-64).

<sup>231</sup>Zimmerli, *Ezekiel 1*, 335; Brownlee, *Ezekiel 1-19*, 221.

<sup>232</sup>Gielen, *Tradition und Theologie neutestamentlicher Haustafelethik*, 272.

Paul's use of nuptial imagery to elucidate the state of the relationship between the addressees and Christ implies a connection to the problems of sexual immorality that plague the congregation(s). The concern over possible spiritual adultery is viewed in connection with physical loyalty to one's spouse.

The author of Ephesians makes the same assumption, that there is a link between the spiritual relationship between God (Christ) and the covenant people and the loyalty of those people to their spouses. A contribution of Ephesians is that this is worked out in a wholly positive and idealistic use of the nuptial metaphor. Spiritual adultery is not twinned to physical adultery. Rather, spiritual loyalty (on the part of the church but also in the sense of covenant loyalty on the part of Christ) is held up as the model for physical loyalty.<sup>233</sup>

If this view approaches the truth, how does the nuptial metaphor (especially as expressed in vv. 25b-27) aid the author's argument? What is its text-strategic function? The obvious emphasis on the behavior of Christian husbands means that the metaphor functions in a way particularly applicable to them. The metaphor brings the covenant-loyalty of the divine bridegroom to bear upon the marital fidelity of Christian husbands. The author of Ephesians seems to have in view Christian husbands who are (or have been) tempted to be less devoted to their wives than Christ, in the view of the author, has been toward the church.

Husbands are not invited to emulate the specific actions of the divine bridegroom. The sanctification, cleansing and presentation of the ecclesial bride are not actions that call for parallel responses from husbands. The metaphors of vv. 25-27 function in a different way. Husbands are not to recognize themselves as the performers but as the recipients of these attentions. And, in this way, the ambiguity of the language (that the terms may, on the one hand, be seen to describe elements of nuptial preparation and ceremony and, on the other hand, to describe the spiritual work of Christ for members of the church) allows husbands

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<sup>233</sup>It may be noted that Ephesians does not include the language of Colossians that husbands should "not be harsh" (μη κεραινεσθε) to their wives. However, I take the thought to be incorporated more obliquely and positively in Ephesians by the portrayal of Christ as one who "nourishes and cherishes" the church (v. 29).



to identify themselves with the "bride," and, thus, to take an important step in identifying themselves with their wives, an identity that is explicated in the summary, v. 33, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν.

In this context it is possible to return to the terms or phrases which have been viewed as describing elements of betrothal or nuptial preparation or ceremony: 1) Christ's "giving himself up" (v. 25b); 2) "To sanctify"; 3) The cleansing by means of a water-bath; 4) "In (the) word" (v. 26); 5) "To present"; 6) "Splendid"; 7) The absence of "spot" and "wrinkle"; 8) "Holy and blameless" (v. 27). Some of the terms cohere more closely to the spiritual work of Christ for Christians than to the nuptial imagery itself ("To sanctify"; "In (the) word"; "Holy and blameless"). Others reflect more clearly the nuptial setting of the imagery than the salvific work of Christ ("To present"; "Splendid"; The absence of "spot" and "wrinkle"). For a third set of terms a decision as to which setting predominates is difficult (Christ's "giving himself up"; The cleansing by means of a water-bath). More important than such classification is the realization that all of the terms are made to function, with varying degrees of success, in both fields of discourse. And this dual identity of the language is intended to enhance the ability of Christian husbands to identify with their wives.

If it is possible to designate a specific setting, lack of (or potential lack of; or perceived lack of by the author) attentiveness and sexual loyalty on the part of Christian husbands, this should not blind us to an important note. This is not a piece of isolated paraenesis. This call to unity in the context of relationships between husbands and wives resonates with the wider concerns of the Epistle and of other ecclesial metaphors within it.

## CONCLUSIONS

This thesis begins with the assertion that there has been a *failure to* attend to metaphor as metaphor in the study of the Pauline Epistles in general and in the study of the Epistle to the Ephesians in particular. A remedy is sought in reviewing "a modern theory of metaphor" which holds that metaphor is not mere adornment of language, the meaning of poetic metaphor cannot be fully disclosed in paraphrase, the *communicative* impact of metaphor should be appreciated and that complex and "mixed" metaphor illustrate the fertile capacity of metaphor to create meaning.

This "modern view" may be applied to ancient metaphors such as the ecclesial ones in Ephesians through a framework for interactive evaluation which involves: 1) Identifying occurrences of metaphor; 2) Evaluating the "mechanics" of metaphor including "vehicle," "tenor" and associated commonplaces; 3) Judging issues of age; 4) Evaluating the function of a metaphor.

When occurrences of ecclesial body metaphor in Ephesians are evaluated within such a framework, we find a complex occurrence in Eph. 4:11-16 in which the metaphor of church as body is elaborated with submetaphors: Christ as "head"; gifted ministers provided by Christ as "ligaments"; church members as body "parts." Comparison with the occurrence in Col. 2:19 emphasizes the creative work of the author of Ephesians in adapting the body metaphor to accent the important of "ministers" as gifts of the ascended Christ.

Christ is "head," in the sense of body part. Ancient physiological concepts allow for an "advanced" understanding of the head's relationship to the body while cognitive metaphors derived from human embodied experience may also help to explain the way the "head" relates to the body in the passage. The understanding

of the "head" as body part is nuanced by the use of the submetaphor in other contexts in the epistle. Together with the context of Eph. 4:11-16 itself, these guard the identification of Christ as "head." The uses of the body metaphor in 1:22-23 where the focus is on the cosmic leadership of Christ, 2:16; 3:6 (cf. 4:25) where an interest in member-member relationships (and, especially, between Jewish and gentile Christians) is to the fore and the use in close association with the bride metaphor (5:21-33) show that the author demonstrates knowledge of an aging metaphor which is found useful in a variety of contexts. In 4:11-16 the author displays an ability to revitalize the metaphor to once again become a "novel" one.

The body metaphor is used frequently in Greek and Latin authors. The author of Ephesians should be thought of as having access to this traditional use. The uses of the body metaphor by Seneca illustrate that, as in Ephesians, the body metaphor could be developed in a variety of ways and its rhetorical function shaped by a given context. That Seneca employs "head" as a submetaphor of "body" in a way similar in important respects to the use in Ephesians suggests that such an interpretation is probable for Ephesians as well.

However, the most influential uses of the body metaphor for Ephesians are those in the prior Pauline letters. As compared to the *Hauptbriefe*, Ephesians elaborates the body metaphor by distinguishing Christ as "head" from the church as "body," an elaboration which is best explained by the context of the use in Colossians. Ephesians also extends the Pauline metaphor by joining the tension between "status" and "process" with the metaphor by portraying the body as one which grows. The metaphor has aged as indicated by its occurrence in a variety of contexts and the way it may now be invoked in a formulaic manner. Such an aging of the metaphor is illustrated by comparing the themes of "unity" and "ministry" in the *Hauptbriefe* and Ephesians.

In Ephesians the body metaphor functions in a variety of ways. The function in 4:11-16 is distinctive. There the Pauline metaphor is redeployed with a fresh arrangement of submetaphors to encourage the addressees to consider, from

the perspective of the freshly-drawn body metaphor, their relationship to the "ministers" provided by Christ.

The author of Ephesians makes use of a temple metaphor at the end of chapter 2, drawing on a content domain which appears frequently in the NT. The temple metaphor of 2:19-22 provides the culmination to a series of telescoped metaphors and is itself complex. The central metaphor ("the church is a holy temple") is supplemented by several submetaphors. God is described as the occupant and implied to be the builder, the addressees are building materials, Christian apostles and prophets are the "foundation" and Christ is the "cornerstone," a term which should be taken in the sense of "coping stone." This understanding of the submetaphor, "Christ is the cornerstone," implies a future element to the implied myth of the metaphor. The metaphor is "mixed," for the temple "grows," a feature which brings a dynamic element to a usually static metaphor. The temple metaphor is not isolated decoration, but is interwoven with both the immediate and wider context of the epistle where language that evokes the temple metaphor is employed in association with the other two principal ecclesial metaphors.

Of the three passages in the *Hauptbriefe* which employ  $\nu\alpha\acute{o}\varsigma$  to designate Christian believers or community (1 Cor. 3:9b-17; 1 Cor. 6:19; 2 Cor. 6:14-7:1), the one which influences the formulation of the temple metaphor in Ephesians most markedly is 1 Cor. 3:9b-17. It, too, is a complex building-temple metaphor with Paul identified as "skilled chief builder," Jesus Christ as "foundation," other Christians teachers as "other builders" who are under Paul's authority and are subject to loss if their work is done poorly and building materials which are left without an explicit referent but which should reflect the quality of the foundation. Paul's metaphor is accessible to the congregants in Corinth who live amid a "temple culture." While the author of Ephesians adopts both the "metaphorical movement" and the literary movement of 1 Cor. 3:9b-17, important differences help to highlight the function of the metaphor in Ephesians. Paul crafts the metaphor in 1 Corinthians 3 for the purpose of underlining his unique relationship

to the Corinthian congregation(s) and his oversight of the "other builders." Associated commonplaces which point out hazards of temple building (e.g. contractors are fined for poor craftsmanship; cf. the negative associations with the temple imagery in 2 Cor. 6:14-7:1) are not employed in Ephesians where the metaphor functions in a positive, idealistic way. In Ephesians the metaphor focuses on the cohesion of Jews and gentiles in the divinely-fashioned ecclesial temple.

1 Pet. 2:4-8 also provides a complex temple metaphor in which Jesus Christ is both cornerstone (here as "foundation stone") and rejected stone, the addressees are "living stones" and builders ("by men") play a part. There are many parallels between the formulation of the temple metaphors in 1 Peter and Ephesians. If the two documents are independent, the use of the house-temple metaphor in 1 Peter illustrates choices available to the author of Ephesians. Negative associated commonplaces (e.g. the rejection of unbelievers as inappropriate building materials) find no place in Ephesians. While Eph. 2:19-22 is more focused on the role of Christ than 1 Cor. 3:9b-17, 1 Pet. 2:4-8 surpasses both with its dedicated christological focus. The metaphor in Ephesians functions to highlight Christ's work in fashioning a new community, the church, and so includes relationships between Christian Jews and gentiles in its purview whereas in 1 Peter the metaphor functions to bring a fresh sense of attachment to Christ.

Outside of the NT, the Qumran Library employs the building/temple metaphor and does so as a replacement for the Jerusalem temple and cultus (1QS 5:4-7; 8:4-10; 9:3-6; 4QFlor) in a way similar to, but less radical than the view of Ephesians that the old, material temple is demolished to give rise to the new. Again, negative associated commonplaces of exclusion are invoked, here to validate the sanctity of the new, communal temple whereas in Ephesians these are absent or muted in a bid to portray an idealistic structure divinely composed of Jewish and gentile Christians. An interest in the joint assembly of earthly and heavenly congregants (4QFlor) may be related to a similar theme in Ephesians. The use of "cornerstone" for the community in the Qumran Library highlights the

christological significance of the temple metaphor in Ephesians.

The temple metaphor functions on the pattern set out in 2:1-10 as a culminating, extended metaphor of inclusion. While maintaining the sanctity of the new temple, the author uses the metaphor in a positive way and avoids the negative associated commonplaces that are demonstrated as current in other literature of the period. Gentile Christian addressees are part of a new, living edifice which functions as a radical metaphor of replacement for the material temple.

The author of Ephesians innovates in employing the bridal metaphor in the context of a Christian *Haustafel*. In 5:21-33 an initial paradigm of wife-Lord shifts to a church-Christ model. This marital metaphor becomes a *Haustafel* bridal one in v. 27 where a pair of conceptual metaphors, Christ is bridegroom; the church is bride, are disclosed. The context of the Household Code ensures that the "principal subject" of the bridal metaphor is human marriage though this is a "two-way" metaphor in which the relationship between Christ and the church threatens to eclipse the discussion of marriage.

The bridal metaphor in Ephesians is influenced by the OT tradition of a "marriage" between God and his people. Ezek. 16:3b-14 directly influences the metaphor which adopts three basic events described there--the rescue, cleansing and endowment of the foundling bride. The NT also reflects widely the thought of a "marriage" between God and people. The prior use in 2 Cor. 11:2-5, where Paul appears as the agent or "best man" of the groom, Christ, is used by the author of Ephesians. The central features of the espousal metaphor are already in place in 2 Cor. 11:2-5 and are reformulated in support of the admonition to wives and husbands. The development of the bride metaphor in Revelation represents a different tradition but one which, nonetheless, has important points of contact with that in Ephesians. Both documents develop an entirely positive bridal metaphor.

An examination of ancient marriage patterns yields a set of features which would have been understandable to the addressees of Ephesians (e.g. the

differentiation between betrothal and marriage). An understanding of such ancient patterns of betrothal and marriage aids the conclusion that in Eph. 5:21-33 the metaphor is employed in a way that shows a nuanced, eschatological expectation.

The text-strategic function of the bride metaphor is directed to Christian husbands. The metaphor brings the covenant-loyalty of the divine bridegroom to bear on their marital fidelity. The cluster of subordinate vehicles in 5:25-27 invites husbands to recognize themselves as the recipients of the attentions described, identify with the ecclesial "bride" and so to empathize with their wives and gain fresh incentive for sexual loyalty.

A concluding word brings together some threads which touch on the thought of the interrelationship of the three principal ecclesial metaphors in Ephesians. The author "mixes" the metaphors (the bridal and body metaphors may be aptly described as "fused" in 5:21-33) and invites a synoptic understanding of the church as "body," "building/temple," and "bride." Among the major themes or characteristics shared by the three could be listed: 1) The central role assigned to Christ; 2) The elucidation and application of the theme of unity; 3) The understanding of the church, not as a local congregation, but as the church at large; 4) A nuanced eschatological expectation seems to present in each metaphor (In the upward "growth" of the ecclesial body, the role of Christ as the "coping stone" of the temple and Christ as the bridegroom who comes for his ecclesial bride); 5) As striking as any joint feature is the consistent rejection, on the part of the author, of negative associated commonplaces which attach to each metaphor in contemporary literature. The author of Ephesians has structured positive, even idealistic metaphors of the church universal.

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