

ERIC COVINGTON

Functional Teleology  
and the Coherence of  
Ephesians

*Wissenschaftliche Untersuchungen  
zum Neuen Testament 2. Reihe  
470*

---

**Mohr Siebeck**

# Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe

Herausgeber/Editor

Jörg Frey (Zürich)

Mitherausgeber / Associate Editors

Markus Bockmuehl (Oxford) · James A. Kelhoffer (Uppsala)

Tobias Nicklas (Regensburg) · J. Ross Wagner (Durham, NC)

470





Eric Covington

# Functional Teleology and the Coherence of Ephesians

A Comparative and  
Reception - Historical Approach

Mohr Siebeck

ERIC COVINGTON, born 1986; 2007 BA from Dallas Baptist University; 2010 MA from Dallas Baptist University; 2012 MA from Wheaton College; 2013 MLitt from University of St Andrews; 2016 PhD from University of St Andrews; Assistant Professor of Christian Studies, Howard Payne University – New Braunfels.

ISBN 978-3-16-156075-0 / eISBN 978-3-16-156076-7  
DOI 10.1628/978-3-16-156076-7

ISSN 0340-9570 / eISSN 2568-7484  
(Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available on the Internet at <http://dnb.dnb.de>.

© 2018 Mohr Siebeck, Tübingen. [www.mohrsiebeck.com](http://www.mohrsiebeck.com)

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The book was printed on non-aging paper by Laupp & Göbel in Gomaringen and bound by Buchbinderei Nädele in Nehren.

Printed in Germany.

*Because of Grace*



## Preface

This book is a revised version of my doctoral thesis completed at the University of St Andrews. It must be noted that the present project is only a small part in the larger picture of New Testament ethics. In terms of Richard Hays' four-fold task of New Testament ethics, this project remains firmly within the initial, descriptive task, leaving a large amount of work left undone in the synthetic, hermeneutical, and pragmatic tasks necessary for enacting the ethical principles highlighted here.<sup>1</sup> While the synthetic task has been briefly hinted at in the conclusion, there has been no room to address the hermeneutical and pragmatic implications of the thesis. It is my hope that this descriptive analysis will provide a firm basis for the expansion of teleological ethics into daily life wherein is the most difficult and important test of the present thesis.

The completion of this project would not have been possible without a strong and supporting collaborative community. First, I would like to acknowledge my *Doktorvater*, Professor Mark W. Elliott. This project would not have begun, much less reached its current state and structure, without his thoughtful consideration, tireless support, and positive encouragement. His humble collegiality, encyclopedic knowledge, and competent scholarship serve as exemplary models for life inside and outside the academy.

Thanks also go to Drs. Scott Hafemann and Nathan Eubank whose attentive reading and discussion helped bring further clarity and precision to elements of my argument and my prose. I am grateful for their wisdom and counsel. Several others played an important role in my thinking and work through this project. Professor Elna Mouton kindly discussed Ephesians with me while on a visit to Stellenbosch, and her warm kindness, questions, and encouragement were very important at a crucial time of the project. Tommy Wasserman, Carey Newman, and Tim Gombis all asked helpful questions and recommend important sources to consider at various points during my research, as well. Finally, professors at Wheaton College (Douglas Moo, Nick

---

<sup>1</sup> Richard B. Hays, *The Moral Vision of the New Testament: Community, Cross, New Creation – A Contemporary Introduction to New Testament Ethics* (Edinburgh: T & T Clark, 1996), 3–7.



Perrin, Daniel Block, and John Walton) were instrumental in my early biblical education and the formation of my research interests, as were Bob Garrett and Kaylyn McGowan Hopper at Dallas Baptist University.

Special thanks go to the editors of WUNT, especially Ross Wagner, and the editorial team at Mohr Siebeck, including Henning Ziebritzki, Klaus Hermannstädter, Elena Müller, Daniela Zeiler, and Kendra Mäschke for their attentiveness and assistance in bringing the manuscript through the publishing process. Thanks also to Caleb Kostreva for proofing help on the final manuscript.

The community and collegiality at St Mary's College provided an ideal location at which to study and live for the four years I spent working on this project. I was able to form lasting connections with friends and colleagues, who also contributed not only to my scholarship but also to life in St Andrews. Colleagues in the Hadow Room of the Roundel helped introduce me to and inspire me through doctoral life and scholarship, and their collegiality and friendship have left an indelible mark on my time at St Andrews. Space precludes a full list of those who inspired and encouraged me through daily questions and conversations, but special mention should be made of Matt, Michael, Max, Brett, and William who all played a large part in my work and life, whether at the beach, over dinner, at coffee, or on the Scottish links. Many thanks for your friendship and support!

Finally, my research would not have been possible apart from family both immediate and extended. We were delighted to introduce several of our family members to the beauty of Scotland, and their visits were always times of adventure, life, and joy. We thank Michelle, Janet, Roger & Becky, Haley, KJ, Nat, Jenn, Dori, Elle, Meg, Ben, Felicia, and Libby for participating in our Scottish life with us. The Lambs' friendship and love knows no bounds, and we are forever thankful for the innumerable times you have made our lives possible. A particular "thanks" goes to mom, dad, and 'Chelle. Your love and support are unending, and y'all are the foundation which keeps me upright. My wife, *ma fleur*, Bethany was a constant source of love, support, and joy. She listened to my ideas at various stages of cogency, encouraged me in my setbacks, celebrated in my progress, and shared every moment with me. Whatever, whenever, wherever with you. We also had the incomparable joy of welcoming our daughter Grace while at St Andrews. Her effervescence, joy, and love brought light even to the longest, darkest days (of Scottish winter). To you my little one...and more.

# Table of Contents

Preface .....	VII
List of Abbreviations .....	XVI
Chapter 1: Introduction .....	1
Chapter 2: The Question of Coherence in Ephesians .....	5
<i>2.1. Introduction</i> .....	5
<i>2.2. The Conceptual Coherence of Ephesians in Recent Scholarship</i> .....	5
2.2.1. Ephesians and Post-1940s Ecclesiology .....	5
2.2.2. Ephesians and Gnosticism .....	7
2.2.3. Ephesians in Modern Comparative Study .....	8
2.2.4. Ephesians and Greco-Roman Rhetoric .....	9
2.2.5. Ephesians and Ancient Political Philosophy .....	11
2.2.6. Ephesians and Ancient Folk Religion .....	14
2.2.7. Ephesians and Socio-Scientific Studies .....	15
2.2.8. Summary: The Problem of Conceptual Coherence in Ephesians .....	15
<i>2.3. Observation: Modern Virtue Ethics and Ancient Ethical Thought</i> .....	16
2.3.1. <i>Telos</i> and Human Function in Ancient Ethical Thought .....	17
2.3.2. The Erosion and Inversion of Teleological Thought in Modernity .....	18
<i>2.4. Hypothesis, Aims, and Structure</i> .....	20
2.4.1. Hypothesis: Ephesians and the Logic of Functional Teleology .....	20
2.4.2. Previous Teleological Approaches in New Testament Studies .....	21
2.4.3. Preliminary Definitions .....	25

2.4.4. Aims and Structure .....	28
2.5. <i>Method and Methodology</i> .....	29
2.5.1. Reading Ephesians within the Ancient Thought World .....	29
2.5.2. Analogical Comparative Studies in Biblical and Ancient Philosophical Ethics .....	33
2.5.3. <i>Auslegungsgeschichte</i> and the Interpretation of Ephesians .....	34
Part One: Functional Teleology in the Ancient Thought World .....	39
Chapter 3: Teleology in Ancient Ethical Thought .....	41
3.1. <i>Introduction</i> .....	41
3.2. <i>The Tablet of Cebes and Ancient Teleological Ethics</i> .....	41
3.2.1. <i>The Tablet of Cebes</i> .....	42
3.2.2. Teleological Ethics and <i>The Tablet of Cebes</i> .....	43
3.2.3. Teleology in Ancient Ethics .....	44
3.3. <i>The Corporeal Metaphor, Teleology, and the Functional         Argument</i> .....	47
3.3.1. The Corporeal Metaphor and the Functional Argument in Aristotle.....	47
3.3.2. The Corporeal Metaphor and the Functional Argument in Other Ethical Traditions .....	51
3.4. <i>Functional Teleology: A Précis of Ancient Teleological         Coherence</i> .....	52
3.5. <i>Conclusion</i> .....	53
Chapter 4: Functional Teleology in Ancient Ethical Traditions .....	54
4.1. <i>Introduction</i> .....	54

4.2. Functional Teleology in Epicureanism.....	55
4.2.1. Cosmology.....	56
4.2.2. Teleology.....	57
4.2.3. Teleological Ethics .....	57
4.3. Functional Teleology in Stoicism .....	58
4.3.1. Cosmology.....	59
4.3.2. Teleology.....	61
4.3.3. Teleological Ethics .....	65
4.4. Functional Teleology in Early Jewish Writings .....	69
4.4.1. Functional Teleology in <i>I Enoch</i> 1–5 .....	70
4.4.2. Functional Teleology in <i>Sirach</i> .....	73
4.4.3. Functional Teleology in <i>Wisdom of Solomon</i> .....	78
4.5. Conclusion.....	81
Part Two: Functional Teleology in Thomas Aquinas’ <i>ad Ephesios</i> .....	83
Chapter 5: Aquinas’ <i>ad Ephesios</i> in Context.....	85
5.1. Introduction.....	85
5.2. Aquinas as Exegete.....	86
5.3. Aquinas as Theological Exegete: On the Basis of Divine Revelation.....	89
5.4. Aquinas as Philosophical-Theological Exegete: The Use of Human Reason and Logic .....	91
5.4.1. The Essence/Existence Divide and Movement from Potential to Actual.....	91
5.4.2. Functional Teleology: Perfection and Completion in Complex Systems .....	94
5.4.3. Human Teleology: The Beatific Vision as <i>Ultimus Finis</i> .....	95
5.4.4. Teleology in Human Ethics and Behavior .....	97

5.5. <i>Conclusion: Aquinas as Biblical Exegete at the Horizons of Philosophical-Theological Interpretation</i> .....	98
<b>Chapter 6: Functional Teleology in Aquinas' <i>ad Ephesios</i></b>	102
6.1. <i>Introduction</i> .....	102
6.2. <i>Prologue to the Lectura</i> .....	103
6.3. <i>Epistolary Greeting: Ephesians 1:1–2</i> .....	104
6.4. <i>Strengthening the Church in Good Habits: Ephesians 1:3–3:21</i> .....	106
6.4.1. <i>Divine Blessings Given Through Christ (Eph 1:3–21)</i> .....	106
6.4.2. <i>Blessings in Relation to their Former Condition (Eph 2:1–22)</i> .....	123
6.4.3. <i>The Blessing of the Revelation of the Mystery to Paul (Eph 3:1–21)</i> .....	131
6.5. <i>Spurring Them on to Greater Good: Ephesians 4:1–6:9</i> .....	133
6.5.1. <i>Admonition to Preserve Ecclesial Unity (Eph 4:1–16)</i> .....	133
6.5.2. <i>Precepts for Preserving Unity (Eph 4:17–6:9)</i> .....	136
6. <i>The Power for Accomplishing Unity: Ephesians 6:10–24</i> .....	139
7. <i>Conclusion</i> .....	140
<b>Part Three: Functional Teleology in Ephesians</b> .....	143
<b>Chapter 7: The Teleological Cosmology of Ephesians</b> .....	145
7.1. <i>Introduction</i> .....	145
7.2. <i>The Eulogy and the Ephesian Weltbild</i> .....	148
7.2.1. <i>God's Establishment of Cosmic Purpose in 1:4–6</i> .....	149
7.2.2. <i>The <i>Ultimus Finis</i> of All Things: <i>Anakephalaiosis</i> and the Praise of God's Glory</i> .....	150
7.3. <i>The Enthronement of Christ and the Ephesian Weltbild</i> .....	160

7.4. <i>Christ's Descent and Ascent and the Ephesian Weltbild</i> .....	164
5. <i>Summary</i> .....	166
<b>Chapter 8: Functional Teleology in Ephesians</b> .....	168
8.1. <i>Introduction</i> .....	168
8.2. <i>Function and Purpose: Attaining the ἌΝΔΡΑ ΤΕΛΕΙΟΝ</i> .....	168
8.2.1. The Corporeal Metaphor and the Function of Individual Members: Eph 4:11–16.....	169
8.2.2. The <i>Ultimus Finis</i> of the Ecclesial Gifts: Eph 4:13 .....	172
8.3. <i>Telic Perspectives in the Eulogy</i> .....	179
8.3.1. Elected and Predestined for a Purpose: Eph 1:3–5 .....	180
8.3.2. The Earnest of the Inheritance: Eph 1:13–14.....	182
8.4. <i>Telos and Ekklesia</i> .....	183
8.4.1. The New Humanity and the Unified Church: Ephesians 2.....	184
8.4.2. The Political Metaphor: Eph 2:19 .....	187
8.4.3. The Architectural Metaphor: Eph 2:20–22 .....	188
8.5. <i>The Ecclesial Telos within the Cosmic Anakephalaiosis</i> .....	191
8.6. <i>Summary</i> .....	195
<b>Chapter 9: Teleological Ethics in Ephesians</b> .....	196
9.1. <i>Introduction</i> .....	196
9.2. <i>Where Do the "Ethics" Begin?</i> .....	198
9.3. <i>The Teleological Basis of Ethics in Ephesians</i> .....	199
9.4. <i>Living as the New Humanity</i> .....	202
9.5. <i>Living as One Who Will Attain the Inheritance</i> .....	203
9.6. <i>The Haustafel: Teleological Ethics within the Household</i> .....	205

9.7. <i>The Armor of God: Living in the Cosmic System</i> .....	206
9.8. <i>Conclusion</i> .....	209
Part Four: <i>Eis to Telos</i> .....	211
Chapter 10: Reading Ephesians through the Lens of Functional Teleology .....	213
10.1. <i>Overview</i> .....	213
10.2. <i>Functional Teleology and the Coherence of Ephesians</i> .....	213
10.3. <i>Functional Teleology and the “Doctrine” of Ephesians</i> .....	216
10.3.1. Functional Teleology and Ecclesial Unity .....	217
10.3.2. Functional Teleology and Cosmic Christology.....	218
10.3.3. Functional Teleology and Eschatology in Ephesians .....	219
Chapter 11: Significance and Implications.....	222
11.1. <i>Overview</i> .....	222
11.2 <i>Thomas Aquinas and the Interpretation of Ephesians</i> .....	222
11.2.1. Aquinas, Teleology, and Ephesians’ <i>Auslegungsgeschichte</i> .....	222
11.2.2. Aquinas and the Interrelation of Ephesians’ Ecclesial Metaphors.....	223
11.2.3. Aquinas and the Teleological Conceptions of Hope, Completion, and Perfection .....	223
11.2.4. Aquinas, Teleology, and Inaugurated Eschatology .....	224
11.2.5. Reception History and Modern Biblical Studies.....	225
11.3. <i>Implications: Ancient Philosophy, Early Christianity, and Ethics</i> .....	226
Bibliography.....	231

*Table of Contents*

XV

Index of References.....	251
Index of Modern Authors .....	260
Subject Index.....	263



## List of Abbreviations

AB	Anchor Bible
AcBib	Academia Biblica
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
<i>AGP</i>	<i>Archiv für Geschichte der Philosophie</i>
AJEC	Ancient Judaism and Early Christianity
AnBib	Analecta Biblica
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung. Part 2, Principat.</i> Edited by Hildegard Temporini and Wolfgang Haase. Berlin: de Gruyter, 1972–
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 <sup>rd</sup> ed. Chicago: University of Chicago Press, 2000
BÉFAR	Bibliothèque des Écoles Françaises d’Athènes et de Rome
BGBE	Beiträge zur Geschichte der biblischen Exegese
BHT	Beiträge zur historischen Theologie
<i>BibInt</i>	<i>Biblical Interpretation</i>
BJS	Brown’s Judaic Studies
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BNTC	Black’s New Testament Commentaries
<i>BSac</i>	<i>Bibliotheca Sacra</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
<i>Cael.</i>	Aristotle’s <i>De caelo</i> (Heavens)
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CCTC	Cambridge Classical Texts and Commentaries
ConBNT	Coniectanea Biblica: New Testament Series
CSHJ	Chicago Studies in the History of Judaism
<i>CurBR</i>	<i>Currents in Biblical Research</i>
DCLS	Deuterocanonical and Cognate Literature Studies
EJL	Early Judaism and Its Literature

EKKNT	Evangelisch-katolischer Kommentar zum Neuen Testament
<i>Ep.</i>	Seneca's <i>Epistulae morales</i>
<i>Eth. eud.</i>	Aristotle's <i>Ethica eudemia</i> (Eudemean Ethics)
<i>Eth. nic.</i>	Aristotle's <i>Ethica nicomachea</i> (Nicomachean Ethics)
FAT	Forschungen zum Alten Testament
<i>Fin.</i>	Cicero's <i>De finibus</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HthKNT	Herders Theologischer Kommentar zum Neuen Testament
<i>HTR</i>	<i>Harvard Theological Review</i>
ICC	International Critical Commentary
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JGRChJ</i>	<i>Journal of Greco-Roman Christianity and Judaism</i>
<i>JHebS</i>	<i>Journal of Hebrew Scriptures</i>
JSJS	Supplements to the Journal for the Study of Judaism
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament (Meyer-Kommentar)
L&N	Johannes P. Louw and Eugene Albert Nida, eds., <i>Greek-English Lexicon of the New Testament: Based on Semantic Domains</i> , 2 <sup>nd</sup> ed. New York: United Bible Societies, 1989.
LEC	Library of Early Christianity
LHBOTS	The Library of Hebrew Bible/Old Testament Studies
LCL	Loeb Classical Library
LNTS	The Library of New Testament Studies
LSJ	Liddell, Henry George, Robert Scott, Henry Stuart Jones. <i>A Greek-English Lexicon</i> . 9 <sup>th</sup> ed. with revised supplement. Oxford: Clarendon, 1996.
<i>LTQ</i>	<i>Lexington Theological Quarterly</i>
MM	Moulton, James H., and George Milligan. <i>The Vocabulary of the Greek New Testament</i> . London, 1930. Repr., Peabody, MA: Hendrickson, 1997
NTL	New Testament Library
<i>NTS</i>	<i>New Testament Studies</i>
NTSI	New Testament and the Scriptures of Israel
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
OECS	Oxford Early Christian Studies
ÖTKNT	Ökumenischer Taschenbuch-Kommentar zum Neuen Testament
OTL	The Old Testament Library

<i>OTP</i>	<i>Old Testament Pseudepigrapha</i> . Edited by James H. Charlesworth. 2 vols. New York: Doubleday, 1983, 1985.
PACS	Philo of Alexandria Commentary Series
PCNT	Paideia Commentaries on the New Testament
<i>Phys.</i>	Aristotle's <i>Physica</i> (Physics)
PNTC	Pillar New Testament Commentary
<i>Pol.</i>	Aristotle's <i>Politica</i> (Politics)
<i>ProEccl</i>	<i>Pro Ecclesia</i>
PTMS	Princeton Theological Monograph Series
PTIU	Publications of the Thomas Instituut te Utrecht
<i>RelS</i>	<i>Religious Studies</i>
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
<i>RGG</i>	<i>Religion in Geschichte und Gegenwart</i> . Edited by Hans Dieter Betz. 4 <sup>th</sup> ed. Tübingen: Mohr Siebeck, 1998–2007
SBLMS	Society of Biblical Literature Monograph Series
SBLStBL	Society of Biblical Literature Studies in Biblical Literature
SBLTT	Society of Biblical Literature Texts and Translations
<i>SCG</i>	<i>Summa Contra Gentiles</i>
<i>ScrTh</i>	<i>Scripta Theologica</i>
SEAug	Studia Ephemeridis Augustinianum
SNT	Studien zum Neuen Testament
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra Pagina
SPhiloM	Studia Philonica Monograph Series
<i>ST</i>	<i>Summa Theologiae</i>
STI	Studies in Theological Interpretation
STr	Scriptural Traces: Critical Perspectives on the Reception and Influence of the Bible
<i>Sull.</i>	Plutarch's <i>Sulla</i>
SUNT	Studien zur Umwelt des Neuen Testaments
<i>SVF</i>	<i>Stoicorum Veterum Fragmenta</i> . Hans Friedrich Augustus von Arnim. 4 vols. Leipzig: Teubner, 1903–1924
THE	Theologische Existenz heute
TEMA	Textes et Etudes du Moyen Âge
TENTS	Texts and Editions for New Testament Study
TThSt	Trierer theologische Studien
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZECNT	Zondervan Exegetical Commentary on the New Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>

## Chapter 1

# Introduction

“It is quite true what philosophy says: that life must be understood backwards.  
But then one forgets the other principles: that it must be lived forwards.  
Which principle, the more one thinks it through, ends exactly with the thought  
that temporal life can never properly be understood  
precisely because I can at no instant find complete rest  
in which to adopt the position: backwards.”

— Søren Kierkegaard, *Journals* 43 IV A 164<sup>1</sup>

In what is one of the earliest commentaries on Ephesians originating from the late fourth century (ca. 386–388 CE), Jerome notes a tension between the importance of the text and its difficulty and obscurity. At the beginning of his commentary, Jerome locates Ephesians within the “middle” of the New Testament epistles, but its “middle” position does not refer exclusively to its central location within the *Corpus Paulinum*. Rather, Jerome compares Ephesians to “the heart of an animal” which “is in its mid-section, so that you might understand from this the magnitude of the difficulties and the profundity of the questions it contains.”<sup>2</sup> Here, the profundity of the letter at the heart of the epistolary corpus is set explicitly alongside the letter’s exegetical difficulties and the interpretive questions it engenders. Just after making this statement, Jerome further notes that the letter’s author “has heaped up more obscure ideas and mysteries unknown to the ages in this epistle than in all the others.”<sup>3</sup> Though obviously a letter of significance, for Jerome Ephesians is a letter characterized by mystery, obscurity, and difficulty.

For modern scholars of Ephesians, much the same tension remains. The letter’s importance remains unquestioned with it having been called “the crown of Paulinism,”<sup>4</sup> yet so, too, does its complexity. John Muddiman gives

---

<sup>1</sup> Søren Kierkegaard, *Papers and Journals: A Selection*, ed. Alastair Hannay (London: Penguin, 1996), 161.

<sup>2</sup> Ronald E. Heine, *The Commentaries of Origen and Jerome on St. Paul’s Epistle to the Ephesians*, OPCS (Oxford: Oxford University Press, 2002), 77.

<sup>3</sup> *Ibid.*, 77–78.

<sup>4</sup> C. H. Dodd, “Ephesians,” in *Abingdon Bible Commentary*, ed. Frederick Carl Eiselen, Edwin Lewis, and David G. Downey (New York: Abingdon, 1929), 1224–1225.

voice to the modern difficulties of studying Ephesians, exclaiming that the letter “has no setting and little obvious purpose!”<sup>5</sup> Added to the conceptual obscurities and difficulties mentioned by Jerome are the well-known historical issues concerning the author, recipients, and occasion of the letter. The issue of the letter’s provenance remains largely entrenched in the same arguments either for or against Pauline authorship that have been repeated for centuries.<sup>6</sup> The uncertainty of Ephesians’ authorship has resulted in its being accorded a tenuous connection with the undisputed Pauline material. Modern studies of Pauline issues – even by those who hold to authentic Pauline authorship of Ephesians – only refer to Ephesians referentially if, indeed, at all.<sup>7</sup>

Not only is the letter’s authorship debated, so, too, are the letter’s recipients. The text-critical problem concerning the presence of ἐν Ἐφεσῶν in Eph 1:1 has created differences of opinion concerning the recipients of the letter stretching all the way back to Marcion’s description of the letter being originally addressed to the Laodiceans.<sup>8</sup> Further complicating the issue is the lack of any clear reference to a precipitating historical situation within the letter, which has resulted in most scholars’ conceiving of Ephesians as an encyclical letter intended to be circulated among various churches in Asia Minor.<sup>9</sup> This, in turn, has raised questions concerning the genre of the letter and how the

---

<sup>5</sup> John Muddiman, *A Commentary on the Epistle to the Ephesians*, BNTC (London: Continuum, 2001), 12.

<sup>6</sup> One recent argument comes from Douglas A. Campbell, *Framing Paul: An Epistolary Biography* (Grand Rapids, MI: Eerdmans, 2014), 309–338, who contends the letter is authentically Pauline, though he ultimately contends that the letter commonly known as “Ephesians” is better identified as the lost letter to the Laodiceans (see Col 4:16b) and dated to around 50 CE. While Campbell’s early date is novel, the suggestion of recipients bears a strong affinity with Marcion’s description of the letter, which Adolf von Harnack follows (see Shirley Jackson Case, “To Whom Was ‘Ephesians’ Written?,” *The Biblical World* 38 [1911]: 315–320).

<sup>7</sup> There is, for example, only one mention of Ephesians (in a footnote) in E. P. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Minneapolis, MN: Fortress Press, 1977), 449, n.9. Even N. T. Wright, who to his credit pushes for the inclusion of Ephesians within Pauline studies more than most (see N. T. Wright, *Paul and the Faithfulness of God*, Christian Origins and The Question of God 4 [Minneapolis, MN: Fortress Press, 2013], 56–61), opts “as a concession to troubled consciences” to treat Ephesians only referentially (p. 61).

<sup>8</sup> See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart: Deutsche Bibelgesellschaft, 1994), 532 for a concise description of the textual issues.

<sup>9</sup> See Gerhard Sellin, *Der Brief an die Epheser*, KEK 8 (Göttingen: Vandenhoeck & Ruprecht, 2008), 57.

letter's various structural elements hold together.<sup>10</sup> So, too, questions concerning the letter's genre and structure have led to issues understanding Ephesians' communicative intent and conceptual coherence. These interpretive difficulties have led to assertions that the letter is "verschlossen, abstrakt, und spröde."<sup>11</sup>

Though there is no consensus concerning these historical issues, a general stasis has developed with most discussions repeating established evidence and conclusions. In contrast, the question of the letter's conceptual coherence has attracted a number of various proposals, and it remains one of the most open and divisive topics in Ephesians scholarship. There have been several competing proposals for determining the letter's conceptual coherence, and there have even been recent questions concerning the extent to which Ephesians may even be considered coherent. So Kreitzer notes, "Recent investigations into the form and style of the letter suggest that it is more accurately described as a collage of phrases and materials which have been pasted together."<sup>12</sup> Indeed, Ephesians combines apocalyptic, ecclesial, Christological, anthropological, cosmological, sociocultural, and ethical elements all within the small space of its 2,422 words, and there has been little agreement about how such diverse concepts cohere.

As the next chapter will demonstrate in more detail, a determination of the letter's logical coherence must take into account three particular issues: 1) The integration of the letter's cosmic, ecclesial, and ethical elements, (2) the explanatory potential of the proposed structure of coherence for the letter's established doctrinal characteristics, including ecclesial unity, cosmic Christology, and eschatology, and (3) the necessity of maintaining historical plausibility while simultaneously not exceeding the letter's sparse contextual evidence. The present study seeks to examine the issue of conceptual coherence in Ephesians in a way that accounts for these three issues.

Using the observations of recent studies in ancient ethical thought that have highlighted the importance of conceptions of the human *telos*, or functional purpose, this study examines the logical coherence of Ephesians through the categories of functional teleology. It begins by investigating the

---

<sup>10</sup> See Jean-Noël Aletti, *Saint Paul, épître aux Ephésiens: introduction, traduction et commentaire* (Paris: J. Gabalda, 2001), 4–17 concerning the generic difficulties of Ephesians. See also Holland Hendrix, "On the Form and Ethos of Ephesians," *Union Seminary Quarterly Review* 42.4 (1988): 3–15.

<sup>11</sup> Gerhard Sellin, "Adresse und Intention des Epheserbriefes," in *Studien zu Paulus und zum Epheserbrief*, ed. Dieter Sänger, FRLANT 229 (Göttingen: Vandenhoeck & Ruprecht, 2009), 172.

<sup>12</sup> Larry J. Kreitzer, "Hierapolis in the Heavens: A New Proposal for Reading the Letter to the Ephesians," in *Hierapolis in the Heavens: Studies in the Letter to the Ephesians*, LNTS 368 (London: T & T Clark, 2007), 5.

extent to which teleological conceptions featured in ancient ethical logic. Part One provides an overview and definition of the logical structure of “functional teleology” in ancient ethical thought before turning to examine how this structure was utilized in Epicurean, Stoic, and early Jewish ethical texts. In Part Two, the project examines the *Auslegungsgeschichte* of Ephesians, focusing on Thomas Aquinas’ *lectura ad Ephesios*, to demonstrate how Ephesians has been previously interpreted using functional teleological categories. Aquinas’ *ad Ephesios* raises a number of significant questions and observations for further study in Ephesians. Finally, the project turns to an historical-exegetical examination of Ephesians that analyzes the text using the lens of functional teleology, which identifies appropriate ethical behavior in light of an individual and ecclesial *telos* within God’s *ultimus finis* for all of creation.

Parts Three and Four conclude that Ephesians demonstrates a logical system of thought based on the description of the appropriate human *telos* to which all human behavior should be directed in light of the church’s function within Ephesians’ broader *Weltbild*. In this way, Ephesians coherently holds together concepts of cosmology, ecclesiology, and human ethics through the logic of functional teleology.

## Chapter 2

# The Question of Coherence in Ephesians

### 1. Introduction

This chapter sets out the status of current discussions concerning the coherence of Ephesians before detailing the observations, guiding thesis, and methodological defense of the present study using the categories of functional teleology. This brief overview of recent scholarship on the question of Ephesians' conceptual coherence will clarify the problem and highlight a number of areas that must be taken into account when addressing this issue in light of Ephesians' ambiguous historical data. These issues and the observation of recent studies concerning the importance of the teleological structure of ancient ethics examined will allow for a detailed presentation of the guiding thesis and the terms used throughout the study. Finally, a discussion of the methodological approach is required before the historical examination of functional teleology in ancient philosophical ethics begins in Part One.

### 2. The Conceptual Coherence of Ephesians in Recent Scholarship

Questions concerning the letter's coherence and its historical situation are often irrevocably intertwined and so, while the present focus is predominantly on how the conceptual coherence of Ephesians has been understood in recent scholarship, some discussion of the differences in historical understandings of the letter will be inevitable. A full discussion of the history of Ephesians scholarship is beyond the bounds of this introduction, so the present section details particularly theories concerning the conceptual coherence of the letter in recent scholarship from the last eighty years.

#### *2.1. Ephesians and Post-1940s Ecclesiology*

Events surrounding and following World War Two precipitated a shift in the study of Ephesians, with questions concerning both Jewish-Christian relations and ecumenicism taking a more meaningful and practical importance. As Rudolf Schnackenburg notes, the ecclesiology of Ephesians – particularly



Eph 2:11–22 – play a significant role in irenic and ecumenical discussions and in associated understandings of the letter’s coherence and purpose.<sup>1</sup> Markus Barth influentially highlights the unity of Jews and Gentiles in Ephesians’ ecclesiology.<sup>2</sup> The depiction of the ecclesial body of Christ made up of both Jew and Gentile becomes particularly important for Barth, and he concludes that in Ephesians, “the Gentiles became members of the one body of Christ only by their insertion into Israel.”<sup>3</sup> While Barth’s emphasis on Ephesian ecclesiology focused primarily on the question of Jewish-Christian relations, others were also appealing to the letter for ecumenical concerns.

William Rader suggests that ecumenicism “more than any other [movement] has spurred study of Ephesians in the twentieth century.”<sup>4</sup> Pope Pius XII’s encyclical *Mystici Corporis Christi* in 1943 spoke of the church as the mystical body of Christ with 19 specific references to Ephesians spread throughout the document.<sup>5</sup> Joseph Bluett notes that this encyclical, which “draws upon all the different fields of theology,” is deeply influenced by the Pauline letters (in which he includes Ephesians).<sup>6</sup> Subsequently, Heinrich Schlier’s and Rudolf Schnackenburg’s commentaries both find particular significance in the letter’s description of the church as the body of Christ. Schlier’s commentary devotes a significant excursus to discussing the church as τὸ σῶμα τοῦ Χριστοῦ in Eph 1:18, noting that the concept is of “fundamentaler Bedeutung” to the letter’s ecclesiology.<sup>7</sup> Schlier goes on to note that the corporeal ecclesiology of Ephesians presents Christ as “der Ursprung und das Ziel des Lebens der Kirche” and that the letter’s ecclesiology has close

---

<sup>1</sup> Rudolf Schnackenburg, *Ephesians: A Commentary*, trans. Helen Heron, EKKNT 10 (Edinburgh: T & T Clark, 1990), 321.

<sup>2</sup> Markus Barth, “Israel and the Church in Paul’s Epistle to the Ephesians,” in *Israel and the Church: Contribution to a Dialogue Vital for Peace* (Richmond: John Knox Press, 1969; repr. Eugene, OR: Wipf and Stock, 2005), 80. The article originally appeared as Markus Barth, *Israel und die Kirche im Brief des Paulus an die Epheser*, TEH 75 (Munich: Kaiser, 1959).

<sup>3</sup> Barth, “Israel and the Church,” 90.

<sup>4</sup> William Harry Rader, *The Church and Racial Hostility: A History of Interpretation of Ephesians 2:11–22*, BGBE 20 (Tübingen: Mohr Siebeck, 1978), 212.

<sup>5</sup> Pius XII, *Mystici Corporis Christi*, Encyclical Letter on the Mystical Body of Christ 29 June 1943, Vatican Web site, accessed 1 April 2016, [http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf\\_p-xii\\_enc\\_29061943\\_mystici-corporis-christi.html](http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_29061943_mystici-corporis-christi.html).

<sup>6</sup> Joseph Bluett, “The Theological Significance of the Encyclical ‘Mystici Corporis,’” *Proceedings of the Catholic Theological Society of America* 1 (1946): 58.

<sup>7</sup> Heinrich Schlier, *Der Brief an die Epheser: Ein Kommentar*, 7<sup>th</sup> ed. (Düsseldorf: Patmos, 1971), 89. Schlier discussed the corporeal metaphor in relation to Ephesians prior both to *Mystici Corporis* in 1943 and his Übertritt to the Catholic Church in 1953 in Heinrich Schlier, *Christus und die Kirche im Epheserbrief*, BHT 6 (Tübingen: Mohr Siebeck, 1930), 37–48.

ties to the letter's Christological "Repräsentation des 'Hauptes' im Kosmos."<sup>8</sup> Schnackenburg similarly finds the letter's ecclesiology to be the main theme of the letter, in which its cosmological and ethical concepts are rooted. He notes that Ephesians "confronts us with the idea of the Church, the one, holy Church, inseparably bound to Christ,"<sup>9</sup> while further suggesting that Christ employs the church "according to her presence in the world" for the "indispensable task for the divinely-intended re-establishment and uniting of everything in Christ (1.10)."<sup>10</sup> Schlier and Schnackenburg both rightly emphasize the ecclesiological significance of the body metaphor and recognize the importance of maintaining the letter's ecclesial, cosmological, and ethical components. This approach points significantly to Ephesians' functional and purposeful construal of the church within the cosmos. While Schlier and Schnackenburg tend to focus primarily on the image of the church as the body of Christ to explain this concept, Ephesians' ecclesiology extends beyond the description of the church as the body of Christ – significant as this element is. The corporeal metaphor, as Chap 7 will explore in further detail below, is tied to a series of ecclesial metaphors that speaks to the functional purpose of individuals within the church and the church within the cosmos. Functional significance permeates the entire letter.

## 2.2. Ephesians and Gnosticism

Another interpretive movement emphasized Ephesians' understanding of the body of Christ for a different reason: its parallels to Gnosticism. Under the influence of the *religionsgeschichtliche Schule*, whose key proponents for Ephesians include Schlier,<sup>11</sup> Käsemann,<sup>12</sup> and Pokorný,<sup>13</sup> the main interpretive background in the first half of the twentieth century was judged to be Gnosticism. It was suggested that the Gnostic mysteries, the use of the body motif, and the cosmic redeemer-myth were all strongly influential in the writing of Ephesians.<sup>14</sup> More recently, however, the influence of Gnostic structures of thought has been widely qualified with the later dating of much of the Gnostic data. Recent scholarship has been less prone to speak of a single

---

<sup>8</sup> Schlier, *Epheser*, 94.

<sup>9</sup> Schnackenburg, *Ephesians*, 343.

<sup>10</sup> *Ibid.*, 344–345.

<sup>11</sup> Schlier, *Christus und die Kirche*.

<sup>12</sup> Ernst Käsemann, "Epheserbrief," *RGK* II:517–520

<sup>13</sup> Petr Pokorný, "Epheserbrief und gnostische Mysterien," *ZNW* 53 (1962): 160–194 and Petr Pokorný, *Der Epheserbrief und die Gnosis: Die Bedeutung des Haupt-Glieder-Gedankens in der entstehenden Kirche* (Berlin: Evangelische Verlagsanstalt, 1965).

<sup>14</sup> See the summary of Sellin, *Epheser*, 59.

tradition as “Gnosticism,”<sup>15</sup> and historical uncertainty about the date, origins, and background of Gnostic thought has cast doubt on the appropriateness of using it in comparative studies with the New Testament.<sup>16</sup> Gerhard Sellin notes that the theory of Gnostic influence largely began to wane in the 1980s before concluding, “Es wurde fraglich, ob man in Bezug auf neutestamentliche Schriften überhaupt von Gnosis reden könne.”<sup>17</sup> With particular respect to Ephesians and Colossians, Christoph Marksches concludes the letters are unlikely to be combatting Gnostic mythology because there is no mention “of a defective creation and creator or angelic powers which are opposed to God, and nowhere is there any hint of a differentiation between the historical Jesus and a heavenly Christ-figure.”<sup>18</sup> While Ephesians influenced later Gnostic thought, suggestions that gnostic doctrines inform the composition of Ephesians are untenably fragile.<sup>19</sup>

### 2.3. Ephesians in Modern Comparative Study

Recent comparative studies have moved from Gnosticism to the Greco-Roman and Second Temple Jewish thought world of the first-century. Tet-Lim Yee has examined Ephesians in light of the New Perspective’s re-evaluation of the relationship between Judaism and early Christianity. Yee focuses specifically on Eph 2:11–22 to examine the “theme of Jewish attitudes towards the Gentiles and ethnic reconciliation” in Ephesians.<sup>20</sup> Yee rightly highlights the importance of ethnic reconciliation in Ephesians and highlights the socio-cultural, anthropological, and ecclesial aspects of the letter; yet, much like the socio-scientific studies surveyed below, it fails to incorporate the cosmological elements of the letter, which, Chapter 7 will argue below, are integral for interpreting Ephesians.

---

<sup>15</sup> See the main thesis apparent in the title of Michael Allen Williams, *Rethinking “Gnosticism”: An Argument for Dismantling a Dubious Category* (Princeton, NJ: Princeton University Press, 1996).

<sup>16</sup> See the survey of Robert McLachlan Wilson, “Jewish Gnosis and Gnostic Origins: A Survey,” *Hebrew Union College Annual* 45 (1974): 177–189.

<sup>17</sup> Sellin, *Epheser*, 59.

<sup>18</sup> Christoph Marksches, *Gnosis: An Introduction*, trans. John Bowden (London: T & T Clark, 2003), 72.

<sup>19</sup> See Nils Alstrup Dahl, “Interpreting Ephesians: Then and Now,” in *Studies in Ephesians: Introduction Questions, Text- & Edition-Critical Issues, Interpretation of Texts and Themes*, ed. David Hellholm, Vemund Blomkvist, and Tord Fornberg, WUNT 131 (Tübingen: Mohr Siebeck, 2000), 462 and Elaine H. Pagels, *The Gnostic Paul: Gnostic Exegesis of the Pauline Letters* (Philadelphia, PA: Fortress Press, 1975), 115 for more on the later “Gnostic” use of Ephesians.

<sup>20</sup> Tet-Lim N. Yee, *Jews, Gentiles, and Ethnic Reconciliation: Paul’s Jewish Identity and Ephesians*, SNTSMS 130 (Cambridge: Cambridge University Press, 2005), 3.

George van Kooten explores the conceptual connection between God, Christ, and the cosmos (what he terms its “cosmic Christology”) in particular relationship with similar concepts within Colossians.<sup>21</sup> Van Kooten suggests that Ephesians represents a Hellenization of the original Pauline cosmology that exhibits significant conceptual similarity with the cosmological thought of Greco-Roman philosophical schools. His emphasis on the cosmic Christology of Ephesians, however, leans too far in the other direction. Particular aspects of van Kooten’s construction of Ephesians’ historical situation over extend the limited evidence available and are ultimately unconvincing.<sup>22</sup> Van Kooten seriously incorporates the cosmological aspects of the letter, yet in doing so his reading preferences the cosmic over the ecclesial and ethical aspects of the letter. While cosmic Christology may be an integral theme, it ultimately cannot provide the conceptual coherence of Ephesians.

Timothy Gombis has examined the conceptual coherence of Ephesians in light of an ancient pattern of divine warfare that “elaborates upon the triumph of God in Christ over all competing cosmic forces.”<sup>23</sup> According to Gombis, this pattern emerges from the ancient Near East and is mediated through the Old Testament and coherently accounts for the letter’s various emphases. It is not entirely clear, however, how the narrative of divine warfare was related to exhortations to practical, daily ethics in the ancient world. An explanatory paradigm that is able to incorporate themes rightly developed in Gombis’ work within an ethical logic verified in the ancient world would be beneficial for identifying the logic by which Ephesians holds together its cosmic, ecclesial, and ethical aspects.

#### 2.4. *Ephesians and Greco-Roman Rhetoric*

A different trend in recent scholarship focuses on the rhetorical similarities between Ephesians and Greco-Roman rhetoricians as a means for understanding the conceptual coherence of the letter. So, John Paul Heil has suggested

---

<sup>21</sup> George H. van Kooten, *Cosmic Christology in Paul and the Pauline School: Colossians and Ephesians in the Context of Graeco-Roman Cosmology, With a New Synopsis of the Greek Texts*, WUNT 2.171 (Tübingen: Mohr Siebeck, 2003), 1.

<sup>22</sup> For example, *ibid.*, 209–210 suggests, Ephesians incorporates “almost the entire structure” of Colossians in order to reintegrate a certain amount of futurist eschatology to modify Colossians’ reversal of an original Pauline imminent eschatology with a fully realized one.

<sup>23</sup> Timothy G. Gombis, “The Triumph of God in Christ: Divine Warfare in the Argument of Ephesians” (Ph.D. Thesis, University of St Andrews, 2005), 2. Additional aspects of Gombis’ argument also appear in Timothy G. Gombis, “Ephesians 2 as a Narrative of Divine Warfare,” *JSNT* 26 (2004): 403–418 and Timothy G. Gombis, *The Drama of Ephesians: Participating in the Triumph of God* (Downers Grove, IL: IVP Academic, 2010).

that Ephesians is held together by a complex rhetorical composition containing fifteen “micro-chiastic” sections constructed in a “macro-chiastic” structure throughout the letter.<sup>24</sup> Particularly telling for the problem of Ephesians’ conceptual coherence is the first of nine criteria Heil gives in defense of detecting an extended chiastic structure. Heil’s first criterion is “there must be a problem in perceiving the structure of the text in question, which more conventional outlines fail to resolve.”<sup>25</sup> While Heil provides evidence for how his other eight criteria warrant a chiastic examination of Ephesians, he ultimately offers no further evidence concerning this first rationale – the difficulty in determining the structure of Ephesians. This assumes that the lack of an agreed-upon structure in Ephesians is so self-evident that it needs no further discussion. Heil’s proposed solution of an extended chiastic structure fails to convince due to tenuous and unconvincing posited parallels between the various sections of the letter; however, the stated rationale for the whole project (the assumed lack of a convincing description of the letter’s conceptual coherence) is revealing.

Roy Jeal has also conducted a rhetorical analysis of the epistle. Utilizing ancient rhetorical sources, he has suggested a rhetorical function for each section of the letter in an attempt to clarify the coherent relationship between the first and last three chapters.<sup>26</sup> Jeal’s work helpfully highlights ways in which Greco-Roman literature can contribute to the study of Ephesians and suggests the possibility of utilizing categories of ancient thought for further understanding Ephesians. However, it has not satisfactorily demonstrated a conceptual coherence that extends beyond rhetorical persuasion. Jeal, for example, holds that only rhetorical maneuvers integrate the “theological” section of Eph 1–3 and the “ethical” section of Eph 4–6, concluding that there is “no direct paraenetical concern apparent in Ephesians 1–3.”<sup>27</sup> Jeal’s conclusions conceptually divorce the final three chapters of the letter from the first three, creating two largely independent sections of the letter that have no conceptual coherence.

Of more benefit is Elna Mouton’s examination of the role of rhetoric in Ephesians, where she briefly mentions that one of the common features of

---

<sup>24</sup> See John Paul Heil, *Ephesians: Empowerment to Walk in Love for the Unity of All in Christ*, SBLStBL 13 (Atlanta, GA: Society of Biblical Literature, 2007), 13–45.

<sup>25</sup> *Ibid.*, 13.

<sup>26</sup> Roy R. Jeal, *Integrating Theology and Ethics in Ephesians: The Ethos of Communication*, Studies in Bible and Early Christianity 43 (Lewiston, NY: Edwin Mellen Press, 2000), 62–72. Ben Witherington, *The Letters to Philemon, the Colossians, and the Ephesians: A Socio-Rhetorical Commentary on the Captivity Epistles* (Grand Rapids, MI: Eerdmans, 2007), 221 has similarly undertaken a rhetorical study of Ephesians using many of the same ancient sources as Jeal.

<sup>27</sup> Jeal, *Integrating*, 9.

# Index of References

## Old Testament

<i>Genesis</i>		8:3	163
1	76, 163	8:5	163
1:14–19	163	8:6 (LXX 8:7)	161
1:26–27	163	8:7	160, 162, 163
1:28	76	8:7–8	163
1:29–30	163	15(LXX 14):2	180
38:17	182	64	166
38:17–20	182	68	71, 147, 164, 165, 166, 176
38:18	182	68:17	165
38:20	182	68:19	165
<i>Exodus</i>		68:19 (LXX 67:19)	164
29:1	180	68:20	165
<i>Leviticus</i>		68:21	165
1:3	180	74:4b	103
19:11	202	75:3	103
<i>Numbers</i>		75:4	103
15:24	180	84:12	125
<i>Deuteronomy</i>		110	161, 163, 166, 190
24:15	202	110:1	160, 161, 162
30:19	77	110:1 (LXX 109:1)	161
<i>1 Samuel</i>		110:2	161
16:7	109	110:5	161
<i>Ezra</i>	169	110:6	161
<i>Psalms</i>		<i>Proverbs</i>	
4:5a	202	23:31	202
4:5a (LXX)	203	<i>Isaiah</i>	
4:5b	202	43:7	113
8	162, 163, 166, 190, 218	63:10	202
		64:3	90
		64:4	90
		<i>Zechariah</i>	
		8:16	202

## Second Temple Jewish Literature

<i>4Q201</i>	70, 71, 72	16:27	75
1.5–6	71	17:1–15	76
II:1	72	17:2	76
		17:4	76
<i>4Q204</i>	71, 72	17:7	76
		17:10	76
<i>1 Enoch</i>		17:11–12	76
1:1–6	71	31:8	180
1:3b	70	42	75
1:4	70	42:15–43:33	74
1:4–9	70, 71	42:19	74
1:7	71	42:23	75
1:8	71	42:23–25	75
1:9	71	51:23	74
1:9–5:1	71		
2	72	<i>Wisdom of Solomon</i>	
2:1	72	1:13	79
2:1–5:4	70	1:14	78
2:1–5:6	71	1:16a	79
2:1–5:9	70	2:22	180
5:3	72	2:23	79
5:4	73	3:4	79
5:5–9	70	3:11	80
5:7–9	71	3:11b	79
5:8	71	3:15	80
5:9	71	3:19	79
		4:1	80
<i>2 Maccabees</i>		4:17	79
2:29	149	6:15	80
		6:18	79, 80
<i>Sirach</i>		7	78
7:36	77	7:17	78
11:28	77	7:17b–20	79
15	77	7:21–22	78
15:14–15	77	7:22	78
15:17	77	8:1	78
16:24–17:20	74	15	78

## New Testament

<i>Matthew</i>		<i>Mark</i>	
4:21	169	1:19	169
13:35	149		
22	30, 96	<i>Luke</i>	
25:34	149	11:50	149

<i>John</i>		4:1	170
3:16	115	5:1–4	183
17:3	131	5:4	183
17:24	149	5:5	183
		5:5–6	183
		13:11	169
<i>Acts</i>		<i>Galatians</i>	
16:1	173	4:5	181
18:19	173	6:1	169
18:24	173		
20:15	173	<i>Ephesians</i>	
21:7	173	1	7, 10, 152, 163
25:13	173	1:1	2, 105, 187
26:7	173	1:1–2	133
27:12	173	1:2	146
28:13	173	1:3	106, 107, 145, 146, 148, 149
		1:3–14	118, 146, 147, 148, 152, 156, 167, 168, 184, 218
<i>Romans</i>		1:3–3:21	104, 105, 133, 199, 222
5–8	23, 24	1:3–4:16	198
8:15	181	1:3–5	123
8:20	200	1:3–6	157
8:23	181	1:3–7	106, 114
8:24	97, 124	1:4	107, 109, 148, 149, 150, 158, 180, 181, 189, 206
9:4	181	1:4–5	151, 152, 155, 158, 179
9:22	169	1:4–6	148, 150, 220
12–15	23, 24	1:4b	109, 156
12:2	116	1:5	107, 109, 149, 152, 158, 181, 182, 183, 204
12:4–8	47	1:5–6a	109
13:10	153	1:5a	111
13:8	153	1:5b	112
13:9	153, 155	1:5b–6a	112
15:19	173	1:6	117, 125, 149, 150, 156, 157, 158, 159
		1:6a	112, 113, 117, 158
<i>1 Corinthians</i>		1:6b	107
1:10	169	1:6–7	114
3:16	129	1:7	148, 150, 156, 158, 180, 181
10:11	173	1:7–10	150, 158
12–15	227		
12	51, 121		
13:10	110, 143, 154, 216, 227		
13:6	112		
13:8–10	119		
13:9	111		
14:36	173		
15:17	200		
15:24	156, 227		
<i>2 Corinthians</i>			
1:22	183		



1:7–12	157	1:23	122, 155, 160, 163,
1:7a	107		176, 177, 187, 205
1:7b	107	1:23b	163
1:8	114, 151, 193, 204	2	106, 123
1:8–10	117, 150	2:1	184, 186
1:8–12	106, 114	2:1–3	123
1:8–9	158	2:1–10	123, 185
1:9	89, 114, 115, 131, 151, 152, 156, 175, 204	2:1–22	168
1:9b	115	2:2	163, 181, 184, 194
1:9–10	114, 116, 150, 151, 156, 167, 175, 192, 201	2:2–6	145
1:10	116, 145, 148, 152, 153, 155, 156, 160, 217, 220	2:3	184
1:11	117, 152, 159, 181, 204	2:3b	184
1:11–12	117, 159	2:4	123
1:12	117, 118, 125, 156, 157, 159, 217, 223	2:4–7	123
1:13	118, 182, 192	2:5	124, 184
1:13–14	106, 157, 179	2:5–6	123, 124, 125
1:13–19a	114	2:6	184
1:14	156, 157, 159, 181, 182, 183, 192, 203, 221	2:6–7	159
1:15–22	190	2:7	123, 124, 156, 194, 221
1:15–23	148, 160, 184, 193	2:8–9	180
1:17	160, 175, 193	2:10	163, 170, 184, 186, 218
1:18	6, 159, 160, 175, 181, 192, 193, 203, 215, 221, 223, 224	2:11	125, 185
1:18b	160	2:11–22	8, 12, 174, 217
1:18c	160	2:12	125, 185, 187, 188, 192, 223
1:19	160	2:13	185
1:19b–21	119	2:13–22	185
1:20	161, 221	2:14	126, 185
1:20–22	194	2:14–15	126
1:20–23	145, 147, 148, 160, 161, 166, 167, 177, 218	2:14–18	185
1:21	120, 162, 194, 221, 224	2:14b	126, 186
1:22	163, 171	2:14b–15a	126
1:22–23	119, 166	2:15	156, 163, 185, 186, 202, 216, 218
1:22a	162	2:15–16	217
1:22b–23	120	2:15b	126, 127
		2:15b–16	186
		2:16	186, 187, 217
		2:16–18	126
		2:19	128, 163, 187, 189, 205
		2:20	149
		2:20–22	163, 188
		2:21	129, 155, 171, 172, 190, 217
		2:21b–22	190
		2:22	155, 190, 217

3:1	191	4:13	135, 155, 167, 168,
3:1–21	168		170, 172, 173, 175,
3:2	191		176, 177, 178, 208,
3:2–13	191		221, 223, 224
3:3	89, 201	4:13c	177
3:4	175	4:14	169, 208
3:5	191, 201	4:14–16	169, 172
3:6	188, 192	4:15	171, 172, 178, 190
3:7	192	4:15–16	169, 202
3:8–10	192	4:16	135, 171, 172, 176,
3:8b	193		187, 190, 199, 205,
3:9	146, 163, 186, 191,		217
	193, 201, 218	4:17	136, 199, 201
3:9–10	145	4:17–24	133
3:10	159, 175, 193, 194,	4:17–5:20	12
	204, 217, 220, 221,	4:17–5:21	136
	229	4:17–6:20	199
3:11	131, 195	4:17–6:9	133, 208, 214
3:13–21	131	4:18a	201
3:14–15	145	4:18b	201
3:17	174	4:19	201
3:18	147	4:20	201
3:18–19a	132	4:22	202
3:19b	132	4:23	202
3:20–21	198	4:23–24	111
4	111	4:24	163, 218
4:1	174, 198, 199, 200,	4:25	199, 202
	215, 225	4:25–30	202
4:1–16	12, 133, 199	4:25–5:21	133
4:1–6:9	104, 105, 133, 222	4:26	203
4:3	174	4:26a	202
4:4	187, 221, 223	4:26b	202
4:4–16	199	4:28	202
4:5	174	4:30	202, 221
4:5–6	133	5:5	155, 181, 203, 221
4:6	145, 146	5:6	181
4:7	133, 165, 176	5:6–7	204
4:7–8	169	5:8	204
4:8	165	5:10	154
4:8–10	71, 145, 147, 148,	5:11	170, 204
	164, 165, 168, 176	5:12–13	154
4:9	166	5:15	193, 204
4:9–10	165	5:15–17	137
4:11	133, 168, 169, 173,	5:17	204
	176	5:18	202
4:11–16	165, 166, 168, 220	5:21	205, 206
4:12	134, 168, 169, 170,	5:21–6:9	12
	172, 187	5:22	138, 205
4:12–16	134, 179, 190	5:22–33	205

5:22–6:9	133, 136		
5:23	187, 205		
5:25–33	206		
5:26	180		
5:27	180, 206		
5:28	187		
5:30	163, 187		
5:31–32	163		
6:2–3	215		
6:9	145, 205		
6:10	207		
6:10–17	208		
6:10–20	12, 148, 206, 207		
6:10–24	105		
6:11	207, 208		
6:11–14	208		
6:12	145, 194		
6:13	139, 207		
6:14–17	208		
6:14a	207		
6:16	175		
6:17	223		
<i>Philippians</i>			
3	23		
3:11	173		
3:21	110		
<i>Colossians</i>			
1:13	203		
1:16	186		
3:18–4:1	205		
4:17	170		
		<i>1 Thessalonians</i>	
		3:10	169
		<i>1 Timothy</i>	
		1:12	170
		<i>2 Timothy</i>	
		2:9	173
		<i>Hebrews</i>	
		4:3	149
		9:26	149
		10:5	169
		11:1	131, 132
		11:3	169
		13:21	169
		<i>1 Peter</i>	
		1:20	149
		1:9	228
		2:13–3:12	205
		4:17	228
		5:10	169
		<i>2 Peter</i>	
		2:18	200
		<i>Revelation</i>	
		11:15	203
		13:8	149
		17:8	149
		22:13	94

## Greco-Roman Authors

Apollonius Citiensis		<i>Eth. eud.</i>	
		1214a.7–8	45
<i>Hippocratis de articulis commentarius</i>		<i>Eth. nic.</i>	
2.14	169	1094a	200
4.20	169	1094a.10–22	51
4.34	169	1094a. 20–21	79
Aristotle		1094b.6–7	48
<i>de Anima</i>		1095a.18–19	45
3.6.430b27	95	1095a.20–25	46
		1097b.25–29	47

- |                                                |        |                                         |     |
|------------------------------------------------|--------|-----------------------------------------|-----|
| 1097b.30–33                                    | 48     | Soranus                                 |     |
| 1100a.4                                        | 50     | <i>Gynaeciorum</i>                      |     |
| 1100a.5–9                                      | 50, 77 | 4.37                                    | 169 |
| 1141b.4–23                                     | 150    | <i>Stoicorum Veterum Fragmenta</i>      |     |
| 1177a.10–15                                    | 45     | 1.171                                   | 63  |
| <i>Phys.</i>                                   |        | 1.216                                   | 68  |
| III.1.200b.                                    | 49     | 2.915                                   | 60  |
| Arius Didymus                                  |        | 2.917                                   | 60  |
| <i>Epitome of Stoic Ethics</i>                 |        | <i>Tablet of Cebes</i>                  |     |
| 6a                                             | 61, 62 | §1.1                                    | 42  |
| 11g                                            | 68     | §1.2                                    | 42  |
| 19                                             | 68     | §1.3                                    | 42  |
| Cicero                                         |        | §12                                     | 42  |
| <i>De Divinatione</i>                          |        | §13.2                                   | 42  |
| 86.1.125–126                                   | 60     | §15.1                                   | 42  |
| <i>De Finibus</i>                              |        | §16                                     | 43  |
| 1.4 §11                                        | 39     | §18–19                                  | 43  |
| 1.5, §13                                       | 55     | §2                                      | 42  |
| 1.9, §29                                       | 57     | §2.2                                    | 44  |
| 1.12, §42                                      | 51, 58 | §20                                     | 43  |
| 1.12–16, §42–54                                | 58     | §21                                     | 43  |
| 1.13, §42                                      | 58     | §22                                     | 43  |
| Diogenes Laertius                              |        | §23                                     | 43  |
| <i>Lives of Eminent Philosophers</i>           |        | §23.4                                   | 43  |
| 1.18                                           | 28     | §26                                     | 43  |
| 7                                              | 66, 85 | §33.3                                   | 44  |
| Marcus Aurelius                                |        | §36–41                                  | 44  |
| <i>Meditations</i>                             |        | §4                                      | 42  |
| 6.37                                           | 64     | §4.3                                    | 42  |
| 7.49                                           | 64     | §5                                      | 42  |
| Plutarch                                       |        | §6–8                                    | 42  |
| <i>De Communibus notitiis adversus Stoicos</i> |        | Thales                                  |     |
| 1067a                                          | 63     | <i>Testamonia</i>                       |     |
| Polybius                                       |        | 10.6                                    | 182 |
| <i>Historiae</i>                               |        | Thucydides                              |     |
| 13.6.2                                         | 150    | <i>History of the Peloponnesian War</i> |     |
|                                                |        | 4.128.4                                 | 66  |

## Early Church Literature

*Barnabas*

5:1	154
5:11	154
5:13	154
5:5	154
5:6	154, 155
5:6–7	154

## Clement

*Stromata*

1.1.13	169
--------	-----

## Dionysius

<i>De Coelesti Hierarchia</i>	
77	120

## Marius Victorinus

<i>In Epistolam Pauli ad Ephesios</i>	
1245	117

## Thomas Aquinas

*Commentary on Aristotle's Physics*

III.11.385	94
------------	----

*Lectura ad Ephesios*

prol.1	104
1.1.5	107
1.1.10	110, 111
1.1.13	113
1.1.3	104, 105, 133
1.1.4	106
1.1.5	106
1.1.7	107, 108
1.1.8	109, 181
1.1.9	110
1.2.16	110
1.3.21	114
1.3.24	114
1.3.25	114, 115
1.3.27	116
1.3.29	116
1.4.30.	117
1.4.32	117
1.4.35	117
1.5.43	118, 119, 183
1.7.60	119
1.7.61	120
1.7.62	120
1.8.69	120
1.8.71	121, 122
2.1.81–83	123
2.2.88	123

2.2.89	124
2.2.90	125
2.3.93	124
2.4.106	125, 185
2.4.107	125
2.5.112	126
2.5.113	126
2.5.114	126, 216
2.5.115	127, 216
2.5.116	127
2.6.124	128
2.6.126	129
2.6.131	129
3.5.173	131
3.5.174	131, 132
3.5.175	132
3.5.182	132, 133
4.1.187	133
4.2.197	134
4.4.213	134
4.4.214	134
4.4.215	135, 174
4.4.216	135
4.5.219	135
4.5.225	135
4.5.228	136
4.5.229	129
4.6.232	136, 137
4.7.243	129
4.7.245	111
5.6.305	138

5.8.316	138	1.3.1.	92
6.3.351	139	1.3.1.resp	93
6.3.358	137	1.3.4.resp	92
6.4.361	139	1.4.1.resp	92
6.4.367	140, 223	1.44.1	92
		1.44.2	93
		1.44.4	93
<i>Lectura ad Romanos</i>		1.44.4.resp.	94
prol. 11.33–41	103	1.44.prol.	92
		1a2ae.1.5.resp	83
<i>Summa Contra Gentiles</i>		1a2ae.1.6.resp.	98
3.154.1	90	1a2ae.3.2.ad 4	96
3.154.19	90	1a2ae.3.3.resp.	97, 224
3.154.7–13	90	1a2ae.3.8.resp	95, 113
		1a2ae.3.8.resp.	96
<i>Summa Theologiae</i>		1a2ae.5.3.ad 1	224
1.1.1	95, 211	1a2ae.5.3.ad 1.	97
1.1.1.ad.1	90	1a2ae.5.3.resp.	97
1.1.1.resp.	89	2a2ae.183.2.ad.3	121
1.1.2	91		

## Index of Modern Authors

- Adewuya, J Ayodeji 207  
Aletti, Jean-Noël 3, 29, 149, 173, 177  
Algra, Keimpe 59  
Allan, John A. 151  
Annas, Julia 58, 65, 66  
Argall, Randal A. 72, 73, 74, 75  
Arnold, Bradley 23  
Arnold, Clinton 14, 15, 23, 148, 161, 162, 182, 207  
Aujac, Germaine 59
- Baglow, Christopher 85, 86, 87, 88, 100, 103, 108, 121, 123, 126, 128, 129, 130  
Baker, Samuel H. 48  
Barclay, John M. G. 14, 224  
Barney, Rachel 47  
Barth, Markus 6, 108, 186, 216  
Beker, J. Christiaan 24  
Berg, Shane 74, 76  
Best, Ernest 108, 173, 176, 177, 180, 184, 187, 189, 193, 194, 199, 203, 207  
Betz, Otto, 71  
Blanchette, Oliva 94  
Bluett, Joseph 6  
Bobzien, Susanne 60  
Bockmuehl, Markus 35, 36, 150, 225  
Bodnár, István 49, 50  
Boeri, Marcelo 65, 66, 67  
Bostock, David 49  
Bousset, Wilhelm 33  
Boyle, John F. 99, 100  
Bradley, Denis J. M. 91, 95, 96, 97,  
Brannon, M. Jeff 145  
Brennan, Tad 59, 67, 68  
Brüllmann, Philipp 48
- Cambier, Jules 157
- Campbell, Douglas 2, 24  
Caragounis, Chrys 29, 150, 189, 191, 194  
Chen, Josephine Ti-ti 127, 130  
Collins, John Joseph 72, 74, 79, 80  
Coutts, John 157  
Covington, Eric 112  
Cozart, Richard M. 147
- Dahl, Nils Alstrup 8, 147, 191, 194, 218, 219, 220, 227  
Darko, Daniel K. 29, 199, 201, 205  
Deichgräber, Reinhard 146  
Dibelius, Martin 19, 196, 214  
Dillon, John Myles 46  
Dodd, C. H. 1
- Edwards, Mark 37  
Ehorn, Seth 147, 164, 165  
Elders, Leo 37, 38  
Elliott, Mark W. 36  
Engberg-Pedersen, Troels 30, 31, 46, 55, 58, 59, 65, 66, 67, 68  
Erler, Michael 56, 57, 58  
Evans, Robert 36, 189, 205
- Foot, Philippa 16  
Fowl, Stephen 35, 155, 164, 166, 170, 175, 181, 183, 190, 202  
Frede, Dorothea 17, 18, 64  
Furley, David 28  
Furnish, Victor Paul 197
- Gadamer, Hans-Georg 35, 36  
Garrigou-Lagrange, Reginald 109, 111  
Gill, Christopher 58  
Gillingham, Susan 162, 163  
Gnilka, Joachim 145

- Gombis, Timothy G. 9, 148, 161, 165, 194, 205, 221
- Grabbe, Lester L. 78
- Grumach, Ernst 63
- Gupta, Nijay 14, 188
- Hahm, David E. 45, 46, 55, 62, 63
- Harding, Sarah 24
- Harrington, Daniel J. 73
- Harris III, W. Hall 148, 164
- Hartman, Lars 70, 71
- Hatzimichali, Myrto 46, 55
- Hays, Richard B. VII
- Heil, John Paul 9, 10
- Heine, Ronald E. 1
- Hengel, Martin 75, 161
- Hering, James P. 19
- Hester, Marcus 48
- Hoechner, Harold 148, 151, 152, 158, 162, 164, 169, 173, 177, 184, 187, 189, 190, 199, 200, 201, 216
- Holloway, Jeph 19
- Hooft van, Stan 44
- Hossfeld, Frank-Lothar 71
- Hübner, Hans 80
- Irwin, Terence 50, 65
- Isaac, Ephraim 73
- Jagu, Amand 58, 69
- Jauss, Hans Robert 35, 36
- Jeal, Roy 10, 197, 198, 213, 214
- Johnson, Monte Ransome 18
- Kaiser, Otto 76, 77
- Käsemann, Ernst 7
- Kierkegaard, Søren 1, 90
- Kim, Seon Yong 67
- Kitchen, Martin 153
- Kohlgraf, Peter 35
- Kooten van, George H. 9, 30, 163, 218
- Korsgaard, Christine M. 48
- Kreitzer, Larry J. 3, 185, 213, 214, 221
- Kretzmann, Norman 99, 102, 103
- Lamb, Matthew 89, 99, 102, 105, 116, 120, 122, 127, 132, 138
- Lang, Helen S. 49
- Lang, T. J. 150
- Lapidge, Michael 59, 60
- Lau, Te-Li 12
- Lee, Michelle V. 47, 51, 58
- Leunissen, Mariska E. M. P. J. 50
- Levering, Matthew 32, 87, 88, 130
- Lincoln, Andrew 108, 145, 147, 161, 163, 165, 166, 173, 206, 207, 215, 216, 217, 221
- Lindemann, Andreas 146, 152
- Loader, William 161, 162
- Löhr, Hermut 21, 22, 23, 24, 171
- Long, Anthony A. 60, 61, 67
- Long, Frederick J. 12
- Löw, Reinhard 18, 20, 60
- Macaskill, Grant 70
- MacDonald, Margaret Y. 164, 194
- MacIntyre, Alisdair 16, 17, 18, 20, 24, 38, 61, 228
- Malherbe, Abraham J. 29
- Markschies, Christoph 8
- Martyn, J. Louis 24
- Matthews, Bradley J. 73, 76, 148, 173, 174, 178, 179
- Mbennah, Emmanuel D. 170, 178, 199
- McHugh, John 35
- Meeks, Wayne 29, 44, 226
- Merklein, Helmut 146
- Metzger, Bruce M. 2
- Meyer, Susan Sauv  59
- Miller, Colin 23, 24, 47
- Muddiman, John 1, 2, 183, 194, 213
- Mugler, Charles 63
- Müller, Jörn 49
- Mussner, Franz 146
- Neri, Umberto 35
- Neusner, Jacob 27
- Nickelsburg, George 70, 71, 72, 73
- Nortjé-Meyer, S. J. 178
- Novenson, Matthew 185
- O'Keefe, Tim 56
- Odeberg, Hugo 145
- Owens, Mark D. 147
- Parris, David P. 36
- Pellegrin, Pierre 49, 50
- Persson, Per Erik 89, 90, 92



- Petrenko, Ester 197  
 Pokorný, Petr 7  
  
 Rackham, H. 45, 46, 47, 48, 50, 56, 60,  
     69, 200  
 Rader, William 6  
 Ranocchia, Graziano 69  
 Reiss, John 25, 26, 61, 220  
 Reiterer, Friedrich V. 74, 76, 77  
 Robertson, Paul 30  
 Roitto, Rikard 15  
 Rösel, Martin 71  
 Rowe, C. Kavin 31, 32, 33, 34  
 Rush, Ormond 36  
  
 Salles, Ricardo 59, 60, 63, 65  
 Sanders, E. P. 2  
 Schlier, Heinrich 6, 7, 148  
 Schnackenburg, Rudolf 5, 6, 7, 29, 35,  
     152, 200  
 Schneider, Wolfgang 48  
 Schofield, Malcolm 49, 57, 58  
 Schwindt, Rainer 14, 30, 146, 152, 155,  
     164, 165  
 Seddon, Keith 41, 42, 43, 44  
 Sedley, David N. 47, 60, 66  
 Sellars, John 67  
 Sellin, Gerhard 2, 3, 7, 8, 16, 29, 149,  
     173, 180, 188, 195, 199, 217  
 Sharples, Robert 54, 55, 63, 64, 188  
 Sherwood, Aaron 71  
 Shkul, Minna 15  
 Smith, Jonathan Z. 33, 34  
 Smith, Julien 11, 12, 13  
 Spaemann, Robert 18, 20, 60  
  
 Sterling, Gregory E. 74, 157  
 Stirling, Andrew Mark 147  
 Strelan, Rick 14  
 Striker, Gisela 67  
 Stükelberger, Alfred 56  
 Stump, Elonore 85, 92, 98, 99, 102  
 Suh, Robert H. 147  
  
 Taub, Tiba 56  
 Thorsteinsson, Runar M. 58  
 Torrell, Jean-Pierre 99, 102, 130  
 Truini, Fabrizio 102, 126  
 Tso, Marcus K. M. 69  
 Tuozzo, Thomas M. 48, 51  
  
 Valkenberg, Wilhelmus 87, 88, 103  
 VanderKam, James C. 70  
  
 Waanders, F. M. J. 27, 50  
 Walton, John H. 34  
 Weidinger, Karl 19  
 White, Michael J. 63, 67  
 Williams, Gareth 67  
 Williams, Michael Allen 8  
 Wills, Lawrence M. 69  
 Wilson, Robert McLachlan 8  
 Winston, David 74  
 Woodfield, Andrew 18, 26  
 Wright, N. T. 2, 21, 31, 67  
  
 Yee, Tet-Lim N. 8, 217  
  
 Zagdoun, Mary-Anne 67  
 Zenger, Erich 71

## Subject Index

- 1 Corinthians 47, 104, 200, 227
- 1 Enoch 69, 70, 71, 72, 73, 74, 75
  - Book of Watchers 72
  - Chaps 1–5 70
  - Dualism 70
  - Resurrection 72
  - Righteousness 72
  - Theophany 70
- 1 Thessalonians 104
- 2 Thessalonians 104
  
- Alexandrinus (A) 208
- Ancient Philosophy
  - in the Roman Principate 54
- Ancient Physics *See* Cosmology
- Apocalyptic 3, 24, 25, 69, 70, 72, 73
- Aristotle 14, 17, 18, 23, 28, 44, 45, 46,  
47, 48, 49, 50, 51, 52, 61, 77, 79, 94,  
95, 96, 98, 99, 103, 137, 138, 150,  
170, 184, 200
  - Aristotelian Tradition 17, 42, 44, 45,  
46, 53, 54, 55, 56, 57, 65, 66, 85, 188
  - and Causality 18, 49, 104
  - King Priam 50, 77
  - Ontological Mobility 49
- Arius Didymus 45, 46, 54, 55, 59, 61,  
62, 65, 66, 68, 69
- Augustine 37, 109
- Auslegungsgeschichte* 4, 21, 28, 34, 35,  
37, 38, 222
  
- Ben Sira See Sirach*
  
- Cairo Geniza 74
- Causality 60, 93, 94, 99, 103, 108, 112,  
115, 116, 120, 123, 129, 140, 222
- Cicero 39, 51, 55, 57, 58, 59, 60
- Colossians 8, 9, 10, 38, 73, 104, 161,  
164, 165, 173, 178, 186, 188, 194
  
- Comparative Studies
  - Analogical Method 31, 32, 33, 34,  
54, 218, 227
  - Genealogical Method 31, 33, 34, 227
- Completion 23, 26, 27, 50, 83, 91, 94,  
95, 103, 112, 118, 125, 129, 131, 141,  
150, 152, 169, 170, 171, 177, 178,  
183, 190, 200, 205, 209, 223, 225
- Corporeal Metaphor
  - in Ancient Philosophy 47, 48, 50, 51,  
52
- Cosmology 9, 24, 25, 26, 27, 28, 30, 34,  
53, 54, 56, 57, 59, 61, 62, 63, 65, 67,  
69, 71, 73, 74, 75, 78, 79, 81, 83, 91,  
93, 94, 143, 145, 146, 147, 153, 162,  
166, 167, 179, 184, 209, 213, 220
  - and Ethics 25
  - in Ancient Philosophy 26
- Covenant 76
  
- David Hume 18, 19
- Davidic King 147, 161, 162
- Deontological ethics 19, 180, 214
- descensus ad inferos See* Ephesians:  
Descent
- Diogenes Laertius 28, 55, 63, 66
  
- Ecclesiasticus See Sirach*
- Ephesians
  - Adoption 107, 110, 111, 112, 180,  
181, 182, 183, 185, 188
  - *Anakephalaiosis* 151, 152, 153, 154,  
156, 157, 158, 159, 160, 167, 168,  
175, 178, 179, 187, 191, 192, 193,  
195, 204, 209, 214, 215, 217, 218,  
220, 229
  - and Gnosticism 7, 8
  - and Sacred Space 146, 155, 165, 191,  
209

- and the Hebrew Scriptures 34, 77, 79, 91, 146, 147, 166, 186, 202, 203, 209, 214
- Aorist Verb 151, 173, 177, 181, 189
- Architectural Metaphor 171, 186, 187, 188, 190, 195, 209, 223
- Armor of God 207, 208
- Artemis 14
- Ascent 123, 147, 164, 165, 166, 168, 177
- Asia Minor 2, 14, 16
- Authorship 2, 31, 216
- Body of Christ 6, 7, 121, 127, 134, 166, 168, 170, 177, 220
- Christ as Creator 156, 186
- Christ as Head 120, 121, 135, 136, 139, 163, 171, 172, 177, 205, 223
- Christological Kingship 11, 12, 13, 147, 160, 161, 162, 163, 164, 165, 166, 167, 172, 218, 221
- Christology 3, 7, 9, 16, 30, 157, 158, 162, 163, 164, 166, 203, 209, 213, 214, 217, 218, 219
- Christ's Exaltation 119, 120, 161, 165, 166, 177, 178, 179, 218
- Church as Body 121, 136, 163, 168, 171, 200
- Church as Bride of Christ 127, 180
- Church as Building 23, 127, 128, 129, 130, 134, 149, 150, 163, 168, 170, 171, 172, 176, 188, 189, 190, 217, 223
- Church as Family 23, 130, 181, 182, 188, 205, 206, 209
- Church as Fullness of Christ 121, 122, 132, 151, 152, 155, 163, 168, 176, 177, 178, 183
- Citizenship 12, 187, 188
- Conceptual Coherence 3, 5, 6, 9, 10, 11, 12, 13, 15, 16, 17, 19, 20, 26, 29, 33, 38, 39, 104, 143, 160, 211, 213, 214, 215, 216, 226
- Corporeal Metaphor 6, 7, 23, 47, 51, 52, 59, 119, 120, 135, 163, 169, 170, 171, 172, 176, 177, 178, 186, 187, 188, 190, 192, 195, 199, 202, 205, 209, 223
- Cosmic Forces/Powers *See* Divine Warfare
- Cosmology 3, 4, 7, 8, 9, 15, 25, 33, 78, 115, 119, 120, 146, 147, 148, 151, 160, 161, 163, 164, 165, 166, 176, 179, 190, 195, 213, 220, 228
- Creation Traditions 4, 8, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 92, 93, 95, 113, 147, 148, 149, 152, 153, 155, 157, 159, 160, 163, 166, 186, 194, 200, 209, 217, 218, 219, 220
- Descent 147, 148, 164, 166, 168
- Divine Purpose 25, 26, 27, 52, 57, 61, 67, 72, 75, 78, 79, 80, 81, 88, 94, 98, 99, 104, 105, 109, 110, 112, 113, 121, 127, 149, 152, 154, 155, 156, 157, 159, 160, 166, 168, 169, 170, 172, 173, 174, 175, 176, 178, 179, 181, 186, 188, 190, 192, 193, 194, 195, 202, 207, 208, 214, 216, 217, 218, 219, 220, 229
- Divine Revelation 160, 161, 167
- Divine Warfare 9, 12, 14, 145, 207
- Divine Will 117, 151, 152, 156, 158, 159, 160, 167, 204
- Ecclesial Gifts 168, 169, 170, 172, 173, 176, 179
- Ecclesiology 3, 4, 5, 6, 7, 8, 9, 14, 15, 16, 20, 23, 25, 27, 30, 33, 35, 103, 104, 108, 114, 117, 120, 121, 127, 128, 130, 133, 134, 135, 136, 140, 141, 155, 160, 163, 165, 166, 168, 169, 170, 171, 172, 174, 175, 178, 179, 183, 184, 186, 187, 188, 190, 191, 192, 193, 195, 198, 199, 200, 204, 205, 208, 213, 214, 216, 217, 218, 219, 220, 223, 229
- *Ekklesia* 20, 53, 143, 164, 184, 185, 195, 214, 220, 223
- Election 109, 149, 152, 155, 158, 180, 220
- Ethics 3
- Eulogy 146, 147, 148, 150, 152, 155, 157, 158, 160, 163, 167, 179, 180, 182, 183, 188, 204, 220, 224
- Foundation of the World 46, 52, 65, 67, 80, 81, 85, 86, 87, 89, 91, 129, 148, 149, 150, 151, 154, 189, 190, 197, 198, 216, 220

- Glory 75, 110, 111, 112, 113, 114, 117, 118, 125, 132, 139, 156, 157, 158, 159, 160, 206, 217, 229
- God as πατήρ 146
- Haustafel 12, 19, 138, 204, 205
- Inheritance 118, 161, 181, 182, 183, 188, 192, 193, 203, 209, 221
- Kingdom of God 156, 203
- Knowledge 68, 76, 78, 88, 89, 90, 95, 96, 112, 113, 114, 115, 118, 119, 125, 131, 132, 135, 150, 160, 161, 168, 174, 175, 192, 193, 194, 200, 201, 204, 208, 209
- Messianism 123, 125, 153, 162, 185
- Metaphors 6, 7, 23, 24, 47, 119, 120, 121, 127, 128, 129, 130, 134, 135, 141, 149, 150, 163, 168, 169, 170, 171, 172, 176, 177, 178, 183, 186, 187, 188, 190, 192, 193, 195, 198, 199, 202, 205, 209, 223
- Mystery 1, 35, 114, 115, 116, 131, 150, 151, 158, 175, 191, 192, 193, 194, 204, 209
- New Humanity 12, 140, 174, 185, 186, 188, 190, 202, 206, 209, 217, 218, 219
- New Man 111, 127, 219
- Participation 18, 92, 96, 110, 118, 132, 133
- Pledge/Earnest 118, 119, 182
- Political Metaphor 11, 12, 13, 14, 51, 168, 184, 186, 187, 188, 195, 205, 209, 223
- Power of God 161, 163
- Praise 71, 74, 75, 76, 110, 112, 113, 114, 117, 118, 132, 148, 149, 157, 158, 159, 160, 165, 198, 217, 229
- Predestination 107, 109, 110, 111, 112, 113, 117, 149, 152, 155, 158, 180, 181, 182, 220
- Purity 180, 206
- Realized Eschatology 152
- Recipients 2, 12, 15, 105, 106, 108, 148, 149, 160, 170, 185, 191, 198, 203, 207
- Rhetorical Criticism 9, 10, 11, 12, 116, 152, 197, 206, 207, 213, 214, 215, 217
- Sonship 110, 111
- Temple 101, 127, 128, 129, 130, 155, 172, 188, 190
- Unity 3, 6, 12, 16, 52, 103, 104, 108, 127, 128, 130, 131, 132, 133, 134, 135, 136, 140, 146, 147, 151, 152, 155, 156, 157, 167, 168, 174, 175, 186, 187, 190, 192, 195, 197, 209, 213, 217, 218, 219
- Use of Psalms 147, 161, 164, 165, 166, 203, 218
- Wisdom 150, 151, 160, 161, 193, 194, 200, 204, 209
- ἄνδρα τέλειον 167, 168, 172, 173, 174, 178, 179, 208
- ἀρραβών 182, 183, 203
- αὐξάνω 171, 172, 178, 190
- ἐν τοῖς ἐπουρανίοις 145, 146, 149, 161, 162, 193, 194, 207
- καταπτώω 173
- καταρτισμός 169, 170, 172
- μέτρον 165, 169, 172, 173, 176, 177
- οἰκονομία 151
- τὰ πάντα, 78, 145, 148, 151, 160, 163, 166, 171, 172, 186, 193, 218
- Epicetetus 30, 41, 43, 44, 55
- Epicureanism 4, 22, 30, 55, 56, 57, 58, 64, 81
  - and Atheism 56
  - and Free Will 56
  - Atomic Theory 56, 57
  - Cosmological Void 56
  - Democritus 56
  - Epicurus 56, 57
  - Lucretius' *de Rerum Natura* 56
  - Pleasure 46, 57, 58
  - Swerve Theory 56
  - Virtues 58
  - Wisdom 58
- Eschatology 3, 9, 25, 27, 28, 108, 116, 152, 153, 213, 217, 218, 219, 220, 221, 228
- Eudaimonia 22, 24, 43, 44, 45, 46, 47, 48, 50, 57, 65, 95, 96, 97
  - Eudaimonism 22, 23
  - Eudaimonistic ethics 21, 22, 23, 25
- Eudorus 45, 46
- Final Cause 89, 90, 93, 95, 104, 112, 113, 123, 124, 129, 130

- Finis* 51, 53, 89, 91, 93, 94, 98, 105, 106, 112, 113, 115, 117, 118, 126, 127, 130, 132, 134, 137, 138, 139, 152, 155, 156, 157, 159, 160, 166, 222, 223, 224
- Francis Bacon 18
- Functional Teleology 3, 4, 5, 14, 20, 21, 23, 25, 26, 27, 28, 33, 39, 41, 49, 52, 53, 54, 55, 61, 69, 78, 83, 91, 108, 109, 125, 130, 134, 136, 140, 143, 145, 152, 153, 155, 157, 168, 172, 174, 176, 177, 178, 179, 181, 183, 184, 193, 195, 198, 202, 203, 205, 209, 211, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 226, 227
- Geometric Metaphor 219
- Galatians 14, 102, 104, 147
- Genesis 71, 74, 218
- Happiness *See* Eudaimonism
- Holy Spirit 115, 118, 119, 121, 157, 181, 182, 183, 192, 197, 203
- Hope 23, 24, 35, 43, 57, 70, 79, 80, 81, 97, 107, 108, 109, 119, 123, 124, 125, 128, 131, 132, 133, 139, 140, 141, 153, 159, 161, 175, 182, 183, 185, 188, 191, 193, 203, 209, 215, 221, 223, 224, 225, 229
- Immanuel Kant 18, 19
- Incarnation 114, 115, 116, 154, 166
- Irenaeus 33, 35, 37, 116
- Jerome 1, 2, 15
- John Chrysostom 12, 35, 37
- Josephus 29
- Justin Martyr 21
- Laodicea 2
- Lombard, Peter 107
- Marcion 2
- Marcus Aurelius 55, 59, 64
- Marius Victorinus 117
- Mishnah 27
- Modern Virtue Ethics 41
- Oikonomia* 89, 152, 155, 158, 159, 167
- Origen 1, 116
- Parenesis* 196, 214
- Perfection, 23, 92, 93, 94, 95, 96, 97, 98, 104, 105, 106, 111, 118, 119, 122, 124, 125, 126, 127, 129, 131, 132, 134, 135, 136, 138, 139, 141, 208, 216, 219, 221, 222, 223, 224, 225, 228
- Peripatetics *See* Aristotelian Tradition
- Philippians 23, 35, 104
- Philo 29
- Philodemus 30
- Plato 18, 29, 44
- Platonism 54, 55
- Plutarch 63
- Pope Pius XII 6
- Reception History 16, 23, 28, 35, 36, 81, 83, 114, 205, 222, 225
- Hermeneutical horizons 36, 37, 89, 91, 98, 226
- Reginald of Pierno 102
- Romans 23, 47, 87, 104, 124
- Sinai, Mount 70, 71, 165
- Sirach 69, 72, 73, 74, 75, 76, 77, 78
- Doctrine of the Purposefulness of Creation 75
- Stobaeus 45, 54, 55, 188
- Stoicism 4, 28, 29, 30, 31, 32, 34, 41, 43, 44, 46, 47, 51, 52, 53, 55, 56, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 77, 78, 89, 176, 184
- and Fate 44, 57, 59, 60, 64
- and Nature 17, 24, 32, 45, 49, 59, 60, 61, 62, 63, 64, 65, 67, 69, 97
- Apotheosis 64
- Chain of Causes 60, 62, 64, 67
- Chrysippus 59, 62, 63
- Cleanthes 61, 62
- Conflagration 63, 64
- Cosmology 59
- Hierocles 66
- Indifferent 44, 68
- Monistic Cosmology 59
- Nature 62, 64
- *Oikeiōsis* 65, 66, 67

- Pneuma 184
- Seneca 59, 67
- Vices 68, 69
- Virtue 61, 67, 68, 69
- Zeno 48, 51, 61, 62, 63, 64, 68
- θεός 59, 62, 64
- πνεῦμα 59, 62
  
- summum bonum* 51, 57
  
- Talmud 27
- Targum 164
- Theological Ethics 19, 21, 23, 24, 25, 26, 41, 46, 47, 58, 69, 98, 106, 211
  - in New Testament studies 21
  - Vices 16, 43, 45, 52
  - Virtue 48
- Teleology
  - according to Nature 45, 47, 49, 50, 51, 53
  - Complex Systems 13, 25, 26, 27, 48, 52, 53, 65, 91, 94, 122, 128, 130, 157, 163, 167, 171, 176, 187, 188, 190, 195, 198, 205, 209, 223
  - Erosion in modern thought 18
  - Functional Argument 47, 48, 49
  - Functional significance 17, 25, 26, 50
  - in Ancient Philosophy 26
  - in modern virtue ethics 16
  - in Paul’s cosmology 24
  - in the Mishnah 27
  - in the *polis* 48, 49, 53, 184
  - in the Talmud 27
  - Subordinated ends 20, 27, 50, 53, 127, 157, 191
  - *telos* 3, 4, 13, 16, 17, 18, 20, 22, 23, 26, 27, 41, 44, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 57, 58, 61, 62, 63, 64, 65, 72, 74, 76, 77, 79, 80, 81, 89, 90, 91, 94, 95, 96, 97, 98, 108, 111, 122, 127, 128, 130, 132, 135, 140, 141, 143, 146, 150, 156, 157, 159, 167, 169, 170, 172, 173, 174, 176, 178, 179, 181, 183, 187, 190, 191, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 206, 208, 209, 211, 213, 214, 216, 217, 218, 220, 221, 223, 224, 225, 227, 229
  - Τέλος 23, 27, 48, 71, 154, 162, 200
- Tablet of Cebes* 41, 42, 43, 44, 46, 52, 58, 208
- Theophany 70, 71, 72
- Thomas Aquinas 4, 20, 25, 28, 35, 36, 37, 38, 81, 83, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 143, 156, 159, 171, 174, 176, 181, 183, 185, 187, 194, 209, 211, 215, 216, 221, 222, 223, 224, 226
  - “In Christ” in Eph 125, 127, 137
  - *Accessus* 103, 104
  - Actualization 92
  - Angelic Hierarchies in Eph 119, 120, 194
  - Angels 96, 116, 120
  - Armor in Eph 139
  - *arra/pignus* 118, 119, 183
  - *auctoritates* 87
  - Beatific Vision 90, 95, 96, 97, 98, 106, 107, 108, 109, 111, 112, 113, 114, 117, 118, 119, 125, 132, 133, 135, 140, 156, 222, 224
  - *Catena aurea* 37
  - Causality 89
  - Christ as Symbol of Law 126, 216
  - Chronology 102
  - Contemplative Life 96
  - Divine Revelation 88, 89, 90, 95, 96, 137
  - *divisio textus* 99, 100, 101, 104, 105, 140
  - Doctor metaphor 112, 113, 117, 118
  - Dominican 87
  - Ecclesiology 88, 108
  - Eclipse Metaphor 115
  - Eschatology 96
  - Essence 63, 90, 92, 93, 95, 96, 97, 113, 118
  - Existence 31, 92, 93, 96, 138
  - *exitus-reditus* 108
  - Fruit/Fruition as Telic Concepts 76, 131, 133, 134, 135, 136, 171, 174, 181

- Fullness in Eph 120, 121, 122
- Gifts in Eph 134
- Good Habits in Eph 104, 105, 106, 108, 123, 131, 140, 222
- Human Behavior 98
- Human Reason 65, 66, 88, 89, 90, 91, 95, 97
- Imperfect-perfection 97, 139, 221, 224, 225
- *lectura ad Ephesios* 4, 25, 28, 36, 37, 38, 83, 85, 86, 91, 92, 99, 100, 102, 103, 104, 106, 108, 110, 112, 116, 122, 123, 127, 128, 129, 138, 140, 141, 143, 181, 183, 209, 211, 222, 223
- Literal Sense of Scripture 99
- *Magister in Sacra Pagina* 87
- Movement from potentiality to actuality 49, 50, 92, 93, 108
- Old Law in Eph 126, 127
- *ordo ad Deum* 90
- Past Tense Verbs in Eph 123
- Perfect-perfection 221, 224, 225
- Sin in Eph 123, 125
- Subordination of ends 98
- Unity in Eph 126, 127, 128, 131, 133, 135, 140
- Vice 109
- Vices in Eph 137
- Virtue 109
- Virtues in Eph 133, 137, 139
- Thomist exegesis 85
- Torah 76, 130, 215, 216
- ultimus finis* 4, 20, 27, 41, 44, 51, 53, 57, 91, 98, 109, 112, 113, 118, 125, 132, 135, 136, 138, 140, 146, 148, 152, 155, 156, 157, 158, 159, 166, 168, 175, 181, 195, 201, 203, 214, 215, 217, 220, 222, 224
- Urzeit wird Endzeit* 71
- Vain 79, 81, 137, 200, 214
- Virtue Ethics 16, 17, 23, 24, 39
- Vulgate 90, 94, 107, 117, 119, 139, 216
- Weltbild* 4, 14, 25, 28, 30, 49, 50, 51, 53, 55, 70, 71, 72, 81, 145, 146, 147, 148, 149, 152, 155, 156, 160, 162, 163, 164, 165, 166, 167, 178, 180, 191, 203, 209, 213, 214, 218, 227, 228
- Wirkungsgeschichte* 35
- Wisdom Literature 69, 73, 76
- Wisdom of Solomon* 69, 73, 74, 78, 79, 80, 81, 151
- Virtue 80
- Zion, Mount 161, 162