

SALVATION - DELIVERANCE FROM THE
SUPERNATURAL POWERS: A REGISTER
ANALYSIS OF EPHESIANS 1-3 AND 4

BY

PARIMAL R. CHRISTIAN
B.Sc., B.D., M.Th.





SALVATION – DELIVERANCE FROM THE SUPERNATURAL POWERS: A REGISTER
ANALYSIS OF EPHESIANS 1–3 AND 4

by

Parimal R. Christian, B.Sc., B.D., M.Th.

A dissertation submitted to
the Faculty of McMaster Divinity College
in partial fulfilment of the requirements
for the degree of Doctor of Philosophy (Christian Theology)

McMaster Divinity College
Hamilton, Ontario
2020

Doctor of Philosophy
(Christian Theology)

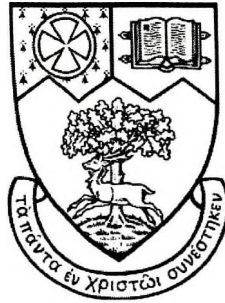
McMaster Divinity College
Hamilton, Ontario

TITLE: Salvation – Deliverance from the Supernatural Powers: A
Register Analysis of Ephesians 1–3 and 4

AUTHOR: Parimal R. Christian

SUPERVISORS: Stanley E. Porter, PhD
Cynthia Long Westfall, PhD

NUMBER OF PAGES: x + 300



McMASTER DIVINITY COLLEGE

Upon the recommendation of an oral examining committee,

this dissertation by

Parimal Christian

is hereby accepted in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY (CHRISTIAN THEOLOGY)

Primary Supervisor: _____

Stanley E. Porter, PhD

Digitally signed by Stanley Porter
Date: 2020.05.13 16:58:29 -04'00'

Secondary Supervisor: _____

Cynthia Long-Westfall

Digitally signed by Cynthia Long-
Westfall
Date: 2020.05.13 15:37:08 -04'00'

Cynthia Long Westfall, PhD

External Examiner: _____

Jonathan M. Watt, PhD

Vice President Academic Designate: _____

Christopher D. Land, PhD

Digitally signed by Christopher D.
Land
Date: 2020.05.15 11:05:12 -04'00'

Date: May 11, 2020

ABSTRACT

Salvation – Deliverance from the Supernatural Powers: A Register Analysis of Ephesians 1–3 and 4

Parimal R. Christian
McMaster Divinity College
Hamilton, Ontario
Doctor of Philosophy (Christian Theology), 2020

The study of Ephesians has been approached in multiple ways by scholars. The dominant scholarly debates on Ephesians center on the issues of authorship, to whom the letter was addressed, its comparison with Colossians, and the Jew-Gentile conflict. Scholars have discussed the theme of salvation in their textual and theological analysis and commentary. Most of these discussions do not adequately explain the meaning of salvation at the discourse level. Scholars have suggested a wide range of meanings of salvation in Ephesians: forgiveness of sins (1:7), deliverance from the grip of the evil supernatural powers that controlled them before their conversion (2:2; 6:11, 12), reconciliation between Jews and Gentiles (2:16), and reception of spiritual gifts to the service of the Church (4:7). Salvation in Ephesians is also explained as a rescue from death, sin, and disobedience; from this present world-age; from bondage to the ruler and principalities of the air; and from God's wrath. It is being freed from the ways of the world and the ruler of the air (2:2–4); being seated with Christ in heavenly realms (2:6); being the workmanship of God; being made alive in Christ (2:5); being created in Christ Jesus (2:10). There is no consensus among scholars regarding the temporal meaning of salvation. The meaning of salvation in Ephesians must be studied in the context of the

letter. There is no major study that has applied Systemic Functional Linguistic tools to the study of Ephesians.

Halliday's model of register analysis provides tools to analyze the context of situation of Ephesians, the study of field, tenor, and mode of Ephesians. These three components of register analysis, show that the linguistic choices made by Paul describe the context of situation in which the meaning of salvation is communicated. This study shows that Paul's idea of salvation in Ephesians is one of his prominent topics. It explains that salvation is a divinely planned entity. God executes and achieves it through Jesus Christ. Salvation is the gracious gift of God. The mystery of God's eternal plan of salvation in Jesus Christ reveals that God has incorporated the Gentiles in his plans through adoption in Jesus Christ. It emphasizes the meaning of salvation in terms of Gentiles' deliverance from their former spiritual bondages. Paul's Gentile readers' former spiritual condition corresponds to the contemporary Hindu spiritual condition. They are under spiritual bondage through their magical practices and worshiping of idols. Thus a cross-cultural application to evaluate the meaning of salvation in a Hindu context is warranted.

CONTENTS

Summary page	ii
Signature page.....	iii
Abstract.....	iv
Table of Contents.....	vi
List of Abbreviations.....	ix
INTRODUCTION	1
CHAPTER 1 SALVATION IN EPHESIANS: A LITERATURE REVIEW.....	8
A General Survey of the Literature.....	8
Salvation in Ephesians.....	19
Evaluation of the Survey.....	33
CHAPTER 2 INTRODUCTION AND DESCRIPTION OF REGISTER ANALYSIS.....	36
Definition of Key Concepts	37
Register.....	40
Field, Tenor, and Mode.....	47
Cross-Cultural Hermeneutics.....	78
CHAPTER 3 FIELD ANALYSIS OF EPHESIANS.....	84
The Field of Ephesians.....	85
Transitivity Network.....	87
Ephesians 1:1–14.....	87

Ephesians 2:1–13.....	102
Ephesians 3:1–13.....	110
Ephesians 4:17–24.....	113
Lexical Analysis.....	115
Salvation in Ephesians.....	120
Conclusion.....	122
CHAPTER 4 TENOR ANALYSIS OF EPHESIANS.....	124
Speech Functions.....	126
Ephesians 1:1–14.....	126
Ephesians 2:1–13.....	139
Ephesians 3:1–13.....	153
Ephesians 4:17–24.....	158
Social Roles.....	159
Conclusion.....	163
CHAPTER 5 MODE ANALYSIS OF EPHESIANS.....	165
Cohesion.....	168
Ephesians 1:1–14.....	169
Ephesians 2:1–13.....	179
Ephesians 3:1–13.....	187
Ephesians 4:17–24.....	193
Information Flow.....	197
Vocabulary (Lexical Analysis).....	197
Thematization.....	201
Prominence.....	209

Conclusion.....	216
CHAPTER 6 REGISTER OF EPHESIANS: AN EVALUATION.....	218
Field of Discourse	219
Tenor of Discourse.....	226
Mode of Discourse.....	229
Context of Situation of Ephesians.....	231
CHAPTER 7 CROSS-CULTURAL READING OF SALVATION IN EPHESIANS	233
Religion and Culture.....	234
Text and the Interpreter (Cultural Context).....	237
Manifestation, Faith, and Salvation.....	239
Hinduism: A Brief Description.....	240
Cross-Cultural Reading of Salvation in Ephesians.....	242
Conclusion	251
CONCLUSION.....	253
Appendix A.....	257
Appendix B.....	268
Appendix C.....	274
Appendix D.....	277
Bibliography	283

ABBREVIATIONS

ABD: Freedman, David Noel, ed. *The Anchor Bible Dictionary*. 6 vols. New York: Doubleday, 1992.

ANE: Ancient Near East

Ascen. Isa: Ascension of Isaiah

AYBRL: Anchor Yale Bible Reference Library

BAGL: Biblical and Ancient Greek Linguistics

BBR: *Bulletin for Biblical Research*

BDAG: Bauer, W. et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.

BECNT: Baker Exegetical Commentary on the New Testament

BHGNT: Baylor Handbook on the Greek New Testament

CBNTS: Coniectanea Biblica New Testament Series

CBQ – *Catholic Biblical Quarterly*

HTR: Harvard Theological Review

HZNT: Handbuch Zum Neuen Testament

ICC: The International Critical Commentary

ISPCK: Indian Society for Promoting Christian Knowledge

JBL: *Journal of Biblical Literature*

JCTR: *Journal for Christian Theological Research*

JIBS: *Journal of Indian and Buddhist Studies*

JLIABG: *Journal of the Linguistics Institute for Ancient and Biblical Greek*

JSNT: *Journal for the Study of the New Testament*

JSNTSup: *Journal for the Study of the New Testament, Supplement Series*

NICNT: New International Commentary on the New Testament

NTL: The New Testament Library

NTS: *New Testament Studies*

OGIS: *Orientis Graeci Inscriptiones Selectae*

OJReIS – Ohio Journal of Religious Studies

PNTC: The Pillar New Testament Commentary

SEAJT: *South East Asia Journal of Theology*

SJT: *Scottish Journal of Theology*

T. Levi: Testament of Levi

T. Benj: Testament of Benjamin

UBS: United Bible Society

WBC: Word Biblical Commentary

WTJ: *The Westminster Theological Journal*

WUNT: *Wissenschaftliche Untersuchungen Zum Neuen Testament*

ZECNT: Zondervan Exegetical Commentary on the New Testament

ZNW: *Zeitschrift für die neutestamentliche Wissenschaft*

INTRODUCTION

God's saving act through Jesus' life, death, and resurrection is the backbone of Paul's theology, and so there is a soteriological stamp on all his letters.¹ This important concept of salvation in Paul's letters is of great concern in Pauline scholarship.² The notion of salvation is not an abstract theological idea, nor are the letters of Paul to be seen as abstract theological treatises because they are social interactions.³ In Paul's letters, the message is communicated in a particular situation through participants' role relationships. Thus the situation(s) that govern the communication process play a decisive role in how the salvation message is expressed.⁴ Most of the letters of Paul connect the notion of salvation with grace, faith, the blood of Jesus Christ, his sacrificial death, and his resurrection. Does Paul's letter to the Ephesians follow this pattern? How does Paul describe salvation in Ephesians? To answer these questions, I will study particular passages in Ephesians that explicate the notion of salvation. I will focus my study on the analysis of the language used by Paul. It will describe the meaning of salvation in its context of situation.

Salvation in Ephesians is described as God's act of blessing Jews and Gentiles in Jesus Christ. There are two key passages where the word salvation occurs in Ephesians:

¹ Schnelle, *Theology*, 275.

² For example Fee, *Pauline Christology*, 2007; Fitzmyer, *Pauline Theology*, 1967; Schreiner, *Paul Apostle*, 2001; Frick, "The Means and Mode of Salvation," 203–22; Burnett, *Paul and the Salvation*, 2001; Brandon, ed., *The Saviour God*: 1963; Dunn, *Theology*, 1998; Dibelius, *Slavery as Salvation*, 1990.

³ Van der Watt, "Soteriology," 505.

⁴ Van der Watt, "Soteriology," 505.

Eph 1:13–14 (σωτηρία) and Eph 2:1–10 (σώζω).⁵ There are other references connected to the concept of salvation such as Eph 1:7, 14 (redemption), Eph 2:5 (made us alive with Christ), Eph 3:6–7 (the gospel), Eph 4:17–21 (learning Christ), and Eph 5:8 (from darkness to light). This dissertation seeks to demonstrate that the notion of salvation, though mentioned in the commentaries and monographs, has not been given specific attention in scholarship on Ephesians.⁶ The majority of scholars have discussed the theme of salvation in their textual and theological analysis. Even though most commentators describe the concept of salvation and its relation to grace, faith, and in Christ, there is a lack of in-depth study of this particular theme of salvation in Ephesians.⁷ It is important to note that the significant scholarly debates in Ephesians' scholarship center on the issues of authorship, to whom the letter was addressed, the destination of the letter, and the Jew-Gentile conflict.

Rationale for the Study

The study of the notion of salvation in Ephesians is significant, not because of less attention given to it, but because of diverse opinions among scholars about the meaning of salvation in Ephesians. In general, most scholars interpret salvation in terms of forgiveness of sins and deliverance from the bondage of sin (1:7), rescue from death and the wrath of God, deliverance from the ways of the world (2:2–4), deliverance from the evil supernatural powers (2:2; 6:11, 12), reconciliation between Jews and Gentile (2:16),

⁵ Grabe, "Salvation," 294–95.

⁶ There are monographs written on various topics, for example, Kreitzer, *Hierapolis in the Heavens*; Arnold, *Power and Magic*; Yee, *Jews, Gentile, and Ethnic Reconciliation*; Brannon, *The Heavens*; and Immendorfer, *Ephesians and Artemis* gives full attention to the specific religious background to the letter.

⁷ I came across only one specific treatment on the subject of salvation in Ephesians namely, van der Watt (editor), *Salvation*. This too is a very brief treatment; in about a half chapter it provides an overview of salvation in Ephesians.

being made alive in Christ (2:5), transfer of dominion, and new creation in Christ.⁸ It is important to note that many of these notions of salvation are present in other Pauline letters too (Rom 3:24–28; 6:1–11; Col 2:12–13; 3:1–2; Gal 1:6; 2:21; 1 Cor 1; 2 Cor 5; 7:10). The differences of opinions are more evident in the temporal interpretation of salvation in Ephesians. There are three main lines of interpretation. Some scholars see it as an already accomplished fact,⁹ some as a futuristic and eschatological event,¹⁰ and some the present availability of salvation.¹¹ The method I have selected for this study will show that verbal processes in Greek do not indicate a temporal meaning, as the scholars mentioned above demonstrate. The primary issue is about the meaning of salvation in the context of the power language used by Paul in Ephesians. Though many scholars identify the existence and influence of the supernatural power and the ultimate earthly ruler, the devil, only a few relate this invisible reality to the concept of salvation, but briefly.¹² Markus Barth and Clinton Arnold observe that, in Ephesians, Paul mentions the demonic powers with greater frequency (Eph 1:4; 2:1–7; 3:10; 6:12–20).¹³ Barth concludes and uses this observation against Pauline authorship of this epistle. Arnold emphasizes the eschatological victory of Christ over the powers, and until then, the author of Ephesians provides assurance to his readers that in Christ, they have needed resources to resist the attacks of these powers.¹⁴ Arnold provides a thorough study on the identity of the powers

⁸ Best, *Ephesians*, 51–52; Lincoln, *Ephesians*, xci–xcii, 94–96, 100–104; Gräbe, “Salvation in Colossians and Ephesians”, 297; Osborne, *Ephesians*, 25, 30–31; Lincoln, *Ephesians*; Grabe, “Salvation,” 294–95; Hoehner, *Ephesians*, 237; Thielman, *Ephesians*, 126.

⁹ For example Muddiman, *Ephesians*, 78–79; Mitton, *Ephesians*, 59; O’Brien, *The Letter to the Ephesian*, 169.

¹⁰ For example Thielman, *Ephesians*, 80–81; Lincoln, *Ephesians*, 41; Bruce, *The Epistles*, 266.

¹¹ Gräbe, “Salvation in Colossians and Ephesians,” 297; Lona, *Die Eschatologie*, 429–36.

¹² For example, Barth, *Ephesians*; Arnold, *Power and Magic*; Lincoln, *Ephesians*; Sanders, “Hymnic Elements”; Osborne, *Ephesians*; Best, *Ephesians*.

¹³ Barth, *Ephesians*, 33, 31–36; Arnold, *Power and Magic*, 147, 165–71.

¹⁴ Arnold, *Power and Magic*, 158.

and their influence in the people's lives in Asia Minor. He reconstructs the historical background of Paul's audience to defend his thesis regarding the prominence of the power motif in Ephesians. His principal purpose in his book is to gain "further insight into the background and purpose of the epistle."¹⁵ Best argues for partial deliverance of the Ephesians in the present, emphasizing their future deliverance. Scholars like Osborne G. and Sanders J. T. mention the spiritual bondage Paul's readers formerly experienced.¹⁶ These scholars lack a focus on salvation concerning deliverance from the evil spiritual forces and the devil.

This study will show that the meaning of salvation is not limited to the abstract idea of the forgiveness of sins and deliverance from the wrath of God. Rather it constitutes an actual rescue from the spiritual bondage that the Gentile readers formerly were under. This study claims, then, that there is no substantial scholarly treatment on the topic of salvation per se in Ephesians in terms of its meaning in the context of Ephesians' former spiritual bondage. I further argue that in Ephesians, Paul distinctly makes this point for his Gentile readers and not for the Jews. He tends to exclude the Jews when it comes to the idea of being under the bondage of evil spirits. This can be clearly observed by the shift in persons in the discourse.

Approach to the Study

The examination of the motif of salvation in Ephesians in this study will follow a modern linguistic method that falls under the broader framework of Systemic Functional Linguistics (SFL). SFL focuses on the use of language in context and sees language as a

¹⁵ Arnold, *Power and Magic*, 2. 168.

¹⁶ Sanders, "Hymnic Elements," 218; Osborne, *Ephesians*, 48–49.

system of available choices. It does not perceive the grammar of a particular language in use as a traditional system of rules but as a “system of resource for creating meanings by means of wording.”¹⁷ I will apply the principles of register analysis to determine the context of situation, which refers to the environment in which the text is uttered/produced.¹⁸ In the second chapter, I have described my methodology that is based on Halliday’s three conceptual frameworks of “field (a type of social action), tenor (role relationships), and mode (symbolic organization),” which comprise the social context in which the meaning-making event occurs.¹⁹ This is one of the forms of discourse analysis that examines the text at a discourse level. The first chapter reviews the various studies on Ephesians and shows that the meaning of salvation is not given adequate attention. It further describes the lack of attention given to the power language in Ephesians in the context of the motif of salvation. The focus of chapters 3, 4, and 5 is the analysis of the field of discourse, the tenor of discourse, and the mode of discourse, respectively. I have selected four passages, three from the first section of the letter Eph 1:1–14, 2:1–13, 3:1–13, and one from the second section of the letter Eph 4:17–24.²⁰ The language of these

¹⁷ Halliday and Matthiessen, *Functional Grammar*, 2.

¹⁸ Halliday and Hasan, *Language Context and Text*, 6. I have explained these and other relevant terminologies and concepts in my methodology in Chapter 2.

¹⁹ Halliday, “Language as Social Semiotic,” 25; Lewandowski, “Sociolects and Registers,” 67. This is mainly the study of semantics and not the structure of the language per se. The structure (the arrangements of various themes and topics in the text) of the letter is determined by the use of various linguistic elements.

²⁰ The approach in this study is to observe the meaning of salvation in Ephesians. Arnold, *Ephesians*, 43, notes that “the theme of the power of God over all of the principalities, powers, and authorities is one of the leading themes of the letter.” Paul elaborates more on the presence of these supernatural enemies and their influence in the lives of the Ephesians in this letter than any of his writings. This influence is through idol worship and other magical practices (see Arnold, *Ephesians: Power and Magic*). The Ephesians were seeking to counteract the supernatural powers through various rituals and magical practices. Paul addresses this concern in his theological section (Eph 1–3). He declares God’s superior power is manifested “in Christ” to deliver them from these supernatural powers. Therefore I have selected these three passages from the first theological part of the letter to study the theme (topic) of salvation. I have avoided Paul’s prayers (Eph 1:15–23; 3:14–21) in my analysis. I have selected one passage (4:17–24) from the paraenesis section (Eph 4–6). I assume this passage will throw some light on Paul’s Gentile readers’ former way of life and their new way of life in Christ.

four passages either describes or hints at the motif of salvation and Paul's readers' former way of life and their new status in Christ. I have omitted Paul's prayer sections and paraenesis sections. Chapter 6 summarizes the findings of the linguistic analysis of the selected passages. Chapter 7 uses the results of the analysis in a cross-cultural study of the notion of salvation in Ephesians. Salvation is possible only through the message of the gospel that contains the power of God pertaining to salvation (Rom 1:16).²¹ This raises the question of how to communicate the gospel cross-culturally to make God's saving power known to people from different cultures. I have followed K. K. Yeo's principles of cross-cultural hermeneutics that he has used in his study of rhetoric in 1 Corinthians 8 and 10. This chapter provides a brief cross-cultural reading of the concepts of salvation with the popular and Vedic Hindu concepts of salvation.

Assumptions of the Study

I intend to describe two of my major assumptions in this study. First is the authorship of Ephesians. I acknowledge that this is a highly debated issue on which scholarly consensus is tough to achieve. There are three clear parties: those who support Pauline authorship, those who oppose Pauline authorship, and those who represent a middle position. This study does not intend to argue for a specific position on the matter of authorship. However, based on the long tradition that held Pauline authorship and unpersuasive arguments against Pauline authorship, I will proceed with the assumption that Paul the apostle wrote Ephesians.²²

²¹ Schreiner, *New Testament Theology*, 363.

²² See the table of comparison in Hoehner, *Ephesians*, 9–18; Brannon, *Heavenlies*, 4–6.

A second assumption is the destination of Ephesians. The critical apparatus shows that the reading, ἐν Ἐφέσῳ, is omitted in a number of significant early manuscripts.²³ My assumption is that some of the manuscripts that have ἐν Ἐφέσῳ indicate that somehow the letter reached Ephesus eventually. I approach this study with the assumption that the letter reached Ephesus and, therefore, that it is important to understand the concept of salvation and motif of the powers in that setting.

In conclusion, this study analyzes the text of Ephesians using modern linguistic method of discourse analysis (in particular register analysis) based on Halliday's SFL model. It examines the meaning of salvation in Ephesian in its context of situation with a specific focus on salvation as deliverance from the spiritual powers and authorities of the air. Finally, it analyzes the meaning of salvation in today's multi-religious context using the cross-cultural hermeneutical framework suggested and used by K. K. Yeo.²⁴

²³ See Chapter 4 for a brief comment on this textual variants.

²⁴ The cross-cultural hermeneutics proposed by Yeo is explained in Chapter 2.

Chapter 1

SALVATION IN EPHESIANS: A LITERATURE REVIEW

Introduction

The letter to the Ephesians demonstrates the height, depth, length, and breadth of God's love, and the great power of God being operative in the great divine plan of salvation. The salvation is offered as a free gift to both the Jews and to the gentiles. This chapter surveys Ephesians scholarship, in particular the meaning of the concept of salvation. Because of the nature of this study, this chapter does not offer a thorough survey of the introductory issues found in Ephesians scholarship—authorship, the recipient, and the purpose. However, it provides a brief survey of these issues. Then it lists various interpretive methodologies used by commentators and highlights numerous specific studies on specific topics undertaken by some scholars. The major section of this survey is devoted to the survey of the meaning of salvation in Ephesians, highlighting scholarly discussion on various definitions of salvation. It suggests the negligence of certain aspects of this important notion of salvation and briefly highlights the way forward.

A General Survey of the Literature

Some scholars consider Ephesians as the crown of Paulinism, which sums up major Pauline themes and Paul's mission among the Gentile.¹ For various reasons, the letter to the Ephesians has triggered great interest among scholars, and commentators, including

¹ Dodd, "Ephesians," 1224-25; Bruce, *Colossians, Philemon, Ephesians*, 229.

the early Church Fathers. The text of Ephesians has been central throughout centuries of the history of the Church. Initially, it was the subject of spiritual and theological inquiries, but for the last few centuries, it has received more critical treatment. In Max Turner's words:

The subject of many commentaries from Origin, Chrysostom, and Jerome onwards continually ransacked for its spiritual and theological treasure. With the reformation and the modernist quest that followed it, the letter came increasingly to be read as a unified discourse with its own unique message. This tendency was radically sharpened by increasing doubts in the nineteenth and twentieth centuries concerning its authenticity and its Ephesian destination.²

In general scholarly discussions revolve around three issues: first, the unresolved authorship issue, second the relationship between Ephesians and Colossians, and third the identity of the recipient. The second and the third, more or less, contribute to the discussion of the first. I will briefly highlight the issue of authorship, the identity of the recipients and its purpose, and its various religious contexts to draw my conclusions on these issues for the purpose of this dissertation.

Authorship

In the early church, Pauline authorship of Ephesians was strongly and widely attested, mainly based on the canonical letter to the Ephesians' self-claim that Paul himself writes it. It was Evanston who first raised doubts about Pauline authorship of Ephesians. He asked how it was possible that Paul, who stayed in Ephesus for about two years (Acts 18–20), would have written to them regarding “hearing of their faith” (1:15–16), regarding their knowledge about Paul's experience, and knowledge of the mystery of Christ (3:1–3). He notes that “these suppositions cannot possibly be allowed by anyone who credits

² Turner, “Ephesians,” 124–25.

the history of the Acts of Apostle that Paul himself first preached the gospel at Ephesus.”³ Later it was De Wette who gave a fuller statement against Pauline authorship of Ephesians. He lists parallel passages from Colossians and Ephesians (about five and a half pages). He argues that “such transcription of himself is unworthy of an Apostle, and must, therefore, be the work of an imitator.”⁴ He further argues that the style, the thought, the doctrines, and mode of teaching are un-Pauline.⁵ Probably this rapidly increasing opposition to Pauline authorship of Ephesians later led R. E. Brown to claim that about 80% of scholars reject Pauline authorship of Ephesians.⁶ Any commentary on Ephesians generally mentions this unresolved issue of authorship. I think Hoehner’s extensive treatment helps understand the overall scenario of views on authorship. He examines 279 scholars and 390 of their works spanning from the year 1519 to 2001.⁷ He provides two charts, the first running for about ten pages and dividing scholars under three categories: for Pauline authorship, change or uncertain, and against Pauline authorship. The second chart examines detailed data for a particular period of time and provides percentages of yes, no, and uncertain.⁸ He concludes that R. E. Brown’s claim is untrue. Hoehner’s charts show that from 1971 to 2001, about 50 percent of scholars denied Pauline authorship. Out of 279 scholars, nearly 151 scholars (54 percent) hold to Pauline

³ Evanston, *The Dissonance of the Four*, 261–62.

⁴ De Wette, *An Historical-Critical Introduction*, 283.

⁵ De Wette, *An Historical-Critical Introduction*, 283.

⁶ Brown, *The Churches*, 47. He describes the status of current scholarship.

⁷ For a thorough treatment on the issue of authorship see Hoehner, *Ephesians*, 2–61. Adherents of Pauline authorship for example are Thielman, *Ephesians*; Arnold, *Power and Magic*; Hoehner, *Ephesians*; O’Brien, *Ephesians*; Williamson, *Ephesians*; Te-Li, Lau, *The Politics of Peace*. And for non-Pauline authorship see Lincoln, *Ephesians*; Muddiman, *Ephesians*; Best, *Ephesians* (I have used this shorter form for Best’s ICC commentary, 2001); Dahl, *Studies in Ephesians*; Perkins, *Ephesians*; McDonald, *Colossians and Ephesians*. Maier, *Picturing Paul*. In Hoehner’s opinion Lincoln should be put in the category of “uncertain” along with other scholars—Martin, *Ephesians, Colossians and Philemon*; Brown, *The Churches the Apostles Left Behind*; Dunn, *The Theology of Paul the Apostle*; Meeks, *The Writings of St. Paul*.

⁸ Hoehner, *Ephesians*, 2–19.

authorship and 108 scholars (29 percent) non-Pauline authorship.⁹ According to his first chart, until the 1860s, there were hardly any scholars who assert non-Pauline authorship, and later that number continued to increase but never leaving a huge gap between the two groups, as Brown had claimed (80:20).¹⁰ The fact that many scholars have rejected Pauline authorship of Ephesians cannot be denied. What are the possible reasons for rejecting Pauline authorship? De Wette carefully drafts various reasons for rejecting Pauline authorship. His arguments remain fundamental for rejecting Pauline authorship even today.¹¹ Hoehner notes six reasons for rejection of Pauline authorship: the impersonal nature of the letter, language and style of the letter, relationship between Ephesians and Colossians and other Pauline letters, the question of pseudonymity, theological and doctrinal distinction, and historical considerations.¹²

There are three major areas of investigation: language/literary investigation, historical/social investigation, and theological investigation. Ernst Percy is worth mentioning at this juncture. He has given the most thorough defense of Pauline authorship, carefully dealing with all the arguments brought against Pauline authorship, trying to prove that they all can be overcome.¹³ His masterful and comprehensive treatment on the literary issues of Ephesians and his discussion on the theological problems lead him to affirm Pauline authorship.¹⁴ Recently Immendörfer has examined

⁹ Hoehner, *Ephesians*, 19.

¹⁰ Brown claims that in recent years there is a sharp increase in scholars opposing Pauline authorship—80 percent for non-Pauline authorship and 20 percent for Pauline authorship.

¹¹ Kirby, *Ephesians, Baptism and Pentecost*, 4. De Wette, *An Historical-Critical Introduction*, argued for close literary connection between Ephesians and Colossians, the style of writing (unusually long sentences), many textual evidences that point to a time later than Paul (for example Eph 2:20, 3:5). He further rejected Ephesus as the destination of the letter.

¹² Hoehner, *Ephesians*, 21–60.

¹³ See Percy, *Die Probleme der Kolosser- und Epheserbriefe*. 443.

¹⁴ Percy, *Die Probleme der Kolosser- und Epheserbriefe*, 443–45.

commentaries published from 1990 to 2010 and providing a dozen scholars' views on the issue of Ephesians' authorship. His chart shows that about 2/3 of these scholars support non-Pauline authorship.¹⁵

Porter states that arguments on the epistle's self-claim, external evidence, language, theology, and letterform "provide compelling reasons for affirming the Pauline authorship of the letter to the Ephesians."¹⁶ I find the arguments for Pauline authorship described by Percy, Porter, Hoehner, and other scholars more compelling for the authorship of Ephesians.

The Recipients and the Purpose.

The determination of the destination of Ephesians and the identity of its recipients depend upon how one perceives the authorship of the letter.¹⁷ This is important for this dissertation because it aims at discussing Paul's notion of salvation in its religious and social settings. The traditional belief that the letter was written to the new believers in Ephesus in Asia Minor was later challenged by many scholars.¹⁸ Most of the scholars who argue for Pauline authorship more or less accept Ephesus as its destination. For example, O'Brien, Hoehner, and Arnold suggest a destination in and around Ephesus. Thielman holds that the letter was written to the church(es) in Ephesus.¹⁹ Heil opines that the letter is addressed originally to the believers in Ephesus.²⁰ Gnilka, based on the

¹⁵ Immendorfer, *Ephesians*, 53.

¹⁶ Porter, *The Apostle Paul*, 389.

¹⁷ Porter, *The Apostle Paul*, 395.

¹⁸ Best, *A Shorter Commentary* (this shorter form is used for Best's 2003 commentary), xxv.

¹⁹ O'Brien, *Ephesians*, 49; Hoehner, *Ephesians*, 77–79; Arnold, *Ephesians* (this shorter title is used for Arnold's ZECNT commentary), 23–29; Thielman, *Ephesians*, 1–28.

²⁰ Heil, *Empowerment to Walk*.

textual evidence in Eph 1:1, favors Ephesus as the destination. Hübner, who does not affirm Pauline authorship, considers Ephesus as one of the probable destinations.

Lincoln and Best hold the view that the letter was addressed to churches in Asia Minor.²¹

Schnackenburg argues that the letter does not address a specific congregation, thus refuting any probability of Ephesus. Instead, he suggests “a circle of the congregation who are addressed.”²² Williamson suggests that “the letter was intended to circulate among the house churches of Ephesus and other nascent churches of Asia Minor.”

Martin holds that the addressees are the Gentile churches in Asia Minor.²³ These scholars' views about the destination of Ephesians can be summarised in four main points: the letter did not have a specific destination, the letter was a circular letter sent to many churches in Asia, it was sent to another location probably Hierapolis or Laodicea, and the letter was originally addressed to the church(es) in Ephesus. There are two major issues discussed among the scholars about Ephesians' destination. First is the textual variant of ἐν Ἐφέσῳ in Eph 1:1. The omission of ἐν Ἐφέσῳ in some of the oldest available manuscripts (P⁴⁶ κ* B* and 1739) and its inclusion in other manuscripts (κ² A B² D F G K L P Ψ^c and other manuscripts) have raised the question about the letter's original destination. Second is the impersonal nature of the letter. Scholars have argued that the letter shows a lack of familiarity or close relationship between Paul and his recipients, which they suggest is contrary to the description of a close relationship between Paul and the Ephesians in Acts 18–20.

²¹ Best, *Ephesians*, 5–6; Lincoln, *Ephesians*, lxxxiii.

²² Schnackenburg, *Ephesians*, 29.

²³ Martin, *Ephesians, Colossians and Philemon*, 6.

The religious-cultural background of the recipients also needs a brief mention here. Scholars differ in their view regarding the recipients of the letter to the Ephesians. The recipients are believed to be predominantly gentile Christians, Jewish followers of Christ, and God-fearers.²⁴ There is no lack of consensus among scholars that the recipients are Christians. This view has excellent support from the text: they are saints (ἀγίοις Eph 1:1, 15, 18; 3:18; 5:3; 6:18), believers (πιστοῖς 1:1, 13, 15; 2:8; 3:12, 17), those who have experienced the grace and love of God (1:6, 7; 2: 4–5, 8; 5:2, 25).²⁵ Moreover, there are a few passages that describe Paul’s recipients’ former way of life (2:1–2, 11–12; 3:1–13; 4:17–24). These passages specify Paul’s recipients as gentile Christians.

Muddiman holds that the purpose of the letter is ambiguous. He writes, “it has no setting and little obvious purpose.”²⁶ Hoehner rightly argues that the purpose of the letter to the Ephesians depends upon how one views the issue of authorship and the recipients. He suggests that the letter was written by Paul to the Ephesians and the surrounding community in Asia Minor. He concludes that the purpose of the letter is promoting love for one another rooted in the love of God and Christ, which provides the basis for unity.²⁷ Muddiman’s brief survey of various proposals for the purpose of writing Ephesians is helpful. He highlights eight various proposals, carefully grouping them into broader categories: liturgical origin (for example Dahl and Kirby), early Catholicism (Käsemann),

²⁴ Moritz, *A Profound Mystery*, 217.

²⁵ Lincoln, *Ephesians*, lxxvi; Best, *A Shorter Commentary*, xxv; Williamson, *Ephesians*, holds the view that they were predominantly gentile Christians, 17.

²⁶ Muddiman, *The Epistle to the Ephesians*, 12.

²⁷ Hoehner, *Ephesians*, 97–106; Lincoln, *Ephesians*, lxxxv; O’Brien, *Ephesians*, 55–57; Best, *Ephesians*, 74–75. They all view the purpose of the letter to develop the identity of the recipient in Christ and their consequent behaviour.

anti-pagan polemic (Arnold, Kreitzer, Immendörfer), anti-heretical polemic (Goulder, Koester), Essene influence (Perkins), Jew-gentile conflict (this is observed very broadly in most commentaries).²⁸ For the purpose of this study, I hold to the view that Paul wrote the letter to the Ephesians to the Christians in Ephesus, who are predominantly gentile Christians.

Ephesians in Context

This section briefly highlights various contexts to the Ephesians suggested by scholars that are significant for interpretive purposes. Some scholars have suggested two factors about the letter's cultural environment that might function as the background: first, "the religious culture of the first century Ephesus and second the complex relationship between earliest Christianity and Judaism."²⁹

I am highlighting a few scholars to depict their view on various backgrounds. Generally, there are four major backgrounds scholars have proposed: Hellenistic Judaism,³⁰ Gnosticism,³¹ the Old Testament,³² and the popular religious environment of Asia Minor.³³ Thielman argues that it is difficult to determine one single background for the letter to the Ephesians.³⁴ Many interpreters think the connections between Judaism and Christianity provide a window into the circumstances of its first readers. For

²⁸ Muddiman, *The Epistle to the Ephesians*, 14–17.

²⁹ Thielman, *Ephesians*, 20.

³⁰ Smith, "The Ephesians Heresy," 78–101.

³¹ Schmithals, "The Corpus Paulinum," 110.

³² Moritz, "Reasons for Ephesians," 8–14.

³³ Kreitzer, *Hierapolis in the Heavens*, 42–53; Arnold, *Colossian Syncretism*, 15–20, suggests that folk beliefs informed by magic and mystery religion were an essential part of the religious and spiritual atmosphere of the ANE. He argues for syncretism of religious beliefs prevailing in the society. I can understand Arnold's argument in an Indian context. India has seen such religious and cultural syncretism through Muslim and British Christian invasion of India. It has drastically affected the local folk beliefs. Especially for the purpose of this study the common belief in magic is affected by the Muslim and Christian views of magic and miracles. See Sahay, "Syncretism in India," 17–25.

³⁴ Thielman, *Ephesians*, 19.

instance, F. C. Baur, commenting on Eph 2:14–18, argues that the author uses Gnostic and Montanist concepts in an attempt to draw Jewish Christianity and gentile Christianity together into a single unified church.³⁵ H. Schlier and E. Käsemann hold the view that Gnostic ideas and language have been used in Ephesians.³⁶ Scholars like M. Barth and Arnold suggest against the use of Gnostic concepts and language, arguing that the Gnostic texts postdate Ephesians by a century.³⁷

In earlier scholarship, as well as in recent scholarship, the interpretation of the letter has been linked to the city's reputation as a center of magical practices and worship of Artemis.³⁸ On the other hand, the prominence of the imperial cult is also considered as an important background. Friesen suggests that Ephesus was a significant center of the imperial cult.³⁹ This is evident by the construction of temples dedicated to Emperor Caesar Augustus, son of god, to Tiberius Caesar, son of Augustus, and to the demos of the Ephesians during the period AD 11–13.⁴⁰ The decree of the council that instituted the new calendar spoke of Caesar Augustus as “a saviour” and a “god” and said that the day of his birth was “the beginning of good tidings to the world” (*OGIS* 458 Lines 35, 40).⁴¹ Has this background influenced Paul's writing? Thielman argues Paul writes Eph 1:21 in this context, proclaiming Christ's victory over all rule and authority.⁴²

³⁵ Baur, *Paul the Apostle*.

³⁶ Schlier, *Der Brief an die Epheser*, 19; Käsemann, “Ephesians and Acts,” 291.

³⁷ Barth, *Ephesians*, 16–17; Arnold, *Power and Magic*, 7–13.

³⁸ For example. Heine, *The Commentaries*, 77–78; Trebilco, *The Early Christians* 19–37; Arnold, *Ephesians*; Arnold, *Powers of Darkness*; and Immendörfer, *Ephesians*.

³⁹ Friesen, *Imperial Cults*, 128.

⁴⁰ Friesen, *Imperial Cults*, 95–96.

⁴¹ Cited by Friesen, *Imperial Cults*.

⁴² Thielman, *Ephesians*, 23–24. Gombis, “The Triumph of God,” 168, says Ephesians polemically asserts the triumph of God in Christ over all competing cosmic powers.

Ephesians: Topics and Methodological Approaches

This section briefly lists studies that have specifically focused on various topics and themes in the letter to the Ephesians. It also highlights multiple methodological approaches applied to the text of Ephesians by various scholars. First of all, I give a brief list of different methodological approaches scholars have used in the commentaries and a few monographs: historical and theological analysis,⁴³ lexical and exegetical analysis,⁴⁴ biblical-theological analysis,⁴⁵ literary and theological analysis,⁴⁶ social scientific analysis,⁴⁷ structural, rhetorical, and theological analysis,⁴⁸ feminist interpretation,⁴⁹ politico-religious reading of Ephesians,⁵⁰ and a post-colonial reading of Ephesians.⁵¹ A few of these scholars are briefly explained below. While we see a wealth of methodological approaches in the study of Ephesians, there is a lack of linguistic investigation of the letter. There are only a few articles/essays that have applied linguistics to the text of Ephesians.⁵²

Best's text-critical analysis includes textual criticism of the Greek text and a careful analysis of Greek grammar, lexicography, and complex sentences. However, this work lacks an analysis at the discourse level and application of modern linguistics. Minna Shkul offers a social-scientific reading of the letter using social entrepreneurship. She

⁴³ Thielman, *Ephesians*; Abbott, *Ephesians and Colossians*; Gnllka, *Der Epheserbrief*; Immendörfer, *Ephesians and Artemis*; Yee, *Jews Gentile and Ethnic Reconciliation*; Martin, *Ephesians, Colossians, Philemon*; Williamson, *Ephesians*.

⁴⁴ Brannon, *The Heavens*; Arnold, *Power and Magic*; Arnold, *Power of Darkness*.

⁴⁵ O'Brien, *Ephesians*.

⁴⁶ Lincoln, *Ephesians*; Best, *Ephesians*; Fowl, *Ephesians*; Perkins, *Ephesians*.

⁴⁷ Shkul, *Reading Ephesians*; MacDonald, *Colossians and Ephesians*.

⁴⁸ Winger, *Ephesians*; Elna Mouton, "Communicative Power and Rhetoric."

⁴⁹ Schüssler Fiorenza, *Ephesians*. She is paying much attention to androcentric language in Ephesians.

⁵⁰ Te-Li, *The Politics of Peace*.

⁵¹ Maier, *Picturing Paul*.

⁵² For example Sherwood, "Paul's Imprisonment," focuses on the structure and purpose of Paul's digression in the letter; Louw, "A Discourse Reading of 1:3-14," and Breeze, "Hortatory Discourse in Ephesians."

sees the notion of belief in Christ Jesus as a key communal identifier. She identifies three significant factors: identity construction (Eph 1), social memory (Eph 2 and 3), and community social orientation (Eph 4–6). However, her treatment falls short of giving proper weight to the role “the Gospel” plays in the letter for salvation.⁵³ Brannon studies the theme of “Heavenly” in Ephesians. His lexical exegetical and conceptual analysis examines ἐπουράνιος in both biblical and extra-biblical literature. He uses various sources for his lexical and conceptual analysis.⁵⁴ For a specific religious background study, see Immendorfer, who sees verbal and conceptual coherence in several passages in Ephesians, pointing to the cultic background to the letter.⁵⁵ He examines various monographs and suggests that only three authors thoroughly deal with Ephesians and Artemis.⁵⁶ Günther and Trebilco mention Artemis very briefly.⁵⁷ Thiessen and Tellbe make no mention of this cult.⁵⁸ A few other monographs include Kreitzer, who uses archeological and literary evidence to support his hypothesis that the original readers of the letter to the Ephesians resided at Hierapolis.⁵⁹ Arnold analyzes a high concentration of power terminologies used exclusively in Ephesians. He identifies about ten power terminologies and offers a historical-exegetical study.⁶⁰ Though Arnold links the motif of salvation to these powers of darkness, his primary focus is not salvation; rather, it is strengthening the believers to fight those powers.⁶¹ Yee makes use of E. P. Sanders’ and

⁵³ See Shkul, *Reading Ephesians*.

⁵⁴ See Brannon, *The Heavenlies*.

⁵⁵ Immendorfer, *Ephesians and Artemis*. His main emphasis is on specific religious background to the letter to the Ephesians particularly arguing for influence of the cult of the Artemis.

⁵⁶ Arnold, *Ephesians*; Schwindt, *Das Weltbild des Epheserbriefes*; Strelan, *Paul Artemis and the Jews*.

⁵⁷ Günther, *Die Frühgeschichte des Christentums*; Trebilco, *The Early Christians in Ephesus*.

⁵⁸ Thiessen, *Christen in Ephesus*, and Tellbe, *Christ-Believers in Ephesus*,

⁵⁹ See Kreitzer, *Hierapolis in the Heavens*.

⁶⁰ See Arnold: *Power and Magic*; Arnold, *Powers of Darkness*.

⁶¹ Arnold, *Ephesians*, 45. Gombis, “The Triumph of God,” examines Ephesians in the light of the narrative patterns of divine warfare found in ANE. See also Gombis, “Divine Warfare,” 404.

James Dunn's work in *The New Perspective on Paul* in his study of Ephesians and proposes that Ephesians depicts Jews' attitude towards Gentiles. Yee investigates deeper into the historical context within which the letter was written and to which the letter was addressed.⁶² Klingbeil offers a study of the epistle to the Ephesians using the hermeneutics of metaphors. He proposes that to get the entire story of the epistle, one has to engage with "an integrated larger metaphorical map" rather than interpreting individual metaphors and connecting them together.⁶³ This very brief overview suggests two things. First, though God's salvation plan is the key motif of the letter, there is not a single monograph that gives proper attention to it in the study of Ephesians. Other monographs focus on various other issues in the study of Ephesians. These issues include identity in Ephesians, the heavenlies in Ephesians, the religious background of Ephesians, power and magic in Ephesians, and Paul's Jewish identity and Ephesians. Second, the Greek text of Ephesians has not been analyzed using interpretive tools of modern linguistics, to be precise, sociolinguistics. There is a lack of study of the text of Ephesians at the discourse level.

Salvation in Ephesians

God's saving act through Jesus' life, death, and resurrection is the backbone of Paul's theology, so it bears a soteriological stamp in all his letters.⁶⁴ This important concept of salvation, in Paul's letters, is of great concern in Pauline scholarship.⁶⁵ The greatness of

⁶² See Yee, *Jews, Gentile, and Ethnic reconciliation*.

⁶³ Klingbeil, *Metaphors and Pragmatics*, 276.

⁶⁴ Schnelle, *Theology*, 275.

⁶⁵ For example Fee, *Pauline Christology*; Fitzmyer, *Pauline Theology*; Schreiner, *Paul Apostle*; Frick, "The Means and Mode of Salvation," 203–22; Burnett, *Paul and the Salvation*; Brandon, ed., *The Saviour God*; Dunn, *Theology*; Dibelius, *Slavery as Salvation*.

the divine plan of salvation and the power of God is demonstrated more clearly and emphatically in Ephesians than any other Pauline letter.⁶⁶ This section particularly surveys the concept of salvation in Ephesians, as seen in various commentaries and monographs. Because of the nature of this survey, I have not divided this survey in terms of the historical periods of Ephesian scholarship and methodological approaches applied by various scholars.⁶⁷ The uniqueness of Ephesians is presenting this divine plan as the highest proof of God's rich grace, *especially to gentiles*.⁶⁸ How do scholars see salvation in Ephesians? This is an important question to ask because it provides a platform for the in-depth study of salvation in Ephesians.

Examining the concept of salvation in Paul's letter to the Ephesians opens up a window into Paul's use of salvation language in the social context of Ephesians. Salvation in Ephesians is described as God's act of blessing Jews and Gentile in Jesus Christ. There are two key passages where the noun "salvation" and verb "to save" occur in Ephesians: Eph 1:13–14 σωτηρία and Eph 2:1–10 σώζω.⁶⁹ There are other references that are connected to the concept of salvation: Eph 1:7 (redemption), Eph 3:6–7 (the gospel), Eph 4:17–21 (learning Christ), and Eph 5:8 (from darkness to light).⁷⁰

⁶⁶ Percy, *Die Probleme*, 200–2.

⁶⁷ I have briefly highlighted various methodological approaches scholars have followed in general in the above section.

⁶⁸ Percy, *Die Probleme*, 312. Emphasis is mine. Because this dissertation focuses on Paul's view of salvation for his gentile readers.

⁶⁹ Gräbe, "Salvation," 294–95. The perfect tense form of σώζω is used in Eph 2:5. This is seen by many scholars as a unique usage. In other Pauline letters (1 Cor 1:18; 2 Cor 2:15) it is in present tense form. More frequent usage of this verb is in the future tense form (for instance Rom 5:19–20; 1 Cor 3:15; Phil 1:19; 1 Thess 2:16). The aorist tense form of this verb is found in Rom 8:24.

⁷⁰ Gromacki, "Ephesians," 227. He says, that in Eph 1:7 "Paul is referring to a specific redemption. Namely personal salvation from sin." He notes that "the forgiveness of the trespasses" in the next phrase is involved in redemption but that it is not entirely identical with it. Gromacki fails to look into the relationship between the two phrases depicted by the Greek construction selected by Paul. The construction ἔχομεν τὴν ἀπολύτρωσιν τὴν ἄφεσιν τῶν παραπτωμάτων, shows that the verb ἔχομεν takes two nouns with the accusative case. This seems to be a case of "double accusative" where the attribute of one accusative is

Definitions of Salvation

Salvation in Ephesians is defined in many different ways by scholars and commentators. Below is a brief survey of the meaning of salvation in Ephesians. Three scholars have given a comprehensive understanding of the meaning of salvation in Ephesians.⁷¹ Best sees salvation in terms of forgiveness of sins (1:7), deliverance from the grip of the evil supernatural powers that controlled them before their conversion (2:2; 6:11, 12), Gentiles being reconciled to the Jews (2:16), and receiving spiritual gifts to the service of the Church (4:7).⁷² For Lincoln, salvation involves multiple acts of rescue—rescue from death, from sin and disobedience, from this present world-age, from bondage to the ruler and principalities of the air, and from God’s wrath.⁷³ Gräbe connects the concept of salvation in Ephesians with forgiveness of sins (1:7), being made alive in Christ (2:5), being freed from the ways of the world and the ruler of the air (2: 2–4), being seated with Christ in heavenly realms (2:6), being the workmanship of God, and being created in Christ Jesus (2:10).⁷⁴ These three scholars have described the concept of salvation in Ephesians, explaining different notions. Below is a brief survey of the key ideas of salvation in Ephesians scholars have discussed. I have also presented a few issues about the gaps and/or negligence I have observed in their discussions about the concept of salvation.

given to the other (Porter, *Idioms*, 89; Turner, *Syntax*, 246). This makes it evident that the forgiveness of trespasses is attributed to the quality of redemption.

⁷¹ This is to give an overall idea of the broader meaning of salvation in Ephesians that these scholars have suggested. Their views and what they are lacking is discussed in another section below.

⁷² Best, *Ephesians*, 51–52.

⁷³ Lincoln, *Ephesians*, xci–xcii, 94–96, 100–104.

⁷⁴ Gräbe, “Salvation in Colossians and Ephesians,” 297.

Deliverance from Sin, God's Wrath, and Judgment

There is no lack of consensus among scholars and commentators that salvation in Ephesians includes deliverance from sin, God's wrath, and the final judgment. However, scholars differ in their argument regarding the temporal aspect of salvation. Those arguing for deliverance from the final wrath and judgment, see salvation in a futuristic sense, and those arguing for deliverance from sin, tend to slide towards the present aspect of salvation.⁷⁵ The temporal aspect of salvation is further discussed separately in brief. Even though the meaning of this key notion of salvation is similar, it is articulated differently by scholars. Best expresses salvation in terms of forgiveness of sins.⁷⁶ It is forgiveness of sins that is achieved through Christ's death on the cross as a ransom payment that delivered us from the bondage of sins.⁷⁷ Gräbe and Hoehner in their comments on Eph. 1:7, mention salvation as deliverance from the bondage of sin. They argue that the concept of salvation in Ephesians refers to the deliverance of the sinners who are dead in their sins and are saved by grace in Jesus Christ.⁷⁸ Hoehner's brief word study on the use of *σεσωμένοι* in 2:5, 8 suggests that it has an idea of being saved from danger, in this case, "being saved from eternal separation from God."⁷⁹ He maintains the traditional interpretation of the usage of the perfect tense form: it "completed action with continued results in the present time."⁸⁰ Though in his footnote Hoehner has referred to

⁷⁵ Thielman, *Ephesians*, 81–83. He says such futuristic notion is seen in Eph 4:30, *ἐν ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως* (in which you are sealed for the day of redemption). Some scholars emphasize present salvation: Muddiman, *Ephesians*, 78–79; Mitton, *Ephesians*, 59, emphasis present salvation. See also 1 Cor 1:18; 15:2; 2 Cor 2:15; 1 Thess 5:8–9; 1 Cor 3:15; 5:5; Phil 1:19, 28; 2:12; Rom 5:9–10; 10:9; 11:26; 13:11.

⁷⁶ Best, *Ephesians*, 51–52.

⁷⁷ Osborne, *Ephesians*, 25.

⁷⁸ Hoehner, *Ephesians*, 237; Gräbe, "Salvation in Colossians and Ephesians," 294–95.

⁷⁹ Hoehner, *Ephesians*, 332.

⁸⁰ Hoehner, *Ephesians*, 333. Though he agrees and identifies the periphrastic construction he leans towards the temporal meaning of the perfect tense form.

both Porter and Fanning's verbal aspect theory, he does not justify his choice of giving temporal meaning to the use of the perfect tense form here.⁸¹ Robert Gromacki emphasizes that in Eph 1:3–14, salvation is deliverance from personal sins.⁸² Uprichard suggests that the believers' restored relationship with God in Christ results in deliverance from sin and judgment.

Lincoln observes that in Eph 2:1–3, the bondage to sin is overpowered by forgiveness and making believers alive with Christ (2:5–6).⁸³ Fowl sees the gentile readers of Ephesians being incorporated into God's plan of salvation: their sin alienated them from God, but God graciously redeemed them through Christ (2:1–10). He sees this as God's salvation drama and how, through Christ, God incorporates Gentiles in his plan. Paul demands them to make a clean break with their gentile past, adjuring practices of Gentiles. Redemption is linked directly to the forgiveness of sins: "Sin becomes a way of speaking both of the transgressions that individuals commit and of the power that captivates the world, bringing with it slavery and death."⁸⁴ Fowl's study is limited to word study. He does not offer analysis at the rank of clause, sentence, or discourse, thus explaining certain important words but not analyzing the passage. Winger states that Ephesians overflows with direct statements about how the power, mercy, and love of God in Christ have effected glorious salvation for those who were dead in their sins. He also affirms the notion of salvation as deliverance from sin.⁸⁵ Most of these scholars

⁸¹ Cf. Porter, *Verbal Aspect*, 466–68.

⁸² Gromacki, "Ephesians 1:3–14," 227.

⁸³ Lincoln, *Ephesians*, 102.

⁸⁴ Fowl, *Ephesians*, 43.

⁸⁵ He notes that the Church has a passive role in salvation (2:5, 8). Winger, *Ephesians*, 499. I think this claim is not supported by the textual evidence that Church's role is significant in proclaiming the message of salvation. Paul's usage of the phrase "hearing the Gospel" in 1:13 assumes an event of preaching of the gospel. This is the unique active role the Church plays in the process of salvation.

mentioned above link the concept of salvation to other concepts like grace, faith, union with Jesus Christ through his blood, forgiveness of trespasses, transfer of dominion, and new creation.⁸⁶ Almost all of these notions are present in other Pauline letters as well (Rom 3:24–28; 6:1–11; Col 2:12–13; 3:1–2; Gal 1:6; 2:21; 1 Cor 1; 2 Cor 5, etc.). In Eph 1:9–10, the plot of salvation is described. In these verses, salvation is understood as the task of unifying *all things* in heaven and on earth *under one head* that is Christ Jesus.⁸⁷

I agree with these scholars that Paul posits salvation in terms of forgiveness of sins and deliverance from the wrath of God. However, many of these scholars do not see salvation in terms of deliverance from spiritual bondage. This is the key notion of salvation in Ephesians that seems to be neglected by many scholars.⁸⁸ For example, in Hoehner’s view, the selection of ὑμᾶς in 2:1–3 gives prominence to those Ephesians who are the recipient of his grace. The choice of other linguistics items linking to ὑμᾶς does not suggest that it is used to give prominence as Hoehner describes. The choice of personal pronoun provides a discourse boundary and the beginning of a new pericope. Even if it is selected to indicate prominence, it is not “as the recipients of grace,” instead it is to depict their former condition of spiritual bondage.⁸⁹ McDonald, in her commentary, sees 2:1–3 distancing believers from the sinful humanity by use of such language.⁹⁰ The point here is the negligence of the significance of the spiritual power

⁸⁶ Best, *Ephesians*; Osborne, *Ephesians*; Gromacki, “Ephesians 1:3–14,” 219–37; Uprichard, *Ephesians*; Lincoln, *Ephesians*; Gräbe, “Salvation,” 294–95; Hoehner, *Ephesians*, 237; Osborne, *Ephesians*, 30–31; Thielman, *Ephesians*, 126.

⁸⁷ Middleton, “A New Heaven and a New Earth,” 87.

⁸⁸ Here the term theme represents a topic or subject matter and not Halliday’s concept of Theme and Rheme.

⁸⁹ For prominence see Porter, *Idioms*, 298–307, 20–28. Does the change the first person plural pronoun ἐγώ (ἡμῶν, ἡμᾶς, ἡμῖν) to the second person plural pronoun ὑμεῖς σὺ (ὑμεῖς, ὑμῶν,) in 1:13 depict prominence? It does change the pronoun just for this verse in this passage and in 2:1, and has a redundant structure as well. This is discussed in detailed in chapter 3 and 4.

⁹⁰ McDonald, *Colossians and Ephesians*, 236–37.

language in relation to Paul's emphasis on the salvation the gentile readers have received in Christ Jesus.

Salvation from Spiritual Bondage (The Ruler and Power of the Air)

There are a few studies that have mentioned salvation in terms of deliverance from spiritual bondage. Though many scholars identify the existence and influence of the supernatural power and ultimate personal ruler, the devil, only a few of them relate it to the concept of salvation but briefly. Arnold holds that beliefs and practices of so-called local folk religions centred on angelic powers. His view helps us recognize the total picture of beliefs in supernatural powers.⁹¹ For example, Osborne mentions the spiritual bondage Paul's readers formerly experienced, but he does not link salvation in Christ from this spiritual bondage.⁹² Best suggests that Paul's gentile readers in Ephesians have, in some way, come under the control of the devil.⁹³ According to him, specific phrases describe Paul's gentile readers and their former status and position, especially their close association with the devil.⁹⁴ He sees Eph 2:2 referring to the Ephesians' partial deliverance from the ruler of the demonic spirits, and only in the future, the devil will lose his all power, and the believers will be delivered fully.⁹⁵ He understands salvation as deliverance from the grip of the evil supernatural powers that controlled them before their conversion (2:2; 6:11, 12).⁹⁶ Best sees the supernatural evil powers as an external controlling force. His treatment is lacking in answering the question of how did Paul's

⁹¹ Arnold, *Colossian Syncretism*, 5.

⁹² Osborne, *Ephesians*, 48–49.

⁹³ Best, *Ephesians*, 202, 206.

⁹⁴ Best, "Ephesians: Two Types of Existence," 42.

⁹⁵ Best, *Ephesians a Shorter Commentary*, 67. Gombis, "The Triumph of God," 52, sees Eph 2 in terms of triumph of God in Christ over the powers that rule the present evil age but does not link the triumph of God to salvation (2:5, 8).

⁹⁶ Best, *A Shorter Commentary*, 51–52

gentile readers come under the control of the devil. He does not clarify what he means by “the partial deliverance.” Further, he does not connect the gospel’s saving power being effective in Paul’s gentile readers through their acts of hearing and believing.

Arnold refers to salvation as deliverance from the power and influence of cosmic powers.⁹⁷ He also identifies that these spiritual powers and their activities are given more prominence in Ephesians.⁹⁸ Arnold’s study is the most thorough study on “the powers” in Ephesians. It is based on the power terminology used in the letter and suggests that it emphasizes the presence of “spiritual powers” in Ephesians.⁹⁹ His approach is historical, exegetical, and theological. He basically studies “first-century Jewish and Hellenistic notions of divine powers and ‘spirit powers’...and Hellenistic magical traditions to understand spiritual settings.”¹⁰⁰ His primary emphasis is on the eschatological victory of Christ over the powers, and until then, the author of Ephesians provides assurance to his readers that in Christ they have needed resources to resist the attacks of these powers.¹⁰¹ Though Arnold acknowledges the superiority of God’s power in Christ and its availability for those who are already believers in Christ, he ignores the significance of availability of the saving power of God in Christ to those Gentiles even before they believed (i.e., while they were hearing the Gospel). So he does not connect it with salvation for his Gentile readers. Further, he lacks a thorough analysis of the text and fails to see the present aspect of salvation in terms of their deliverance from these powers.

⁹⁷ Arnold, *Power and Magic*, 147.

⁹⁸ Arnold, *Power and Magic*, 165–71.

⁹⁹ For the list of these terminologies see Arnold, *Power and Magic*, 1.

¹⁰⁰ Arnold, *Power and Magic*, 3.

¹⁰¹ Arnold, *Power and Magic*, 158.

J. T. Sanders provides a small hint to the idea of salvation from the cosmic powers (2:4–7).¹⁰² However, he just mentions this idea while discussing the hymnic elements in the passage. Sanders lacks the analysis of the text to support his view. Further, he does not clarify what he means by this idea of salvation. Barth observes that these demonic powers are mentioned with greater frequency (Eph 1:4; 2:1–7; 3:10; 6:12–20) and given more attention than they have been received in other epistles.¹⁰³ Even though he acknowledges the existence of these demonic powers, he is not connecting the salvation of Paul’s gentile readers with their spiritual bondage. He probably wrote his two-volume commentary when linguistic analysis had not taken its root in biblical studies. However, he fails to note that a different context makes way for different language choices. Lincoln sees salvation as “deliverance from the plight of the old situation to all the benefits of the new.”¹⁰⁴ This deliverance involves multiple acts of rescue.¹⁰⁵ The old situation he refers to is probably being spiritually dead, under God’s wrath, in bondage to evil powers, and being sinful.¹⁰⁶ Lincoln is focusing more on the identity of the ultimate personal power of evil and does not focus on salvation as a rescue from this ultimate personal evil power, Satan.¹⁰⁷ Lincoln, like Best, does not specify how the Gentiles came under the bondage of the evil powers and how they were rescued from it. Lincoln’s commentary provides an excellent overall inclusive nature of Paul’s idea of salvation, but his approach does not go beyond analyzing the text at the phrase/clause level. His approach lacks analysis of the text at a discourse level.

¹⁰² Sanders, “Hymnic Elements,” 218.

¹⁰³ Barth, *Ephesians*, 33, 31–36. This frequency is seen as a proof against Pauline authorship. He highlights this as a doctrinal distinction and counts it against Pauline authorship.

¹⁰⁴ Lincoln, *Ephesians*, 104–5.

¹⁰⁵ Lincoln, *Ephesians*, xci–ii.

¹⁰⁶ Lincoln, *Ephesians*, 39.

¹⁰⁷ See Lincoln, *Ephesians*, 94–96, 100–4

One of the important terms about the Ephesians' religious and cultural background is αἰών. The scholars are divided on the meaning of αἰών in 2:2. There are two views. One suggests that it refers to a personal god "Aeon," and the other argues that it is not a personal reference to a deity but a temporal reference.¹⁰⁸ Whether αἰών refers to a personal deity or not the other two terms τῶν ἀρχόντων and τοῦ πνεύματος definitely are personal references.¹⁰⁹ This reference to the ultimate personal evil, the devil, is very important for the study of salvation in Ephesians.

Mouton, using a social-scientific approach, sees the temporal indicators ποτέ in 2:2, 11, and νυνί in 2:13, describing the before and after of the readers' coming to faith in Jesus Christ. She notes that these temporal indicators depict their position of honour (in Christ) versus position of shame (without Christ and under spiritual bondage).¹¹⁰ She holds that recipients of the letter's present position of honour are brought about by God's work in Christ in the past.¹¹¹ Her social-scientific approach limits her view. She ignores the fact that the recipients of the letter's previous condition is the condition of their spiritual bondage as depicted clearly by the text and thus does not see salvation in Christ operative at that level.

The above brief survey shows that some scholars have identified the presence of the ultimate personal devil being operative through principalities and powers. But all of

¹⁰⁸ Scholars who interpret αἰών as a personal deity are: Nock, "A Vision," 89; Gnllka, *Der Epheserbrief*, 114; Barth, *The Broken Wall*, 214. On the other side some scholars believe that the reference is temporal. For example, Lincoln, *Ephesians*, 94–95; Gräbe, "Salvation," 298–299; Hoehner, *Ephesians*, 310.

¹⁰⁹ Gräbe, "Salvation," 299, suggests that "in the New Testament αἰών is never used to refer to a personal power. Paul instead used for example τῶν ἀρχόντων (1 Cor 2:6,8) and ὁ θεός (2 Cor 4:4) to refer to such personal powers."

¹¹⁰ Mouton, "The Communicative Power," 291. Lincoln sees it as shameless and powerless versus honourable and powerful.

¹¹¹ Mouton, "The Communicative Power," 299.

them do not pay attention to how the readers of Ephesians came under such bondage. Is it their deliberate choice they have made to walk according to the ruler of the air (2:1–2)?¹¹² Were they under temporary spiritual bondage or for a lifetime? What is the role of the gospel of salvation in the rescue act of Paul’s Gentile readers from the clutches of the devil? Are the Jews and the Gentiles both under the bondage of the devil? There is a need to answer these questions. Further, most of these studies provide historical, theological, and text-critical analysis but lack a text-based approach in their analysis. Their analysis is done at the clause/phrase level, thus lacking analysis at a discourse level.

Salvation Present or Future

There is a lack of consensus among scholars concerning the temporal interpretation of the concept of salvation in Ephesians. I briefly present this discussion showing that most of the scholars understand the use of the tense forms in Ephesians in a temporal sense. For example, Fowl says in 1:7-8, “Paul uses present tense ‘have’ indicating that redemption is more like an ongoing state rather than a onetime achievement.”¹¹³ Does the present tense realize temporal information or aspect?

Some scholars suggest that salvation in Ephesians is not a continuous process that has a beginning “here and now” but proceeds towards its full completion at Christ’s return, nor is it a future entity, but it is an already accomplished fact.¹¹⁴ For example, Best holds that salvation in Ephesians is depicted strongly as a present fact that the believers

¹¹² The notion of demon possession is not what I am referring to here. A person does not select to be possessed by a demon(s) but such a person is overpowered by a demon against his/her willful choice. Is Paul projecting his gentile readers’ former way of life (ποτε περιεπατήσατε) as their willful choice of following the devil?

¹¹³ Fowl, *Ephesians*, 43.

¹¹⁴ Scholars like Muddiman, *Ephesians*, 78–79; Mitton, *Ephesians*, 59; O’Brien, *The Letter to the Ephesian*, 169. See also 1 Cor. 1:18; 15:2; 2 Cor. 2:15; 1 Thess. 5:8–9; 1 Cor 3:15; 5:5; Phil 1:19, 28; 2:12; Rom 5:9–10; 10:9; 11:26; 13:11

are already raised from death and seated in the heavenlies (2:6).¹¹⁵ Lona and Gräbe hold that Ephesians emphasizes the present availability of salvation.¹¹⁶ Others maintain that Paul is referring to future salvation. Paul's usage of "being sealed" imagery in Ephesians 1:13, and his emphasis on the whole humanity being under the wrath of God 2:3 (cf. 5:6), probably have a stronger orientation towards future salvation.¹¹⁷ Thielman says such a futuristic notion is seen in Eph 4:30 in which you are sealed for the day of redemption (ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως). He concludes that it is likely that Paul thinks of salvation as what believers hope for and are secured for the forthcoming day of redemption.¹¹⁸ On the other hand, scholars like Lincoln and Bruce maintain the already/not yet eschatological tension.¹¹⁹

The gap in this study could be filled in by linguistic analysis of the text. Porter's verbal aspect theory demonstrates that Paul's choice of the tense forms does not indicate temporal meaning as the above-mentioned scholars have suggested; rather, it denotes Paul's perspective on the processes (i.e. mental processes in v. 13 hearing and believing).¹²⁰

¹¹⁵ Best, *A Shorter Commentary*, xxx.

¹¹⁶ Gräbe, "Salvation in Colossians and Ephesians," 297. Lona, *Die Eschatologie*, 429–36.

¹¹⁷ Thielman, *Ephesians*, 81–83. There is a further discussion among scholars regarding the meaning of "being sealed." Some scholars strongly hold the view that it refers to the believers' baptism (Gnilka, *Der Epheserbrief*, 85; Houlden, "Christ and Church in Ephesians," 270; Kirby, *Ephesians, Baptism and Pentecost*, 158–59), laying on of hands (Schlier, *Der Brief an die Epheser*, 69–70). On the other hand scholars like Dunn hold the view that there is no reference to a sacrament here.

¹¹⁸ Thielman, *Ephesians*, 80.

¹¹⁹ Lincoln, *Ephesians*, 41; Bruce, *Colossians, Philemon, Ephesians*, 266.

¹²⁰ Arnold, *Ephesians*, 90–92. He suggests that "these two participles are best interpreted as temporal participles." Winger, *Ephesians*, 205–7. He refers to the participles in a temporal sense denoting past actions. Porter, *Idioms*, 181, emphasizes that verbal aspect and not time is the major semantic feature depicted in the use of these two participles.

Salvation in a Multi-Religious Context

Osborne sees the word of truth, the gospel of salvation, as the source of salvation. He draws similarities between first-century religious claims and today's multi-religious context, and he suggests that Paul is emphasizing the Gospel of salvation as an exclusive message of salvation.¹²¹ Paul in Eph 3:6–8 describes the gospel as the means through which (διὰ τοῦ εὐαγγελίου) his gentile readers have become fellow heirs and partakers in the promise in Jesus Christ. He identifies his role as the minister of the gospel (v. 7 οὗ ἐγενήθην διάκονος) and precisely the task of preaching the gospel to the Gentiles (v. 8 τοῖς ἔθνεσιν εὐαγγελίσασθαι). The point here is the need for the gospel to be preached in a multi-religious context is essential for salvation, especially for those who follow other religions.

In Eph 1:3–14, Hoehner sees the progression of God the Father's plan through the Son's sacrificial provision and the Holy Spirit, making it a reality in those who believe.¹²² In this passage, everything revolves around salvation in Christ Jesus. He is central in the word of truth, the gospel of salvation, and in the process of believing.¹²³ This depicts God's complete involvement in one's salvation. This is significant for cross-cultural application to Hindus. In Hinduism, salvation is achieved by a person's self-realization *aham brahmasmi* (I am the Brahman the Divine), by individual's *karma* (good works) and *bhakti* (worship) and not by divine initiative or involvement. This cultural gap in a basic understanding of salvation requires a cross-cultural hermeneutical approach to effectively communicate salvation in Jesus Christ to them.

¹²¹ Osborne, *Ephesians*, 30–31. See also Winger, *Ephesians*, 205.

¹²² Hoehner, *Ephesians*, 234.

¹²³ Simmons, "Perspectives," 48.

Salvation and the Gospel

Most scholars and commentators overlook, ignore, or undermine two important aspects of salvation, which are clearly evident in the text of Ephesians: first, the role of the proclamation of the gospel of salvation, and second, willful acceptance of the gospel message in faith. Paul in Eph 2:8 declares that “for by grace you are saved through faith” (τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως) making faith an essential means for salvation. Similarly, in Eph 3:6–8, as seen above, he asserts the importance of his role as a minister of the gospel message and preaching the gospel to the Gentiles as the means of salvation. Lincoln defines faith as a specific kind of human activity, a response which allows salvation to become operative (Eph 2:8).¹²⁴ Hence, the gospel proclamation and the response in faith are very significant for salvation in a multi-religious context. But Lincoln and Thielman do not focus on the necessity of proclaiming the gospel in their discussion about faith and salvation. However, Winger briefly mentions the aspect of “hearing the gospel of your salvation” (Eph 1:13) as Paul’s “missionary moment.”¹²⁵ Eph 1:13 implies the same two notions that are essential for salvation: hearing the gospel and believing. Overall, scholars neglect the significant part of this process of salvation in Ephesians: the proclamation of the gospel on the part of Paul as the minister of the gospel and believing and having faith on the part of his gentile readers. Thus any study of salvation in Ephesians cannot afford to neglect the importance of the proclamation of the gospel on the one hand and believing in having faith as a response on the other hand.

¹²⁴ Lincoln, *Ephesians*, 111. See also Thielman, *Ephesians*, 143.

¹²⁵ Winger, *Ephesians*, 205. Winger notes that “hearing the gospel” in 1:13 refers back to the concrete, missionary moment when Paul (and perhaps Apollos) first explained the gospel in Ephesus (Acts 18:19–26).

These two entities indicate a pragmatic relationship between what salvation means and how it could be achieved in a multi-religious context.

Evaluation of the Survey

This brief survey of previous studies shows scholars' divergent views about the concept of salvation in Ephesians. I repeat that this survey portrays the scholars' views regarding the meaning of salvation in Ephesians. The majority of scholars' views can be summarised as follows:

1. There is a consensus among scholars about the meaning of salvation as deliverance from sin, the wrath of God, and final judgment. Salvation is a free gift of God; it is achieved by grace through faith. This broader understanding of salvation includes both Jews and gentiles as beneficiaries.
2. Salvation has been seen as either a present reality, or already achieved, or a future reality. These interpretations are mainly derived from a traditional grammatical analysis on the one hand and, on the other hand, by bringing in the broader Pauline theological discussion. Modern linguistics, especially register analysis, will be helpful in understanding Paul's choice of this particular language in its context of situation.
3. A few scholars mention that Paul is referring to salvation from the bondage of the spiritual powers of the air. However, they lack a full treatment aiming at studying the concept of salvation. For example, Arnold, who has devoted himself to study "the power and magic" in Ephesians, lacks focus on this important notion of salvation. Does this notion of salvation apply to both Jews and Gentile alike? Or is it only applied to the gentile readers?

4. The brief survey of the monographs on various topics suggests that the important notion of salvation is not studied adequately in Ephesians scholarship.
5. This brief survey suggests that linguistic analysis can make a significant contribution to the study of Ephesians. A thorough analysis of the context of situation in which the text was produced will contribute to understanding the text at the semantic level.
6. One of the unique features of Ephesians is the use of the power language. Are there any connections between the power language and the motif of salvation? Does Paul specify the meaning of salvation as deliverance from the former spiritual bondage his Gentile readers experienced?

What idea of salvation did Paul posit to his Gentile readers? What are the linguistic connections he is making in conveying his idea of salvation? How are the salvation and power language used in the context of situation of the letter? This survey depicts the gap in the scholarship, which this dissertation aims to address and argues that a study of the context of situation of Ephesians will significantly enhance the understanding of the concept of salvation in the letter. It will depict the meaning conveyed by the linguistic choices made by Paul in Ephesians.

Conclusion

The study of Ephesians has been approached in multiple ways by scholars. The majority of scholars have discussed the theme of salvation in their textual and theological analysis. It is important to note, however, that the study of Ephesians' major scholarly debates centers around the issues of authorship, to whom the letter was addressed, and the Jew-Gentile conflict. These issues are important to a lesser degree to understand the concept

of salvation in Ephesians. This study shows that the issue of salvation, though mentioned in the commentaries and monographs, has not received sufficient attention in Ephesians scholarship. This is further evident by a few recent monographs focusing on different issues. There is not a single volume that focuses comprehensively on the theme of salvation in Ephesians. This survey has shown that the only specific treatment on the subject of salvation in Ephesians is in Jan G. van der Watt (editor), *Salvation*. However, it is a very brief treatment, in about a half chapter, and it merely provides an overview of salvation in Ephesians.¹²⁶ Though most of the commentators describe the concept of salvation and its relation to grace, faith, and in Christ, there is a lack of an in-depth study of this particular theme in Ephesians. Furthermore, the letter has not been sufficiently studied through linguistic analysis. This includes the meaning of salvation in Ephesians with specific reference to its Gentile readers in its context of situation. This general overview of studies in Ephesians alone does not demonstrate the need for an in-depth study of the concept of salvation in Ephesians. A closer look at various scholars' treatments shows that there are differences of opinions about the meaning of salvation in Ephesians, and the concept of salvation as deliverance from spiritual bondage is lacking. Just as the first-century Greco-Roman world, India has long been known for her polytheistic religious ideologies: people worship multiple gods and goddesses, believing that they will deliver them from the ruler of the spiritual darkness. On the contrary, through that worship, they actually come under the control of such spiritual forces. Thus the notion of salvation in Ephesians, which is indicative of deliverance from the ruler of the spiritual darkness, is very significant in an Indian context.

¹²⁶ Gräbe, "Salvation," 294–303.

Chapter 2

INTRODUCTION AND DESCRIPTION OF REGISTER ANALYSIS

Introduction

A traditional approach to the study of the New Testament text is normally confined to small linguistic units—such as in a word study or sentence study. Discourse analysis deals with language beyond single sentences seeing the discourse as a whole unit in its linguistic and extra-linguistic context. I will follow the Systemic Functional Linguistic (SFL) model of discourse analysis in this study.¹ It is a text-based discipline that assumes an interpretive model that focuses on the text and its context.² The SFL discourse analysis model focuses on the significance of the *context* and *co-text* in the process of interpreting the biblical texts. This chapter explains the concept and the method of register analysis (context of situation in particular), which is a form of discourse analysis and briefly mentions its development and its significance in the linguistic analysis of the New Testament letters. It further identifies, defines, and describes key concepts that are used in

¹ There are four major types of Discourse Analysis models for the study of the New Testament text. See Porter, *Linguistic Analysis*, 134–136; Porter and Pitts, “Greek Language and Linguistics,” 235–241. SFL is not a model of discourse analysis per se, but a theory of language in general and its functional use in discourse. See Appendix A for a brief explanation of SFL theory in general. See Land, *2 Corinthians*, 48–49 n1 for a list of works that have applied the SFL framework in New Testament studies. I add three recent works to this list: Porter, *Linguistic Analysis*; Xiaxia Xue, *Paul’s Viewpoint on God, Israel, and Gentile in Romans 9–11*; and Yoon, *A Discourse Analysis of Galatians*. For historical development of Discourse Analysis see Reed, *Philippians*, 18–24. He lists four major tenets of discourse analysis—analysis of production and processing of discourse (the role of the author the recipients and the text in the communicative event and environment), analysis beyond the sentence (examine language at a linguistic level beyond the sentence), analysis of social functions of language use, and analysis of cohesiveness.

² Cottrell, “Sociolinguistic and Biblical Interpretation,” 62 notes that “some of the studies of the New Testament texts are approached as if these texts were produced by individuals not possessing or using their normal human emotions.”

the analysis of the text of Ephesians. The definitions of all the terminologies relating to the concept they represent are described as well. In particular, for this study, three contextual features of field, tenor, and mode are defined and discussed in detail and how these features and the tools are used in the analysis of Ephesians.³

The study of the meaning of salvation in Ephesians postulates a challenge in modern readers' minds. The challenge is the meaning of salvation in today's multi-religious context that is spatially, temporally, and thus culturally distant from the first-century Greco-Roman world. This dissertation addresses this issue by offering a cross-cultural hermeneutical study of the meaning of salvation in an Indian context, particularly in a Hindu context. In this regard, the last part of this chapter explains the cross-cultural hermeneutical framework practiced by K. K. Yeo and how I am going to apply it in this study.

Definition of Key Concepts

SFL provides a theoretical framework for analyzing texts. Three key concepts need a brief description before proceeding to describe the register. The concepts of text, context, and context of situation are defined in this section.

Text

In SFL, the text is not formed by a composition of sentences or an accidental series of linguistic units. Instead, it is made of meaning; it is a semantic unit.⁴ Halliday defines text

³ Sociolinguistics is concerned with the study of language variations in different social settings, register being one of them. I have not discussed the historical development of modern linguistics and description of sociolinguistics because it is beyond the purpose of this study.

⁴ Halliday, "Text as Semantic Choice," 45-46; Halliday, "A General Sociolinguistic Theory," 180; Land, *The Integrity of 2 Corinthians*, 51.

as “the instance of linguistic interaction in which people actually engage: whatever is said, or written in an operational context, as distinct from a citational context, like that of words listed in a dictionary.”⁵ In other words, he defines text as the means of exchange of meaning in a particular context of situation, and it is a basic unit of the semantic process.⁶ This brief discussion on the meaning of the text is aimed at clarifying that this theory of text is not an extension of grammatical theory. Instead it is a product and process of social meaning in a particular context of situation.

Context

Text and context are two sides of a coin—they are two aspects of the same process. One loses its meaning and value without the other. The context perceives more than what is said and written. It includes other non-verbal signals, the total environment in which the text unfolds.⁷ The context is central because there is no language without context, there being a relationship between text and context, between the function of language and society.⁸ In the study of any text, a theoretical notion of context is fundamental to understanding the particular instance of language and how it functions in social interactions.⁹ These instances of the language used in a clearly circumscribed social

⁵ Halliday, “Language as Social Semiotic,” 21.

⁶ Halliday, *Linguistic Studies*, 4; Halliday, *Language as Social Semiotic*, 180. Brown and Yule, *Discourse Analysis*, 6. The verbal record refers to a string of words composed with or governed by the lexico-grammatical rules and features of a language system. Communicative act refers to social and linguistic interactions. Cf. Ong, “Sociolinguistics and New Testament Exegesis,” 52. In Leckie-Tarry, “The Specification of a Text,” 33, she says the text is constructed with a special purpose in a specific social situations.

⁷ Halliday and Hasan, *Language, Context and Text*, 5.

⁸ Hasan, “Wherefore Context?” 6, 8. She argues for two contexts: actual and virtual. The former depicts a sensible relationship between the speaker and the context—it is rooted in experience that is essentially sensuous. The latter is non-material, residing only in the conceptual universe. Hasan, “The Ontogenesis of Decontextualized Language,” 54–57.

⁹ Lukin, “Language and Society,” 143–65.

context are small fractions of the total phenomena of a language.¹⁰ The text unfolds in some context of use—the environment in which the text comes to life.¹¹ The text is a particular instance of language, and context is a vast socio-semiotic system.¹²

Context of Situation

The concept of context of situation is of primary importance for this study.¹³ It became a significant part of the meaning and theory of language during the development of general linguistics.¹⁴ It was Malinowski who coined the term context of situation. He saw language utterances not as self-contained events but as utterances within a shared context of situation.¹⁵ In other words, the real meaning of words is derived from the context to which the words belong.¹⁶ The context of situation is the context in which the text unfolds. It is encapsulated in the text through “a systemic relationship between the social

¹⁰ Beaugrande, “Register in Discourse Studies,” 11.

¹¹ Hasan, “Wherefore Context?,” 6, 8. Halliday, *Functional Grammar*, xiii. I have used mainly three editions of Halliday’s *Functional Grammar*, the 1st edition for the original thought of Halliday and at places the 3rd and 4th editions revised by Mattheissen for a clearer and simpler understanding of Halliday’s concepts at certain points in this study. Egginns and Martin, “Genre and Register of Discourse,” 232 suggests that “each text appears to carry with it some influences from the context in which it was produced. Context, we would say, gets ‘into’ text by influencing the words and structures that text-producers use.”

¹² Land, *The Integrity*, 52. He mentions two facets of context: first, context of culture being “the general environment that is relevant to a language” and second, context of situation being “the specific environment that is relevant to an actual text.”

¹³ “Context of Situation” is one of the very significant terms in this dissertation. This concept is explained in more detail later in this section. Monaghan, *The Neo-Firthian Tradition*, 31, in his evaluation of Firth’s work comments that abstraction and description of “what is relevant from all that is happening at the time the language is produced” is vital in drawing situational meaning in the social context.

¹⁴ Robins, “Context of Situation,” 33.

¹⁵ Malinowski, “The Problem of Meaning,” 306.

¹⁶ Malinowski, *Coral Gardens*, Vol 2, 58; Halliday, “The Notion of ‘Context,’” 4; For example the word “run” has different meaning in different contexts of use—in the Olympic Games it denotes the act of running but in a cricket match it refers to the score: 4 runs, 6 runs, etc. Thus meaning is related to the context of situation. Malinowski, *Coral Gardens*, 58. The semantic priority of word, challenged by Malinowski, was debated in India way back in the 7th century AD. A grammarian named Bhartrhari who worked on the grammar of the Vedas insisted that “the meaning of a sentence (*pratibha*) which is born after the meaning of the constituent words of a sentence are grasped is totally different from the cognition of the individual word-meanings.” Bhartrhari, *Vakyapadiya*, quoted and explained in Honda, “Bhartrhari on Sentence (*vakya*).” 17. This shows that the idea of meaning in its linguistic context was present even in one of the oldest Asian languages—Sanskrit.

environment and the functional organization of language.”¹⁷ Reed defines the context of situation as “the immediate historical situation in which a discourse occurs.”¹⁸ Land defines it as “an instance of social interaction that is realized by linguistic meanings.”¹⁹ In a way, the text is a mirror of the context of situation in which it was produced. Halliday explored the notion of the context of situation and proposed a linguistic theoretical framework—register analysis. Halliday and Hasan suggest that the context of situation, the linguistically construed dimension of context, is articulated by field, tenor, and mode.²⁰

Register

The concept of register is believed to be rooted in Firth’s concept of restricted language—a variety of language that serves a circumscribed field of experience or action which can have its own grammar and dictionary.²¹ Firth was interested in the cultural background of the language. His idea of restricted language probably equates with register; however, it is more likely serving the notion of genre or style.²² This section

¹⁷ Halliday and Hasan, *Language, Context and Text*, 11. Eggins and Martin, “Genre and Register of Discourse,” 232, write that, “each text appears to carry with it some influences from the context in which it was produced. Context, we would say, gets ‘into’ text by influencing the words and structures that text-producers use.” Malinowski, “The Problem of Meaning,” 312, later suggested that the context is important in interpreting all languages in all usages. Pike’s earlier work also reflects that he was aware of the dependence of the meaning on context. He argued that “the meaning of one unit in part constitutes and is constituted of the meaning of a neighbouring unit, and the meaning is one contrastive component of the entire complex.” See Pike, *Language in Relation*, 609, and 148 ff., 430.

¹⁸ Reed, *Philippians*, 42.

¹⁹ Land, *The Integrity*, 51.

²⁰ Halliday and Hasan, *Language, Context and Text*, 11–12; Lukin, “Language and Society,” 147.

²¹ Firth, *Papers in Linguistics*, 87, 98. He focused on the participants in the situation, actions of the participants, other relevant features of the situation-surrounding objects and events that have some bearing on what is going on, and effects of the verbal actions - changes that are brought about by what the participants in the situation do. See Robert de Beaugrande, “Register in Discourse Studies,” 19; Matthiessen, “Register in the Round,” 221–92.

²² Firth, *Selected Papers*, 98, 106, 112, 118f. Firth is more towards the side of language user and not towards language use while describing his concept of restricted language. Language varieties are described by various terminologies that refer to various conceptual frameworks. They get influenced by various categories of linguistic and non-linguistic features. These varieties are distinguished primarily based on

focuses on defining the concept of register and method of register analysis developed by M. A. K. Halliday for the English language and defines the method's usefulness for the purpose of the study of the New Testament Greek.

Definition and explanation

The term register has been in discussion for more than five decades within and beyond SFL as it has been defined and described by various scholars.²³ The theory of register in

group dynamics or individual dynamics. Zwicky and Zwicky, "Register," 213, notes that "idiosyncratic variations could be separated from systemic association of linguistic features with social groups and settings." Based on this distinction we can list a few terminologies that describe different concepts of language varieties— dialect, sociolect, idiolect, style, genre, and register to list a few key terminologies. Language varieties can also be distinguished based on language user and the use of the language. These varieties of language can be better understood in the context in which it was produced. In order to suggest this perspective, linguists came to talk about sociolinguistics which defines human beings as "a social being." See Halliday, "A General Sociolinguistic Theory," 169. Firth called it sociological linguistics in his paper "Technique of Semantics," 65; Hill, *Introduction to Linguistic*, called it institutional linguistics, and Fishman, "Bilingualism with and without Diglossia," 29, suggested sociologically-oriented language. See Appendix A for a comparison between dialect, genre, and register.

²³ Moore, "Register Analysis," 418. Gregory and Carroll see register "as a useful link between variations of language to variations of social context." The register is an example of language-in-action. They stress the importance of cultural factors in the creation of registers (Gregory and Carroll, *Language and Situation*, 64). Zwicky and Zwicky view register as a continuum—on the one hand varieties that demonstrate a strong correlation between linguistic and situational factors, and on the other hand varieties that exhibit a relatively small number of features (Zwicky and Zwicky, "Register," 214–16). Holmes sees register in a broader sense as a variety of language associated with situational parameters such as addresses, setting, mode of communication, task or topic. In a narrower sense it refers to specific vocabulary employed by various occupational groups (Holmes, *Introduction to Sociolinguistics*, 261–66). This view is unacceptable because the concept of the register is not restricted to choice of different vocabulary. Wardhaugh emphasizes register referring to sets of language items associated with discrete occupational or social groups (Wardhaugh, *Sociolinguistics*, 51). This view of register also is unacceptable because it associates with a specific group of individuals and not with a specific situation of use. Ellis and Ure opine that "a given language will be said to have a register distinction at a certain point only if both linguistic and situational differences are there" (Ellis and Ure, *Language Varieties*, 252). Jean Ure sees register as "a particular functional variety of language, the language-in-action" (Ure, "Lexical Density and Register Differentiation," 443). Ferguson holds that register variation is the linguistic difference that correlates with different occasions of use (Ferguson, "Dialect, Register, and Genre," 15–30). Biber and Conrad use register as a general cover term associated with all aspect of variation in use (Biber, *Dimension*, 9). They define register as a variety associated with a particular situation of use. They describes three major components: "the situational context, the linguistic feature and a functional relationship between these two" (Biber, and Conrad, *Register, Genre and Style*, 6). Hasan defines register as "a variety of language differing at any or all levels of form from other varieties of the same language, distinguished according to use" (Hasan, "Code, Register and Social Dialect," 271). Hudson, *Sociolinguistics*, 46–47, define register in simple terms, variety of language according to use as against according to the user. He, however, sees some similarities between register and dialect. He, thus holds the view that register and dialect overlap considerably. The above definitions of register primarily focus on English language. There are a few key scholars who have applied SFL to the New Testament text. Porter defines register as "Linguistic variety according to use, a person

SFL can be said to have originated with Halliday, McIntosh, and Strevens, who primarily based their work on Firth and others.²⁴ They said that “when we observe language activity in the various contexts in which it takes place, we find differences in the type of language selected as appropriate to different types of situations.”²⁵ This means different types of situations predict the choice of different types of language. The theory of register, therefore, attempts to uncover the general principles which govern the ways the language varies according to the type of situation.²⁶ Halliday describes register as semantic configuration within the boundaries of language use and not according to the language user; it is “a variety of language corresponding to a variety of situations.”²⁷ He explores the continuation between language and its social environment. He explains register as “the necessary mediating concept that enables us to establish the continuity between a text and its socio-semiotic environment.”²⁸ This variety of language, according to use, involves choices.

Such choices explain “an association between a linguistic feature and the circumstances in which this choice is made.”²⁹ Thus register is a variety of language—a type of language selected according to the type of situation in which it is being used.³⁰ In Hallidayan terms, “register can largely be characterized by its lexicogrammatical

may use very different linguistic items to express more or less the same meaning on different occasions” (Porter, “Dialect and Register,” 197). Reed defines register as “the linguistic expression of the different types of social activities commonly undertaken by social groups. They are a means of doing things with language” (Reed, *Discourse Analysis*, 54). Westfall defines it as “the specialized language that is used in a certain situation” (Westfall, *A Discourse Analysis*, 84).

²⁴ Halliday who popularized the term register holds that Thomas R. W. Reid in his work in 1956 first used this term for “text variety.”

²⁵ Halliday et al., *The Linguistic Sciences*, 87.

²⁶ Halliday and Hasan, *Language, Context and Text*, 32.

²⁷ Halliday and Hasan, *Language, Context and Text*, 29.

²⁸ Halliday, “Text as Semantic,” 58. Gregory and Carroll, *Language and Situation*, 64, define it as a useful abstraction linking variations of language to variations of social context.

²⁹ Zwicky and Zwicky, “Register as a Dimension,” 214.

³⁰ Halliday et al., *The Linguistic Sciences*, 87.

properties....However, it is a meaning potential that is accessible in a given social context."³¹ Halliday earlier gave more attention to lexicogrammar, but later, he says, "though register is recognizable as a particular selection of words and structures, it must be defined in terms of meanings."³² Register thus should be characterized primarily in semantic terms. It is "a configuration of meanings that are associated with a particular situation type."³³ It is a language variety according to use, thus explaining individual and community meaning-making events.³⁴ Halliday defines register as a semantic concept:

A configuration of meaning that is typically associated with a particular situational configuration of field, tenor, and mode. But since it is a configuration of meanings, a register must also include the expression, the lexico-grammatical, and phonological features that typically accompany or realize these meanings.³⁵

The above description of the concept of register can be summarized in the following three points.³⁶ First, it is the language chosen and used by a speaker/author in accordance with a particular social situation. Secondly, it is a language variety according to its usage and not according to the user. Thirdly, one important point described above is the significance of semantics in defining register. Thus I summarize register as a language variety that is selected by the author/speaker (lexicogrammar and other features) in accordance with the environment of its use (linguistic context) and which makes meaning in a particular social context (extra-linguistic context).

³¹ Halliday, "A General Sociolinguistic Theory," 182.

³² Halliday, *Language as Social Semiotic*, 110.

³³ Halliday, *Learning How to Mean*, 126.

³⁴ Porter, *The Letter to the Romans*, 25.

³⁵ Halliday and Hasan, *Language Context and Text*, 39.

³⁶ Moore, "Register Analysis," 420, provides a useful five point summary of Halliday's view of register. I mention three points of his summary of Halliday's view—it is a construct belonging within the semantic stratum, a construct that is responsible to setting field, tenor, and mode, and a concept that is capable of detailed application, not only as a flag over the notion of variation.

This model attempts to uncover the general principles that govern the ways the language varies according to the type of situation so that “we can begin to understand what situational factors determine what linguistic features.”³⁷ One question worth asking is, what is the focus of this model? Is it the use of language form or language function or both? Halliday develops the concept from language *form* to language *function* and *meaning*, bringing them in a meaningful relationship in a particular *context*.³⁸ Leckie-Tarry says the theory of register proposes a relationship between both the ideas. Each language user has a range of language varieties to choose from (language form), and he/she chooses from among them at particular times, in particular, situations (language function in its context).³⁹ Another critical question is, how does one determine the context of situation? Halliday suggests, it is determined by what is taking place, who is taking part, and what part the language is playing.⁴⁰ Below I have briefly explained these three metafunctions describing briefly the linguistic features they possess, which are the tools to analyze the three features of context of situation.

Register and the Metafunctions

In SFL analysis, “the entire architecture of language is arranged along a functional line.”⁴¹ There are three metafunctions suggested by Halliday: ideational, interpersonal, and textual. These three metafunctions correspond to three features of the context of situation—field, tenor, and mode, respectively. These three features are defined here and

³⁷ Halliday, “Language as Social Semiotic,” 32.

³⁸ I have emphasized these key integral parts form, function, meaning, and context to show a movement from language form to language function which makes meaning in a particular context.

³⁹ Leckie-Tarry, “The Specification of a Text,” 28–29.

⁴⁰ Halliday, “Language as Social Semiotic,” 31.

⁴¹ Halliday and Matthiessen, Halliday’s *Functional Grammar*, 31.

explained in more detail later in this chapter. These features of context—field, tenor, and mode—determine or activate the semantic features, and these semantic features realize, reflect, and construe the context of situation.⁴²

The ideational metafunction relates to the human experience. Certain grammatical resources of every language are dedicated to this function.⁴³ This is divided into two components: experiential metafunction and logical metafunction.⁴⁴ The former refers to the choices speakers make to create meanings about the world. The latter refers to “language as an expression of certain very general logical relations,” it creates combinations of words that are connected through a logical relationship.⁴⁵ These word-groups form meaningful clause(s) which bear a logical relation to each other.⁴⁶ These logical relationships in the ideational metafunction are described by Halliday in terms of the Transitivity Network and the Lexis. The transitivity network brings out the ideational meaning through three components in a clause: process, participants, and circumstance.⁴⁷ Process refers to what is going on in the text, participants refer to those who participate in the process, and circumstance refers to surrounding elements that describe the process further.

The interpersonal metafunction sees language as action. The language not only describes our experience, but it also enacts. Enacting takes place within our personal and social relationships with people around us.⁴⁸ “It describes the social purpose of the

⁴² Moore, “Register Analysis,” 421.

⁴³ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 30.

⁴⁴ Logical metafunction is debated by scholars on two grounds: first, whether the logical metafunction exists as the fourth metafunction and secondly, if it exist at all, where it should be placed? See Halliday, *Functional Grammar*, 157–58; Porter, “Dialect and Register,” 206–07.

⁴⁵ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 362.

⁴⁶ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 30.

⁴⁷ Halliday, *Functional Grammar*, 101–102.

⁴⁸ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 30.

writer's message, the relational intent of the communicative act."⁴⁹ The language is a means by which the speaker/writer is doing something to his/her listener/reader.⁵⁰

Halliday provides two major categories of exchange: role in exchange (giving and demanding speech roles) and service in exchange (goods and services and information).⁵¹

There are four primary speech functions identified by Halliday in his clause analysis: offer, command, question, and statement. The expected responses to these functions are also identified as acceptance, rejection, undertaking, acknowledgment, and answer.⁵²

The textual metafunction has to do with turning experience and interpersonal actions into a coherent message.⁵³ It builds up sequences of discourse, organizing the discursive flow, and creating cohesion and continuity as it moves along.⁵⁴ The textual metafunction is of constructing the message; in other words, how the writer structures and organizes the message.⁵⁵ According to Yoon, "This structuring of discourse could be assessed by analyzing 1) cohesion, how an element of the text is more or less cohesive to its co-text; 2) thematization, how writers indicate which parts of the discourse are thematic and which are supportive; and 3) prominence, which elements of the text are emphasized over others."⁵⁶

As mentioned above this contextual configuration of a situation type is realized semantically by the functional components of a text (field-ideational; tenor-interpersonal; mode-textual) that is, in turn, realized in the lexicogrammar of a text.⁵⁷ The analysis of

⁴⁹ Yoon, *Discourse Analysis*, 76.

⁵⁰ Halliday, *Functional Grammar*, 53.

⁵¹ Halliday, *Functional Grammar*, 69–71.

⁵² Halliday, *Functional Grammar*, 71–72.

⁵³ Campbell, *Advances in the Study of Greek*, 65.

⁵⁴ Halliday and Matthysen, *Halliday's Functional Grammar*, 30–31.

⁵⁵ Halliday, *Functional Grammar*, 53–54.

⁵⁶ Yoon, *A Discourse Analysis*, 77–78.

⁵⁷ Ong, "Sociolinguistics and New Testament," 10.

ideational metafunction looks at kinds of activities and topics discussed, including when, by whom, and how they are achieved. It is the content function of language.⁵⁸ In the interpersonal analysis, the role relationships, attitude, and various other factors are established between participants. This is “a participatory function of language, language as doing something.”⁵⁹ In textual analysis, it is the study of how the information flow is managed and structured by the participants. This component makes the language relevant and operational in the context of situation.⁶⁰ The following table delineates the relationship between the situational elements and semantic components.⁶¹

Field, Tenor, and Mode

I have briefly defined the concept of register and context of situation above. In this

Semantic Components		Situational Elements
Ideational metafunction	System activated by features of	Field of the discourse
Interpersonal metafunction	System activated by features of	Tenor of the discourse
Textual metafunction	System activated by features of	Mode of the discourse

section I explain the notions of field, tenor, and mode and layout my methodological framework specifying the tools I will utilize in my analysis. The examination of field, tenor, and mode determines the context of situation because they are the determinants of the context of situation.⁶² Halliday’s terms—field, tenor, and mode—“articulate the linguistically construed dimension of context.”⁶³ These three features are a conceptual

⁵⁸ Halliday, “A General Sociolinguistic Theory,” 183–84

⁵⁹ Halliday, “A General Sociolinguistic Theory,” 183–84

⁶⁰ Halliday, “A General Sociolinguistic Theory,” 183–84

⁶¹ Halliday, “A General Sociolinguistic Theory,” 193.

⁶² Halliday, *Language as Social Semiotic*, 62, 144–45.

⁶³ Lukin, “Language and Society,” 147; See also Halliday, *Language as Social Semiotic*; and Halliday and Hasan, *Language, Context and Text*.

framework that represents the social context in which meanings are exchanged.⁶⁴

Halliday suggests that these three “major components of the context of situation are related to the semantic system—the field relates to the ideational semantic component, the tenor relates to the interpersonal semantic component, and mode relates to the textual component.”⁶⁵ Halliday’s model suggests that the context of situation of a given text is predicted or even determined by the categories of field, tenor, and mode.⁶⁶ These three features describe the situation in which the language is used or functioning rather than the language per se.

Tenor refers to who is taking part, the nature of the participants, and their statuses and roles. It addresses what kind of role relationships the text describes among the participants. Mode refers to what part the language is playing. What are the participants expecting the language to do for them in that situation? It refers to the symbolic organization of the text, the status it has, and its function in the context, including a channel (spoken or written or both), and the rhetorical mode.⁶⁷

The Field of Discourse

The field of discourse is about *what is going on*. It semantically resonates with the *ideational* meaning of the passage, representing the speaker's main meaning potential where he/she encodes his/her individual experience in the broad framework of cultural experience.⁶⁸ It refers to the social action that is taking place and the participants that are

⁶⁴ Halliday, “A General Sociolinguistic Theory,” 181.

⁶⁵ Halliday, *Language as Social Semiotic*, 125; Porter, “The Functional Distribution,” 61; Hasan, *Semantic Variation*, 51–55, she refers to these three contextual features, field as a social action in which language is playing some part, tenor as the nature of social relations that exists between the speaker and the addressee, and mode as the physical and semiotic modes of establishing and maintaining contacts.

⁶⁶ Halliday, *Language as Social Semiotic*, 62, 125, 33, 35.

⁶⁷ Halliday and Hasan, *Language Context and Text*, 29ff.

⁶⁸ Westfall, *A Discourse Analysis*, 82.

engaged in it. The field of discourse refers to the ongoing social activities and is concerned about the purpose and the subject matter of the communicative act within the context of that activity.⁶⁹

It is important to decide, for this study, what determines the field of discourse of a given text. There are different views about how this could be done. Thompson holds that this metafunction reflects “our view of the world as consisting of ‘going ons’ (verbs), involving things (nouns), which may have attributes (adjectives) and which go on against the background details of place, time, manner, etc. (adverbial). Thus “...[it] distinguishes not only a type of recognizable ‘going on’ but also ‘doers’ and ‘done to’ and ‘manner.’”⁷⁰ Porter suggests four major dimensions of the ideational metafunction: subject matter, semantic domain, participants/actors, and transitivity network.⁷¹ The ideational metafunction is the content function of language as “about something,” and conveys what is going on in the situation, referring to the main purposive activity, that is the transitivity network (transitivity network: the participants, the processes and circumstances) and the lexis selected by the author in the text.⁷² The ideational meaning of discourse is normally

⁶⁹ Halliday, “Language as Social Semiotic,” 25, 28, 62.

⁷⁰ Thompson, *Functional Grammar*, 76–77.

⁷¹ Porter, *Linguistic Analysis*, 148–53. He interacts with Leckie-Tarry’s ideas of arena/activities, semantic domain included within the field of discourse, and participants. Leckie-Tarry, *Language and Context*, 36–37. Leckie-Tarry uses the terms arena/activities taking into account the social dimension of the activities. She suggests that the subject matters are located in the social institutions that determine them. A possible example I can think of is the story of the adulterous woman in John 8:1–11. There are two parties involved apart from Jesus, the woman who is the victim and guilty of committing the sin of adultery and a group of scribes and Pharisees who were religious leaders and assumed their responsibility of making sure that the law of Moses was followed. Here Jesus saves the sinful woman even though she was guilty of adultery but indirectly declares the Scribes and Pharisees guilty of their sins. Jesus’ action surpasses the social status and position the Scribes and Pharisees assumed. The scribes and Pharisees were playing the role of the woman’s judges but finally they were judged guilty by Jesus who did not assume such a social role.

⁷² Porter, “Register,” 225. Halliday, “Language as Social Semiotic,” 27; Porter, *Linguistic Analysis*, 148–150, 230. He projects subject matter as one of the four major dimensions of the ideational metafunction beside semantic domain, participants/actors, and transitivity network.

described by the use of various lexical items and their semantic domains.⁷³ I decided to select two major ways to analyze the field of the discourse in Ephesians: transitivity network (process, participants, circumstances) and lexical analysis (this includes lexical choices made by the author and semantic domains).

Transitivity Network

The experiential component is realized in terms of grammar and lexicon, a major part of which is the transitivity network.⁷⁴ Transitivity is about who does what action to whom and how. It includes, as mentioned above, process, participant, and circumstance as semantic components that are realized at the clause level. These components describe how language is used to represent real-world experiences. In simple words, processes are actions or activities, participants refer to those who are involved in these activities, and circumstances are the surroundings associated with the process.⁷⁵

Processes

These processes are material, mental, relational, behavioral, verbal, and existential.⁷⁶ The first two processes, material and mental, are related to our experiences about what is “going on out there in the world around us and what we experience as going on inside

⁷³ Porter, *Linguistic Analysis*, 233, 148–150. Porter uses the term “subject matter” when he suggests that the notion of “subject” is to be retained as a very broad one. I am avoiding using this term because it is difficult to define what exactly the subject matter is about (i.e. topic, theme, or subject). For the purpose of making this simple I use the term Lexis to focus on the author’s word choice. It plays “a significant role in conveying the ideational meaning of discourse.” Reed, *Philippians*, 76–77.

⁷⁴ Porter, “Dialect and Register,” 206–207, notes that he earlier referred to lexicon as the experiential semantic component of the field of discourse. He focuses on Leckie-Tarry’s suggestion to include semantic domain in the field of discourse. Poretr, *Linguistic Analysis*, 150–51; Cf. Leckie-Tarry, *Language and Context*, 37.

⁷⁵ Halliday and Matthiesen, *Halliday’s Functional Grammar*, 220.

⁷⁶ Halliday and Matthiesen, *Halliday’s Functional Grammar*, 213–15. See also Thompson, *Functional Grammar*, 78–102.

ourselves in the world of consciousness (including perception, emotion, and imagination).”⁷⁷ The processes generally are identified by the verb or verb group. Different types of Greek verbs are associated with different types of processes.⁷⁸ Material processes are processes of “doing” and “happening.” Mental processes are processes of “sensing.” Relational processes are processes of “being.” Behavioural processes are processes of physiological and psychological behaviour.⁷⁹ Davidse sees material process as “actions and events observed out there in the material world,” mental process as “conscious mental processing experienced in here,” and relational processes as attribution and identification.⁸⁰ Thompson calls material processes as processes involving physical actions such as running, throwing, or cooking, to name a few. He sees mental processes as “something that goes on in the internal world of the mind,” for example, thinking, feeling, or wanting.⁸¹ The identification of these processes depends upon common sense and grammar that categorizes the going-on into identifiable groups such as physical actions, feelings, perceptions, and thought.

Halliday and Matthiessen illustrate this by a simple example: “*I am having a shower* is a material process, and *I don’t want a shower* is a mental process.”⁸² The third process type that needs explanation is the relational process. Halliday calls it a process of being.⁸³ This process type relates one component of an English clause to another in a taxonomic relationship: “This is the same as that, this is a kind of the other.”⁸⁴ It

⁷⁷ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 214.

⁷⁸ See Reed, *Philippians*, 63–70.

⁷⁹ See Halliday, *Functional Grammar*, 102–30; Reed, *Philippians*, 64–65.

⁸⁰ Davidse, “Systemic Functional Linguistics,” 80.

⁸¹ Thompson, *Functional Grammar*, 79–82.

⁸² Halliday and Matthiessen, *Halliday’s Functional Grammar*, 214.

⁸³ Halliday, *Functional Grammar*, 112.

⁸⁴ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 214. Thompson, *Functional Grammar*, 86 notes that it is a relationship between an object and its quality, and a function of predicator that signals the

functions as two major types—those of identifying and classifying. In the English transitivity system, out of the six processes listed above, material, mental, and relational processes are the main types of processes.⁸⁵ The following table is Halliday’s summary of these process types, that is, the general category meaning and the associated participant functions.⁸⁶

Process type	Category meaning	Participants	Circumstance	
Material action event	Doing doing happening	Actor, Goal	Extent, location	
Mental perception affection cognition	Sensing seeing feeling thinking	Sensor, Phenomenon	Manner	
Relational attribution identification	Being attributive identifying	Token, Value Carrier, Attribute Identified, Identifier	Cause	
Behavioural	Behaving	Behaver	Accompaniment	
Verbal	Saying	Sayer, Target	Matter	
Existential	Existing	Existent	Role	

Table 2 Halliday’s transitivity structure for English

Table 2 shows Halliday’s six process types and the corresponding participants and circumstances. Participants are those who are involved in the process. The processes are realized by the verbal groups, the participants usually by the nominal groups, and the

existence of relationship as in the example “This bread is stale” or “His immediate objective was the Church.”

⁸⁵ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 215.

⁸⁶ Halliday, *Functional Grammar*, 1st edition, 131. I have reproduced the table with a slight modification in the sequence of appearance of different processes in the table. I have arranged the three main processes according to Halliday as the first three followed by the other three processes. Cf. Yoon, *Discourse Analysis*, 91. See also Halliday and Matthiessen, *Functional Grammar*, 4th edition, 311–313, and table 5.27 for types of processes and table 5.28 for types of circumstantial element.

circumstances usually by the adverbial group or prepositional phrase. Halliday and Matthiessen write:

[In] the configuration of process + participant + circumstances, the process is the most central element in the configuration. Participants are close to the center; they are directly involved in the process, bring about its occurrence, or being affected by it in some way. The nature of participants will thus vary according to the type of process. Circumstantial elements augment this center in some way – temporally, spatially, causally, and so on, but their status in the configuration is more peripheral and, unlike participants, they are not directly involved in the process.⁸⁷

Identifying the process types is crucial in understanding the ideational meaning of the discourse. The process types will be identified at the clause and clause complex levels.

The process types of the Greek text can be identified by the verbal aspect.

Greek Verbs and Verbal Aspect

There is a major problem with applying the transitivity network to the Greek text because Greek is a morphologically rich language. The Greek verbal system (the tense forms and aspect, the mood forms, and the voice forms) is entirely different than the English verbal system.⁸⁸ Transitivity in non-English languages such as koine Greek includes “the kind of verbal processes, the aspect and causality of the process, and those involved in the process.”⁸⁹ Greek verbs morphologically indicate up to “five different semantic functions (tense/aspect, voice, mood, person, number) and in the case of the participle is also able to perform the grammatical functions of nouns, adjectives, and complements.”⁹⁰ Greek verbal processes can be realized through the verbal aspect. The verbal aspect theory does not see Greek verbs as indicators of absolute temporal distinctions but rather the

⁸⁷ Halliday and Matthiessen, *Halliday's Functional Grammar*, 221.

⁸⁸ Porter, *Linguistic Analysis*, 152.

⁸⁹ Porter, *Linguistic Analysis*, 232.

⁹⁰ Reed and Reese, “Verbal Aspect,” 181.

speaker's subjective choice of how the processes or events are conceived.⁹¹ In other words, according to verbal aspect theory, the language user selects the verbal tense forms. This selection is not based on the action itself but how the language user wishes to conceive and conceptualize an action.⁹² Porter defines verbal aspect as “a semantic category by which a speaker or writer grammaticalizes a perspective on an action by the selection of a particular tense-form in the verbal system.”⁹³ Porter places verbal aspect in the semantic category and distinguishes the speaker's subjective view of the action from the actual action itself. Fanning defines verbal aspect as “a way of viewing the action [that] reflects the subjective conception or portrayal by the speaker, [it] focuses on the speaker's representation of the action. This is expressed grammatically.”⁹⁴ Reed writes that “central to the definition is the speaker's subjective viewpoint of or attitude towards action.”⁹⁵ These definitions show that the Greek verbal system does not explain the actual action/event as it happened/happens but rather expresses the author's subjective viewpoint about the action/event.

There are two major debates among scholars about verbal aspect: one is related to the distinction between aspect and time, and the other is concerning whether there are two aspects or three aspects. First, Porter holds that Greek in the indicative mood does not grammaticalize time or temporal reference.⁹⁶ On the other hand, Fanning and McKay allow for the temporal function of aspect.⁹⁷ Second, Porter suggests three aspects—

⁹¹ Porter, *Linguistic Analysis*, 161.

⁹² Porter, “Greek Grammar and Syntax,” 89.

⁹³ Porter, *Idioms*, 21.

⁹⁴ Fanning, *Verbal Aspect*, 31.

⁹⁵ Reed, *Discourse Analysis*, 64.

⁹⁶ Porter, *Verbal Aspect*, 81, 98.

⁹⁷ Fanning, *Verbal Aspect*, 31; McKay, *A New Syntax*, 36. McKay later adds that Greek tenses signal time only as it is implied by the context.

perfective aspect, imperfective aspect, and stative aspect. The perfective aspect is realized by the aorist tense form, the imperfective aspect is realized by the present and imperfect tense forms, and the stative aspect is realized by the perfect or pluperfect tense forms. The perfective aspect reveals the process as complete (not completed), as an entirety, as a whole. The imperfective aspect reveals the process as evolving in progress. The stative aspect sees the process as a given state of affairs.

On the other hand, Campbell holds that there are only two aspects: perfective and imperfective.⁹⁸ The Greek verbal aspect system describes the author's subjective perspective on the action. The verbal aspect theory can be implied in two different ways in discourse analysis of the text of the New Testament—the field of discourse and the mode of discourse. In the field of discourse, mainline processes are identified by either perfective aspect (aorist tense form) or imperfective aspect (present tense form). The mode of discourse is identified by the prominence of an aspect. In the analysis of the ideational meaning, the prominence of verbal aspect is not much in consideration rather identifying the mainline processes through the inherent meaning of the verbal aspect and the way the mainline processes are described.⁹⁹ As mentioned above, Greek verbal system semantically is non-temporal, however, in the context of pragmatic usage, they have temporal implicature.¹⁰⁰ For example, the use of *ποτε* and *νυν* in 2:2, 11, 13; 3:5, 10, and the use of *καιρῶ ἐκεῖνῳ* in 2:12 are temporal indicators. In this context *σεσωσμένοι*

⁹⁸ Campbell, *Basics of Verbal Aspect in Biblical Greek*, 31–32.

⁹⁹ Yoon, *Discourse Analysis*,

¹⁰⁰ Porter, *Verbal Aspect*, 182; Porter, *Idioms*, 28–49. He mentions that verbal aspect is non-temporal but temporal implicature can be determined by deictic indicators.

functions as omnitemporal/timeless process.¹⁰¹ I will use Porter's three verbal aspect theory in my analysis.¹⁰²

Participants

The participants are closely related to the processes discussed above as it relates to discussing the ideational meaning of the discourse. The participants are generally identified by nominal word groups. Normally in the English language, the subject and the object of the verbal process are participants. As shown in Table 2, the functional labels are different according to the process type. For example, one of the three major process types is a material process in which the participants are referred to as *Actor* and *Goal*. In mental process theory, the participants are referred to as *Sensor* and *Phenomena*. In the relational process, the subject is a *Token* or *Carrier*, and the object is the *Value* or *Attribute*.¹⁰³ In the Greek language system, these participants can be identified by the Greek case system (nominative, accusative, genitive, and dative). Porter has grouped this case system into two categories: nominative and non-nominative. About the nominative case, he writes that it “simply denotes an entity, not a relationship between an entity and a predicator, and can be used in isolation as well as independently.”¹⁰⁴ Based on the Greek case system, there are two major types of participants: primary participants who are reflected by the nominative case and the secondary participants who are reflected by non-

¹⁰¹ Porter, *Idioms*, 33, notes that these two usages overlap with each other and create confusion.

¹⁰² See Porter, *Verbal Aspect*, 89–95; Porter, *Idioms*, 20–22. I agree with him that in Hellenistic Greek there are three verbal aspects—perfective aspect (aorist tense form), imperfective aspect (imperfect and present tense forms), and stative aspect (perfect tense form).

¹⁰³ Halliday and Matthiessen, *Halliday's Functional Grammar*, 220–25, 300–15.

¹⁰⁴ Porter, “Prominence: An Overview,” 66. Cf. Westfall, “A Method for the Analysis of Prominence in Hellenistic Greek,” 81. She differs from Porter's view that the nominative case is the least marked (hence accusative is marked in relation to the nominative case) and suggests that the accusative case is least marked. This distinction of markedness and case, however, is of less importance for the analysis of ideational meaning.

nominative cases (accusative, genitive, and dative).¹⁰⁵ The task here is to identify the participants by analyzing the nominal groups and then defining their functions related to the processes they carry forward. In the analysis of the field of discourse, participants are identified, whereas, in the tenor of discourse, participant role relationships are analyzed.

Circumstances

The circumstance is a third feature of the Transitivity Network. In most Greek clauses, circumstances express additional ideational meanings.¹⁰⁶ There are several linguistic units that indicate circumstance: “Adverbial and prepositional phrases and case forms indicate functions of extent, location, manner, cause, accompaniment, and role.”¹⁰⁷ The circumstance of extent and location mainly occurs in narratives. For this study, circumstances of manner, circumstances of cause, and circumstances of matter and role are of primary importance. The circumstances of manner involve instrumentality (expressed in Greek by a prepositional phrase like ἐν + dative, διὰ + genitive, etc.) and quality (expressed in Greek by adverbs and preposition like ἐν and other particles). The circumstances of cause involve reason, purpose, and result. At the clause level it is conveyed by prepositions like διὰ and ἐπί, and at the clause complex level, it is indicated by particles like ἵνα. Circumstances of matter in Greek are expressed by prepositions like εἰς + accusative, and at times by the dative case. Circumstances of the role are generally expressed in Greek by participial clauses.¹⁰⁸

¹⁰⁵ Yoon, *Discourse Analysis*, 95. I have not mentioned vocative case in this list because the vocative case does not appear in the Ephesians text I am analyzing.

¹⁰⁶ Reed, *Philippians*, 70.

¹⁰⁷ Reed, *Philippians*, 70.

¹⁰⁸ Reed, *Philippians*, 72–74.

I will utilize these tools to identify the processes, the participants, and circumstances in the selected passages from Ephesians. Identifying the types of processes and the participants involved will describe what is going on in the selected passages. For example in Eph 1:3–14 Paul has used perfective aspect (aorist indicative 3rd person singular verb forms) ἐξελέξατο (v. 4), ἐχαρίτωσεν (v. 6), ἐπερίσευσεν (v. 8), προέβητο (v. 9) indicating the basic mainline processes.¹⁰⁹

Therefore the analysis of the transitivity network seeks to study the processes (identifying the semantic fields), the participants involved, and the meaningful logical relations between the experiences. The participants are identified by the nominal groups (Greek case system), the verbal suffixes, and at times by prepositional phrases. The processes are identified by the verbal group—Greek verbal system of verbal aspect. The circumstances are identified by the prepositional and adverbial phrases. These linguistic tools will help analyze the transitivity patterns to determine “the field” of the particular text in Ephesians. As mentioned above, transitivity includes the verbal processes, the aspect and causality of the process, and those involved in the process.

Lexical Analysis

Furthermore, the analysis of the field includes the “subject matter” in the broad sense of its meaning.¹¹⁰ It is expressed by the lexical items chosen by the author and is explained

¹⁰⁹ For detailed analysis see Chapter 3. Porter, *Verbal Aspect*, 92, notes that “It is noteworthy that in Greek often the basic narrative is laid down by the 3rd person Aorist, a common trait of the background tense, while the Imperfect/Present introduces significant characters or makes appropriate climatic references to create situations typical of the foreground tense.” Reed, *Discourse Analysis*, 63–66, talks about identifying the process types for example material, mental, and relational process. For example describing “happenings” or “doings” generally represent material processes “you were sealed” (ἐσφραγίσθητε Eph 1:13), verbs describing “feelings, thinking, and perceiving” (ἀγαπάω, θέλω) represent mental processes “believing” (πιστεύσαντες Eph 1:13), and verbs that describe processes of “being” (εἰμί, γίνομαι) represent relational processes. In this study I will use verbal aspect to identify the processes.

¹¹⁰ See n73.

within their semantic domains.¹¹¹ There are two things one needs to be aware of: the contribution of the frequency of the commonly occurring lexemes and their semantic domain for identifying the ideational meaning of the text.¹¹² I am using the term lexical analysis because of the nature of the task here—analyzing the vocabulary chosen by the author. It refers to the entities in various ways by the lexemes used and the frequency with which they are used. Analyzing the lexemes' meaning based on the semantic domain will show the function of such lexemes in the environment of its use. Thus the task is not just to list the lexemes used and to note their frequency of use, but it also involves analyzing the meaning of the lexes in their functional category based on Louw and Nida's semantic domains.¹¹³

Thus the field of discourse is realized by the transitivity network and the lexical analysis of the discourse and what the discourse is about, including its participants, processes, and circumstances. The field analysis of the selected passages of Ephesians will identify the primary and secondary participants, the process types, and how the author sees them based on verbal aspect theory, and the circumstances. These three components are actually realized at the clause level: the participants refer to the nominal group, the processes to the verbal group, and the circumstances to the adverbial or prepositional groups. I will analyze the selected passages of Ephesians with these two components in mind to determine the field of the passages.

¹¹¹ Porter, *Linguistic Analysis*, 231–33.

¹¹² Porter, *Linguistic Analysis*, 150–51. He notes that the field of discourse is explicitly related to semantic domains (realized by lexical items).

¹¹³ Louw, and Nida, *Greek–English Lexicon*, v 1, vi–xx.

The Tenor of Discourse

Halliday sees language functioning in multidimensional realms. The previous section explained how language functions to communicate the content it represents. The language also describes how the authors, the readers, and the other participants are involved in the interactive event.¹¹⁴ The tenor of discourse is concerned with participant structure, who is taking part in the discourse, and the relationship that exists between the participants, including their social status, permanence, and social role relationships. The interpersonal metafunction refers to “the set of role relationships among the relevant participants ... It examines different social groups and communication networks in order to determine tenor.”¹¹⁵ It is very important to note how the participant relationships are depicted by the linguistic features in discourse such as “grammaticalized reduced (pronouns) and implied forms (verb-form endings), and how the actions of the participants are related to reality.”¹¹⁶ The interpersonal component describes the participatory function of language. This participatory function can be described by analyzing speech function and the participants’ social roles. The speaker/author, through this component, “intrudes into the context of situation by expressing his/her attitudes, judgments and intends to influence that of the others.”¹¹⁷ This interpersonal semantic feature of language is realized at the clause level. For example, “at the clause level, the system of mood is realized, in the statement, declaration, demand, and interrogation. At the group level, both verbal and nominal, there is the realization of the person (1st, 2nd, or

¹¹⁴ Halliday, *Functional Grammar*, 68. See the entire section on “Clause as Exchange” for Halliday’s full treatment on interpersonal meaning.

¹¹⁵ Halliday, “Language as Social Semiotic,” 28.

¹¹⁶ Porter, *Linguistic Analysis*, 227.

¹¹⁷ Halliday, “A General Sociolinguistic Theory,” 183.

3rd) and polarity, that is, whether the discourse is 1st, 2nd, and 3rd person and what role these persons play in the discourse.”¹¹⁸ Thus, the analysis of the tenor focuses on the Greek verbal mood system and speech functions that relate to the moods. The analysis further focuses on the social status and social roles of the participants. Halliday suggests that tenor depicts the participator function of the language, where the language is “doing something,” where “the speaker expresses his own attitude and judgments and seeks to influence the attitude and behavior of others (listeners, readers).”¹¹⁹ This should not create confusion because the participants are also part of the field of discourse. The fundamental question of who is taking part applies to both the field of discourse and the tenor of discourse. For the field of discourse, participants are identified, that is, who is taking part in a general sense. For the tenor of discourse, the question (who is taking part?) depicts the task of understanding the social status, social roles, and relationships between the participants. Porter notes that there are two features to be considered in the tenor of discourse: the extra-linguistic social roles and intra-linguistic factor speech roles.¹²⁰

Speech Functions

The intra-linguistic relationships are defined from the language in use, including these are discourse functions of informer, responder, and questioner (speech roles). The extra-linguistic relationship is generally defined apart from language, for example, the relationship between Paul and the churches, Jesus and his disciples.¹²¹ In any context,

¹¹⁸ Porter, “Dialect and Register,” 205.

¹¹⁹ Halliday, “Language as Social Semiotic,” 27.

¹²⁰ Porter, “Dialect and Register,” 205.

¹²¹ Porter, “Dialect and Register,” 205.

semantics precedes lexicogrammar and is mediated by the speech functions that convey these meanings and are then realized in the language by means of clauses that perform the speech functions.¹²² Halliday identifies two fundamental types of speech roles: giving and demanding. These speech roles refer to both oral and written forms of communication. The speaker/writer gives some kind of information to his/her listener/reader and demands some kind of response.¹²³ In a given text, a clause is organized as an interactive occurrence involving the writer and his/her readers. In doing so, the writer assumes a particular speech role for himself and assigns a corresponding role to his/her readers.¹²⁴ He sees the “mood system as a primary interpersonal system of the clause—grammaticalization of the semantic system speech function.”¹²⁵ Halliday, further describes the nature of commodity being exchanged: (i) goods-and-services, where an object or an action is demanded and (ii) information, where some kind of information is demanded. He further defines four primary speech functions: offer, command, statement, and question.¹²⁶ Table 3 highlights these speech functions with examples.

	Commodity Exchange	
Role in Exchange	Goods-and-Services	Information
Giving	‘Offer’ Would you like this teapot?	‘Statement’ He is giving her the teapot
Demanding	‘Command’ Give me that teapot!	‘Question’ What is he giving her?

Table 3 Role and Commodity Exchange¹²⁷

¹²² Porter, “SFL and Greek Language,” 24.

¹²³ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 135.

¹²⁴ Halliday, *Functional Grammar*, 106. Cf. Martin, *English Text*, 36ff.

¹²⁵ Halliday, *Functional Grammar*, 113.

¹²⁶ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 135.

¹²⁷ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 136.

For the study of an ancient language such as Greek, SFL needs to be revisited because Halliday's SFL is a theory of the English language.¹²⁸ As in English, the speech functions in Greek are dependent upon the clause as a form of exchange. However, unlike English, in Greek, the change in modality is indicated by choice of mood forms of the Greek verbal system.¹²⁹ The basis of deriving Greek speech functions is the link between

Exchange role	Goods and services	Information
Giving	Open question	Declaration
Projecting	Projective question	Projective statement
Wishing	Projecting cont. statement	Positive/negative questions
Demanding	Command	τ-questions
Enquiring	Projective cont. question	Projective (cont) τ-questions

Table 4 Greek Speech Functions according to Porter

semantics and formulation of various clause types. The above table shows the major speech functions in Greek proposed by Porter. He proposes identifying Greek speech functions based on the Greek verbal attitude system that is realized by Greek mood forms.¹³⁰ He is using the clause types as the foundation of differentiating speech functions in Greek.

Table 4 shows Porter's speech function system based on the primary clause types of the language. Porter departs from Halliday's speech function for English and holds that "there is a direct linkage between the formulation of these clause types and their

¹²⁸ Porter, "SFL and Greek Language," 10. He further notes that Halliday's fundamental unit of organization is the clause not the discourse or the context. His clause based grammar emphasizes structure.

¹²⁹ Porter, "SFL and Greek Language," 26.

¹³⁰ Porter, "SFL and Greek Language," 28.

semantics, upon which basis the speech functions of Greek can and should be derived.”¹³¹

Following is a detailed account of the functions according to clause types.¹³²

+assertive: -interrogative >> declarative statement
(assertive clause with indicative mood form)

+assertive: +interrogative: +affirmative >> positive question
(assertive clause question formulated so as to expect a positive answer, with indicative mood form)

+assertive: +interrogative: +denial >> negative question
(assertive clause question formulated so as to expect a negative answer, with indicative mood form)

+assertive: +interrogative: +tonal >> open question
(assertive clause, with a question, tonally indicated)

+assertive: +interrogative: +elemental >> τ-question
(assertive clause, with a question with one of the question words, with indicative mood form)

-assertive: +projective: -interrogative: -contingent >> projective statement
(non-contingent projective clause, with subjunctive mood form, as in hortatory or prohibitive use when negated)

-assertive: +projective: -interrogative: +contingent >> projective contingent statement
(contingent projective clause, with optative mood form, as in volitive use)

-assertive: +projective: +interrogative: +tonal: -contingent >> projective question
(non-contingent projective clause, with subjunctive mood form as in deliberative use)

-assertive: +projective: +interrogative: +elemental; -contingent >> projective τ-question
(non-contingent projective clause, with a question with one of the question words, with subjunctive mood form)

-assertive: +projective: +interrogative: +tonal; +contingent >> projective contingent question
(contingent projective clause, with optative mood with, as in deliberative use)

-assertive: +projective: +interrogative: +elemental; +contingent >> projective contingent τ question
(contingent projective clause, with question with one of the question words, with optative mood form)

-assertive: +directive >> command (imperative mood form)

Porter writes, “By means of clause types with their distinct semantic features, this lexicogrammatical network identifies the variety of potential speech functions of Greek

¹³¹ Porter, “SFL and Greek Language,” 29.

¹³² Porter, “SFL and Greek Language,” 28.

according to what can actually be expressed in Greek and what is being expressed in Greek by using such an expression.”¹³³ Thus the speech function of Greek must be derived based on these clause types and their semantics.¹³⁴ The above list of Greek clause types and corresponding speech functions show three main speech functions in Greek: statement, question, and command. It also shows how Greek mood forms are used to make statements, ask questions, and give commands. Through this method, I will identify the speech functions of the primary clauses of selected passages of Ephesians. The nature of the text of Ephesians posits a challenge to this task because there are very few primary clauses in the selected passages (there are only 18 primary clauses in the selected passages I am analyzing). So, I will analyze some of the key finite verbs in clauses that play an important role in describing participant relationships. For example, in Eph 2:2, the indicative mood form of the verb *περιεπατήσατε* depicts a speech function of assertion. In this passage, Paul is making an assertion about his Gentile readers’ former spiritual condition. Whereas in 2:11, the imperative mood form of the verb *μνημονεύετε* reveals the speech function to be directive (command) and non-assertive. In this case, Paul is commanding his Gentile readers to remember their former spiritual condition. These speech functions show that Paul is not only making an assertion about his Gentile readers’ former spiritual condition but insists that they also pay attention to that by commanding them to remember it.

¹³³ Porter, “SFL and Greek Language,” 29.

¹³⁴ Porter, “SFL and Greek Language,” 29.

Social Roles

Social roles are portrayed in the text by means of information about the nature of the participants and by identifying their social relationships. For instance, the social dynamics between pious Pharisees and common Jewish people in the Gospels is evident. The social roles are also reflected through social status and cultural, religious, and ethnic identity (Jew, Gentile, or Roman citizen, etc.). The participants' familiarity and emotional bonding with each other needs consideration. It is very difficult to understand the level of familiarity between the participants because their social setting is distant from ours. I will highlight the spiritual implications of these social roles as between the participants, as found in the text. So, I suggest that social roles in Paul's letters can be understood by what is meant by the spiritual implications of the text. In this study, Paul's relationship with his readers will be examined at various levels, his attitude towards their way of life before conversion, their previous condition of spiritual bondage (Eph 2:12), and their relationship with Jews. As mentioned, Paul reminds his Gentile readers of their former spiritual condition. This is realized by word groups like *χωρίς Χριστοῦ* and *ἄθεοι ἐν τῷ κόσμῳ*. Additionally, in Eph 3 Paul identifies himself as the prisoner of Christ (*ὁ δέσμος τοῦ Χριστοῦ* v. 1), a servant (*διάκονος* v. 7), and a saint (*ἅγιος*). All these lexemes depict Paul and his readers' social identity, social role, including their spiritual role.

Halliday points out that “the participants through their symbolic behavior assign each other roles and statuses, accept and act on instructions and explanations, and in general exchange meanings which derive from every kind of social context.”¹³⁵ For example, Paul introduces himself as an apostle of Jesus Christ (Eph 1:1 *ἀπόστολος*

¹³⁵ Halliday, “A General Sociolinguistic Theory,” 171.

Χριστοῦ Ἰησοῦ), addresses his recipients as saints (Eph 1:1 τῶς ἁγίοις) and as being faithful in Jesus Christ (Eph 1:1 πιστοῦς ἐν Χριστοῦ Ἰησοῦ). He creates a common bond of unity “in Christ Jesus” between himself and his readers at the outset. This notion of unity in Christ is depicted throughout by Paul’s use of the first person plural pronoun (Eph1:3–11).

Furthermore, as mentioned above, in the role relationship, social distance plays an important role. It is about the range and frequency of contacts between those engaged in interaction. Paul’s letters could be considered as expressing a one-to-many relationship.¹³⁶ A few questions that might enhance our understanding of the participant role relationships are as follows. What are the hierarchical relations—between an apostle/leader and members of a community? What are the issues of differences and unity between Jews and Gentile? Is there a higher status, or higher level of knowledge possessed by one party? In this latter case, for instance, Paul knows that the idols the Ephesians are worshiping are actually devilish. So the general and specific knowledge may be categorized as “Equal” and “Not Equal.” As well, what is the range of communication between Paul and his readers? Is it possible that Paul would have talked to them in person at any given point?

The Mode of Discourse

The mode of discourse refers to the function assigned to the language (grammatical structure of the language and semantic relations) that is used to create a message. The textual function represents a speaker/writer’s text-forming potential, his/her way of

¹³⁶ Berry, “On Describing Context of Situation,” 194.

relating the language to the environment, that is, both the verbal environment (what is said and written before) and the nonverbal environment (situational environment). It portrays the choices of the speaker/author in the way he/she formulates the text depicting the role played by language and other semiotic systems in forming the text in a particular situation. The mode of discourse does not only refer to the grammatical structure per se but involves semantic relations that make the discourse a cohesive unit.¹³⁷ Reed writes,

There is a relationship both semantically and grammatically between the various parts of a given text and that there is some thematic (prominent) element that flows through it allows an audience to recognize it as a cohesive text rather than a jumble of unrelated words and sentences. On the one hand, discourse is expected to be cohesive; that is, its various linguistic elements should interrelate in a meaningful whole. On the other hand, certain elements must distinguish themselves as thematic (or prominent); that is, each discourse should be about something in particular, not everything in general. In sum, textual meanings of discourse are signalled by cohesion and information flow.¹³⁸

Porter also identifies, among other features, two significant textual features: cohesion and information flow. Cohesion is a means by which a text is presented as a unified whole, whereas information flow is a means that presents the subject matter of the discourse.¹³⁹ Another vital textual feature for the mode of discourse this study will focus on is prominence. This textual feature contributes to the information flow.

Cohesion

This is one of the key factors in determining the mode of discourse. The analysis of cohesion is a task that enables the reader to see the text as a single meaningful unit in which different parts are connected. It also examines how these parts are connected and

¹³⁷ Halliday, *Functional Grammar*, 287–288.

¹³⁸ Reed, *Discourse Analysis*, 88–89.

¹³⁹ Porter, *Linguistic Analysis*, 221. This is an example of a single linguistic feature functioning at various levels of discourse. He utilizes Mark's pattern of characteristic and non-characteristic vocabulary and semantic chains to establish cohesion (224–25).

make a unified text.¹⁴⁰ Halliday and Hasan say, “Cohesion is part of the system of language. The potential for cohesion lies in the systemic resources of reference, ellipsis, and so on that are built into the language itself Like other semantic relations, cohesion is expressed through the stratal organization of language.”¹⁴¹ They identify and define five kinds of cohesive ties: conjunction, reference, substitute, ellipsis, and lexical cohesion.¹⁴² These cohesive ties connect clauses, clause-complexes, sentences, and units larger than sentences.¹⁴³ Cohesion, in simple words, is a task of identifying connecting points between various parts of the text. Cohesive ties are primarily semantic, they produce textual unity.¹⁴⁴ They form a meaningful relationship between linguistic items of various levels of discourse. This depicts an interdependent relationship between the linguistic pieces of discourse. This means the interpretation of one element in the discourse depends on another element in the discourse.¹⁴⁵

Below I have briefly presented Halliday’s definitions for each of these categories of the cohesive ties mentioned above.

¹⁴⁰ Halliday and Hasan, *Cohesion in English*, 4, 29ff. See also Halliday and Hasan, *Language Context and Text*; Thompson, *Functional Grammar*, 147–156. He uses both terms, cohesion and coherence. He says cohesion refers to the linguistic devices by which the speaker can signal the experiential and interpersonal cohesion of the text whereas coherence is a mental phenomenon and cannot be identified or qualified in the same way as cohesion. Yoon’s distinction is helpful in understanding the difference. He says “cohesion refers to structural togetherness, whether the grammar of a language is used to connect a text together; coherence refers to content togetherness, whether a text makes sense.” Yoon, *Discourse Analysis*, 113, n177.

¹⁴¹ Halliday and Hasan, *Cohesion in English*, 5. They mention three strata semantic, lexicogrammatical, and phonology/graphology and suggest that “cohesion is expressed partly through the grammar and partly through the vocabulary.”

¹⁴² Halliday and Hasan, *Cohesion in English*, 4, 13. See also Porter, “Dialect and Register,” 201; Halliday, *Functional Grammar*, 288–89; Halliday and Matthiessen, *Halliday’s Functional Grammar*, 603. Halliday in his *Functional Grammar* puts ellipsis and substitution as a single category of reference.

¹⁴³ Reed, *Discourse Analysis*, 88–89.

¹⁴⁴ O’Donnell, *Corpus Linguistics*, 427.

¹⁴⁵ Reed, *Discourse Analysis*, 89, puts this under two major categories—organic ties and componential ties, and divides them further into various subdivisions including the logico-semantic features of Hypotaxis and Parataxis and Halliday and Hasan’s three componential ties are co-reference, co-classification, and co-expansion. See, Reed, *Discourse Analysis*, 89–101; Halliday and Hasan, *Cohesion in English*, 4–5.

Conjunction

Conjunctions are connecting or linking words, conjunctive adverbial group or prepositional phrases, for example “and,” “but,” “or,” “then,” “so,” and “yet,” etc.

Halliday says these words/phrases express a possible range of meaning within the domain of elaboration, extension, and enhancement.¹⁴⁶ These conjunctions are used to join various grammatical units such as phrases, clauses, clause-complexes, and sentences.¹⁴⁷

Conjunction indicates the relationship between what has gone before it in the text and what is following it in the text.¹⁴⁸ In Greek, this relationship is maintained by conjunctions like γάρ, καί, ἵνα, δέ. These conjunctions are used to make the text function as a cohesive unit. Louw and Nida describe the conjunctions in terms of discourse markers, three of his discourse marker categories are significant: a marker of transition, a marker of emphasis, and a marker of identification. They describe some of the conjunctions in terms of a marker of additive relations and marker of coordinate relationships.¹⁴⁹

Reference

Halliday notes that “a participant or circumstantial element introduced at one place in the text is taken as a reference point for something that follows.”¹⁵⁰ In other words, reference items refer back to someone or something in the preceding text. There are three major types of references Halliday notes: personal references (he, she, it, they), demonstrative

¹⁴⁶ Halliday, *Functional Grammar*, 303.

¹⁴⁷ Porter, *Idioms*, 204. He describes conjunctions as subclass of particles. See the full chapter “Particles and Conjunction,” 204–17 for detailed explanation of the function of each conjunction.

¹⁴⁸ Porter and O’Dennell, *Discourse Analysis*, cited by Yoon, *Discourse Analysis*, 116.

¹⁴⁹ Louw and Nida, *Greek English Lexicon*, 789–90; 811–13.

¹⁵⁰ Halliday, *Functional Grammar*, 289.

references (the, this, that), and comparative references (same, another, different, similar, etc.). Reed sees these references as componential ties that describe semantic relations between words and phrases.¹⁵¹ There are two major categories of references: exophoric and endophoric. Exophoric reference indicates a relationship with an entity outside of the text (located in the context of situation), and endophoric reference indicates a relationship with the entity within the text (located in the co-text). Endophoric reference is one linguistic item referring to another linguistic item. There are two types of endophoric references: anaphoric reference which points at another linguistic item that is preceding and cataphoric reference points at a linguistic item following the particular conjunction.¹⁵² Anaphoric references are used frequently. References thus function at the level of semantics.¹⁵³ Personal and demonstrative reference items normally refer to the same entity repeatedly. In Eph 1:3, ὁ θεὸς is a reference point for αὐτός in v. 4. In the passage 3rd person singular verb forms also refer back to ὁ θεὸς as the grammatical subject of the verbs.

Substitution and Ellipsis

Substitution and Ellipsis are categorized as co-classification cohesive ties. They depict cohesive ties between linguistic items of the same class. Substitution and ellipsis create cohesion at the level of wording and contribute to the semantic structure of the discourse.¹⁵⁴ Ellipsis occurs when a speaker/writer leaves out an element or a part of a clause that can be understood from what has already been said in the text. For example,

¹⁵¹ Reed, *Discourse Analysis*, 93.

¹⁵² Reed, *Discourse Analysis*, 93–94.

¹⁵³ Halliday and Matthiessen, *Halliday's Functional Grammar*, 606.

¹⁵⁴ Halliday, *Functional Grammar*, 296.

an answer to the question “*Can you swim?*” normally is “*Yes (I can swim),*” omitting the phrase given in the bracket. Substitution is observed when a word or a word group replaces an entity mentioned in the previous text. For example, *I must say this fish is cooked beautifully. Thank you for saying so.*¹⁵⁵ This example shows that “this fish is cooked beautifully” is substituted by “so.”

Lexical Cohesion

Lexical cohesion is realized by the selection of lexical items that in some way relate to an entity that precedes the text. There are three major types of lexical cohesion: repetition, synonymy, and collocation.¹⁵⁶ Reed categorized these cohesive ties as co-extensions referring to linguistic items of the same semantic field but not of the same class.¹⁵⁷

Repetition is a direct form of cohesion where the same lexeme is repeated. For example *Algy met a bear. Bears are bulgy.* “Bear” is repeated in the next clause suggesting lexical coherence. Synonymy refers to choice of lexical items that are in some way conveying similar or the same meaning. For example *sound* and *noise*.¹⁵⁸ Halliday calls the tendency of lexical items to co-occur in a text a collocation. He defines this at the semantic level and as instances of enhancement relations. They suggest the occurrences of collocation in circumstantial relationships—Process + Manner, Process + Participants, Process + Range, Process + Medium, and Epithet + Thing in the nominal group.¹⁵⁹

¹⁵⁵ Halliday and Matthiessen, *Halliday's Functional Grammar*, 606.

¹⁵⁶ Halliday, *Functional Grammar*, 310–13.

¹⁵⁷ Reed, *Discourse Analysis*, 98–99.

¹⁵⁸ Halliday and Matthiessen, *Halliday's Functional Grammar*, 644–48. There are two other categories Halliday and Matthiessen mention: hyponymy and meronymy. Hyponymy in general is “a kind of lexemes, for example, fruit, grain vegetables are a kind of food; oak and pine are hyponyms of tree. Meronymy in general is “a part of” type of lexemes, for example, trunk, branch, leaf being meronyms of a tree.

¹⁵⁹ Halliday and Matthiessen, *Halliday's Functional Grammar*, 648–50.

The cohesion of the selected passages of Ephesians will be determined by analyzing all possible cohesive ties—conjunctions, references, and lexical cohesion. The analysis of these cohesive ties will assist in identifying semantic chains. Semantic chains are formed by “a set of discourse lexemes each of which is related to the other by the semantic relation of co-reference, co-classification, and/or co-extension.”¹⁶⁰ I will identify two sets of semantic chains: identity chains and similarity chains. Identity chains are expressed by co-referential ties and similarity chains are expressed by co-classificational and co-extensional ties.¹⁶¹

Information Flow

Reed include a number of elements in defining information flow. He defines information flow as “an intentional metaphor used to refer to the ongoing change in status of discourse entities through time.”¹⁶² This means that information flow is not merely concerned about the ideational content of the text but examines how “the participants’ perceptions change ... with regard to the status of ideational content of the text.”¹⁶³ He lists and explains a number of signaling devices for information flow including semantic relations, verbal aspect, word order, noun-verb relations, and boundary markers among the others.¹⁶⁴ I would combine Porter’s selection of vocabulary within semantic domains, and Porter and O’Donnell’s “composite picture of topic of the paragraph” which includes theme and rheme and topic and comment.¹⁶⁵ Vocabulary normally indicates the subject

¹⁶⁰ Reed, *Discourse Analysis*, 100.

¹⁶¹ Reed, *Discourse Analysis*, 100.

¹⁶² Reed, *Discourse Analysis*, 101.

¹⁶³ Reed, *Discourse Analysis*, 101.

¹⁶⁴ Reed, *Discourse Analysis*, 112–19

¹⁶⁵ Porter and O’Donnell, *Discourse Analysis and the Greek New Testament: Theory, Application, and Results*, forthcoming, cited by Yoon, *Discourse Analysis*, 123; Porter, *Linguistic Analysis*, 224.

matter, it is also “a means by which an author structures and shapes the discourse and directs the flow of information.”¹⁶⁶ Because of the nature of this study I will focus on vocabulary and their semantic domain, theme and rheme, and topic and comment to study the topic of the paragraph.¹⁶⁷ Prominence is one of the ways the author portrays the information flow. In this study prominence is analyzed as a third feature of how the author arranges his material and creates information flow. Identifying the arrangement of the topics and the prominent material in the discourse will show Paul’s description of the meaning of salvation.

Vocabulary (Lexical Analysis)

The choice of vocabulary no doubt indicates the subject matter of the discourse.

However, it also reveals how the author is arranging or shaping his/her information flow.

It is interesting to see how the lexical items are distributed within semantic domains.¹⁶⁸

As mentioned above, identification of various lexical items and their semantic domains demonstrate the shape of the information flow. This study analyzes Paul’s use of various vocabulary and the semantic domains to establish the pattern of arranging the topics at various paragraph levels. A comparison will be drawn between the use of such vocabulary in Ephesians and in other Pauline letters.

¹⁶⁶ Porter, *Linguistic Analysis*, 224.

¹⁶⁷ This study is limited in a sense to focus on Paul’s delineation of the theme of salvation in the context of situation of Ephesians. So it becomes significantly important to determine the topics through the various usages of vocabulary and their semantic domains.

¹⁶⁸ Porter, *Linguistic Analysis*, 224–225.

Theme and Rheme

The term “Theme” is used quite differently by Halliday when he refers to Theme and Rheme. In English Halliday identifies theme as an element the clause is all about. For example, in “the king summoned the commander,” the “king” is the theme. In English the first word(s) that identify an entity in a clause is the theme of the clause. Theme is a textual resource that relates the clause to the overall development of text in context in particular.¹⁶⁹ “The theme is the element which serves as the point of departure of the message; it is that which locates and orients the clause within its context. The remainder of the message, the part in which the Theme is developed, is called in Prague school terminology, the rheme.”¹⁷⁰

Theme may be realized by a nominal group, verbal group, adverbial group, prepositional phrase or a dependent clause. The characteristic of these elements is that they appear first in a clause and represent “given” information, the rest of a clause is rheme representing “new” information.¹⁷¹ Thus the information flow will be identified by lexical analysis and theme and rheme analysis.

Prominence

The concept of prominence is important and necessary to indicate the author’s presentation of prominent material in the discourse.¹⁷² Prominence is used by author to emphasize his/her main or central point in a discourse.¹⁷³ For an example in a movie

¹⁶⁹ Matthiessen and Halliday, *Systemic Functional Grammar*, 21–22.

¹⁷⁰ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 64

¹⁷¹ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 66. Halliday, *Functional Grammar*, 278, clarifies that Theme + Rheme is speaker/writer oriented and Given + New is listener/reader oriented.

¹⁷² Porter, “Prominence,” 45.

¹⁷³ Prominence is also referred to as emphasis, foregrounding, focus, markedness, relevance or salience. Westfall maintains that prominence is to be restricted to highlighting or emphasis at the discourse level. Westfall, “Prominence in Hellenistic Greek,” 77.

poster the name of the movie is highlighted by using the bigger (or biggest) fonts and the other information such as the director, producer, and other related information are written in smaller fonts. Here the size of the fonts is an indicator of prominence. Longacre explains the necessity of prominence in a discourse. He writes that “the very idea of discourse as a structured entity demands that some parts of discourse be more prominent than others. Otherwise, expression would be impossible. Discourse without prominence would be like pointing to “a piece of black cardboard and insisting that it was a picture of black camels crossing black sands at midnight.”¹⁷⁴ How does one identify prominence in New Testament discourse? There are a number of devices that are indicators of prominence in a discourse. Porter divides them in two main categories: paradigmatic choices and syntagmatic choice. He lists verbal aspect (perfective, imperfective, stative), verbal mood (indicative and non-indicative), verbal voice, cases system (nominative and non-nominative), personal references (1st, 2nd, 3rd person), word order, and clause order as tools that indicate prominence.¹⁷⁵ I will mainly use verbal aspect and personal reference to determine prominence in the selected text of Ephesians. For example in Eph 2:5 and 8 perfect tense form of σώζω, σεσωσμένοι (you have been saved) is used twice. The perfect participle indicates stative aspect and thus foreground prominence. Other processes in the passage described by the indicative verbs are in aorist tense forms περιπατήσατε (you walked v. 2), ἀνεστράφημέν (we lives v. 3), ἠγάπησεν (he loved v. 4), συνεζωοποίησεν (made us alive v. 5), and συνήγειρεν καὶ συνεκάθισεν (raise us up and seated us). Thus Paul highlights the salvation of his Gentile readers.

¹⁷⁴ Longacre, “Discourse Peaks,” 83.

¹⁷⁵ Porter, “Prominence,” 58–73; Westfall, “Prominence,” 78–92; Reed, *Discourse Analysis*, 105–21.

The textual component represents the speaker's text-forming potential; it is that which makes language relevant. This is the component which provides the texture, that which makes the language operational in a context of situation. It expresses the relation of the language to its environment. Hence the textual component has an enabling function with respect to the other two; it is only in combination with textual meanings that ideational and interpersonal meanings are actualized. The mode of discourse addresses the question of what part the language is playing. What is the channel of communication? Is it spoken or written or a combination of both? What is being achieved by the text such as persuasive, expository, or didactic, and the like?

Summary

M. A. K. Halliday's model of register analysis has by implication "potential for reconstruction of the original context situation on the basis of the evidence of field, tenor and mode at hand."¹⁷⁶ The use of these three components of register analysis will show that the linguistic choices made by Paul describe the context of situation in which the meaning is communicated. It will unfold the environment of the text. It will explain Paul's use of salvation language in its particular situation. Halliday says that "the environment of the text is the context of situation, which is an instance of a social context or a situation type, ... which is structured in terms of field, tenor, and mode."¹⁷⁷ Analysis of the field will include the study of the subject matter (use and choice of lexical items) and transitivity network. The tenor will be examined mainly by analyzing mood, attitude, and participant relationships. The mode reveals the textual feature of the given text. In

¹⁷⁶ Porter, "Dialect and Register," 208.

¹⁷⁷ Halliday, *Language as Social Semiotic*, 125.

this study, it will be demonstrated by analyzing how the author's choices are influenced in a particular context of situation. For example, I will show that the superior frequency of distinct "power language" in Ephesians observed by Arnold and Barth postulates the need for such choices to communicate Paul's concept of salvation in Ephesians' specific context of situation.

Cross-Cultural Hermeneutics

Paul is communicating the notion of salvation to his Gentile readers. The first-century Greco-Roman world was a multi-ethnic and multi-culture world just as our contemporary world is. Hinduism is the third largest religion in the world today, and Hindu communities are established all over the world. My particular interest is what salvation means to a Hindu today? How does a Hindu understand the concept of salvation? These questions need to be answered in order to effectively communicate the biblical notion of salvation. To achieve this goal, a hermeneutical framework is required that addresses the issue in a multi-cultural society. And so, in my final proposed analysis, I will use the results achieved by the study of field, tenor, and mode of the selected passages of Ephesians and bring that to bear on the cross-cultural hermeneutical framework. The meaning of salvation in Ephesians established by the study of the field, the tenor, and the mode will be used for a cross-cultural hermeneutical examination.

The model K. K. Yeo follows is explained then. It will be used to draw cross-cultural implications for the present multi-religious social order. The analysis of the text will determine the environment in which Paul communicated to his Gentile readers. Yeo suggests three levels of cross-cultural hermeneutic inquiry: first, the relations between religion(s) and culture(s), and between religious language and hermeneutics; second,

relations between texts and interpreters; and third, relations between salvation, manifestation, and faith.¹⁷⁸ There are a few methodological assumptions involved:

1. There is a distance between the text and the interpreter spatially and temporally.
2. Humans are cultural beings. We interpret the world as we perceive it from a given cultural milieu.
3. In the Asian context, religion provides a system of significance to interpret the world. For example, a Hindu person perceives the world directly or indirectly through his/her caste lens.

Next come four levels of the dialogical, trans-spatiotemporal process: *communication, identification, differentiation, and transformation*.¹⁷⁹ This model suggests that the process of cross-cultural communication is the beginning point. It looks for common identifying markers and places of differentiation and then proceeds towards transformational experience. It includes a dialogical process that one goes through. In this process, a confluence of religious and cultural traditions is experienced.¹⁸⁰ To summarize, this model begins with three levels of inquiry, keeping in mind the suggested three assumptions and then proceeds towards four levels of the dialogical process. All through the process, Yeo suggests bringing in the results of the interpretive method followed in the analysis of the text of Ephesians. This cross-cultural analysis will utilize the results of the register analysis, especially the field and tenor of the discourse, and see the implications of the cross-cultural analysis.

¹⁷⁸ Yeo, *Rhetorical Interactions*, 15.

¹⁷⁹ Yeo, *Rhetorical Interactions*, 43. Emphasis mine.

¹⁸⁰ Yeo, *Rhetorical Interactions*, 42.

One of the key assumptions I am suggesting is that Paul must have crossed cultural boundaries to communicate the gospel to his Gentile readers. This cross-cultural inquiry will take my research a step further into the application stage integrating two methodologies (linguistic analysis and cross-cultural hermeneutics). I will attempt to compare Paul's meaning of salvation in Ephesians cross-culturally, especially with the Hindu understanding of salvation. In Hinduism, salvation is achieved by a person's self-realization *aham brahmasmi* (I am Brahman the Divine). It is finally achieved by merging into Brahman, the ultimate god. This understanding leads to a conclusion *I do not need a Saviour, and I can attain my own salvation.*¹⁸¹ Thus in Hinduism, salvation is achieved by human actions, and it is always futuristic; there is no concept of salvation being presently available. This challenges Paul's claim in Ephesians that the saviour is required to attain salvation.

I aim to examine possible cross-cultural challenges one might face in communicating Paul's idea of salvation. The challenges may be posited by a different socio-religious context, where multiple religious ideologies (generally conflicting) are a very integral part of a society similar to what Paul might have experienced. Most of the time, these "religious ideologies" are the reasons for social and cultural conflicts within the larger society. The challenge would be to bring in the Hindu ideologies in dialogical conversation with Paul's idea of salvation in Christ Jesus in Ephesians. Paul is demonstrating the "Christ event" as the best paradigm for the manifestation of the

¹⁸¹ There are at least four major ways through which one can attain salvation according to Hindu mythology: first is *Bhakti Marga* (the path of worshiping), second is *Karma Marga* (the path of good works), third is *Gyan Marga* (the path of knowledge), and the fourth is *Dhyan Marga* (the path of meditation). The Hare Krishna movement includes a physical exercise component to meditation and calls the fourth marga as *Astang Yoga* which consists of eight stages of physical exercise that leads to Krsishna Consciousness. The basic line of thought is one can attain salvation by following one of these paths (*margas*)

salvation of God both for Jews and Gentiles.¹⁸² The Christ event crosses religious, cultural, and social boundaries to make “one humanity” in Christ. Another interesting field of study is the notion of social identity. Premnath says that “central to the discussion of cross-cultural hermeneutics is the question of an individual’s social identity.”¹⁸³ Social identity is not limited to an individual; it relates to a community as well because “through our lived experiences and the various positions we occupy in society, we create a complex socio-cultural identity.”¹⁸⁴ I suggest that Paul is emphasizing and proposing a new social identity for his Gentile readers in Ephesians. In particular, his use of contrasting phrases like “once you were” and “now you are” reinforce his argument that his Gentile readers have obtained a new identity in Christ. This new identity, however, is not limited to their social identity. It is their new spiritual identity.

Yeo describes hermeneutics as “a process of understanding a text through similarities in differences and through the interpreter’s context.”¹⁸⁵ The interpreter’s context probably is distant from the context of situation of the given text. Thielton has shown the spatial and temporal distance between the text and its readers.¹⁸⁶ This notion of distance requires an understanding of existing or created boundaries. These boundaries involve the social, cultural, and religious aura a person(s) lives within. Crossing religious boundaries is a crucial factor in crossing cultural boundaries. In a multi-religious context, “different religions have different relations between the communicative system and their

¹⁸² This notion of salvation that bridges the relationship between Christ and culture is reflected in Yeo, *Rhetorical Interactions*, 27–28.

¹⁸³ Premnath, *Border Crossings*, 2.

¹⁸⁴ Premnath, *Border Crossings*, 2.

¹⁸⁵ Yeo, *Rhetorical Interactions*, 37.

¹⁸⁶ Thielton, *Two Horizons*, 10–16.

experienced world."¹⁸⁷ Religious language plays a significant role in doing cross-cultural hermeneutics because it demonstrates "faithing."¹⁸⁸

Following his model, I will bring into dialogue Paul's meaning of salvation in Jesus Christ in Ephesians and the Vedic understanding of salvation through "Prajapati," through a person who is anticipated as a saviour.¹⁸⁹ I will also demonstrate that as one crosses "the boundary," he/she may experience a major shift in understanding the concepts of God, religion, the truth, and faith. This posits a great challenge in the process of cross-cultural communication. Another challenge is the problem of religious language.¹⁹⁰ However, the common ground is the Ephesians' former spiritual condition and the Hindus' present spiritual condition. I will also suggest an implication of such salvation in post-modern Indian context, including the Indian diaspora.

Yeo has not brought Paul into the conversation with Indian culture (both Indian and Indian diaspora). In light of the Ephesians' pagan idolatry and following the ruler of the world (Cf. Eph 2:1–2), what are the challenges of communicating Christ Jesus among Indian pagans? There have been many attempts to discover Christ Jesus in the Hindu Vedic tradition.¹⁹¹ Such attempts mainly use a religious dialogue format. My approach will be interpreting Christ Jesus and the salvation he offers cross-culturally, that is, attempting to suggest ways of interpreting salvation through Jesus Christ while keeping

¹⁸⁷ Yeo, *Rhetorical Interactions*, 31.

¹⁸⁸ Yeo, *Rhetorical Interactions*, 31. Religious language differs according to culture with respect to God-talk.

¹⁸⁹ The concept of "Prajapati" in Hindu *vedas* is very significant. He is the creator god and the source or force of life *Rig Veda* 10:121. Modern Hinduism describes "Prajapati" as a group of deities.

¹⁹⁰ Lindbeck sees the problem of religious language in three perspectives: cognitive (descriptive, informative proposition); experiential-expressive (meaning of symbols arising out of existential experience); and cultural linguistic (rules developed for the use of language in a communal tradition). Lindbeck, *The Nature of Doctrine*, 2–3. In Yeo, *Rhetorical Interactions*.

¹⁹¹ Pannikar, *The Unknown Christ of Hinduism*; Padinjarekara, *Christ in Ancient Vedas*.

in mind the religious, cultural, emotional, and social barriers it might face. I will attempt to examine the possible effect of the “Christ event” in an Indian religious context. In Hinduism, there were many goddesses, like Artemis, being held with very great devotion individually and corporately in Ephesus. There are many “gurus” who are considered as “saviors” some of them have even influencing North American society (for example, Rajneesh, ISKCON,¹⁹² and Shri Shri Ravi Shankar, to name a few).

Conclusion

The religious and cultural context of Ephesians possibly will be very similar to that of the Indian diaspora and, in particular, India. They are practicing idol worship probably more passionately (33 million gods and goddesses) than the Gentile readers of Ephesians were. Magic and witchcraft practices are widespread in modern India. Indians do not realize that they are under spiritual bondage and that they need salvation from the ruler of darkness. As shown in Eph 1:13, the hearing of the gospel and believing in it are an essential part of God’s whole plan of salvation revealed by Paul. As with Paul, cross-cultural ways of making the gospel heard and understood among them is a key factor in bringing them to Christ. Another significant thing is the church’s role in becoming an agent of God’s grace and love beyond ethnic, cultural, social, and political boundaries, just as Paul modelled.

¹⁹² ISKCON is a Hindu missionary society started in America. It is known as the International Society of Krishna Consciousness. This was birthed by Swami Prabhupada Bhaktivedanta.

Chapter 3

FIELD ANALYSIS OF EPHESIANS

Introduction

Register analysis involves the analysis of the context of situation of selected passages of Ephesians. This study does not provide an analysis of field, tenor, and mode of the full text of Ephesians. It is limited to four selected passages: Eph 1:1–14; 2:1–13; 3:1–13; 4:17–24. These four passages describe God’s activities leading to salvation, the Gentile Christian readers’ former way of life, Paul’s mission among the Gentiles, and an appeal to his Gentile readers to live a transformed life in Christ Jesus. My main focus will be to observe Paul’s choice of language in these passages that communicate the notion of salvation, particularly concerning his Gentile readers. For instance the mention of demonic powers with superior frequency in Ephesians (Eph 1:21; 2:2–7; 3:10; 6:12–20) in comparison with the other Pauline letters (Rom 8:38–39; 13:1–7; 1 Cor 2:8; 6:2; 15:25–28; Philip 2:10–11).¹ Another unique phrase ἐν τοῖς ἐπουρανίοις appear five times in Ephesians. Two instances of this phrase show the presence of spiritual forces of darkness and evil in the heavenlies.² Further, Paul’s language in Eph 4:17–24

¹ Barth, Markus. *Ephesians*, 33. He places this point as an observation of doctrinal distinctions in Ephesians.

² Brannon, *The Heavenlies in Ephesians*, 1–2. He mentions that this unique phrase is not found in any other place in all of the scripture (Eph 1:3, 20; 2:6; 3:10; 6:12). He raises a question, how can we reconcile the presence of evil in the heavenlies (Eph 3:10 and 6:12) and the believers being blessed in Christ in the heavenly places (Eph 1:3, 20; 2:6)? Because of the nature of the present study, I am not going to comment on the question Brannon has raised in his monograph.

demonstrates that his Gentile readers were *formerly* living under the rule of the devil, but *now* they are in Jesus Christ Jesus.³ Thus Chapter 3, Chapter 4, and Chapter 5 in this study will analyze the field, the tenor, and the mode respectively in all selected passages. Thus this chapter will analyze the field of the selected text from Ephesians. The field of discourse refers to what is happening, what is going on, and answers the question: who are the participants engaged in the action that is taking place? This analysis looks for the activities and subject matters discussed, including who is involved and how they are achieved. This study follows Halliday's SFL model described in chapter 1. An analysis of the biblical text must be concerned with the meaning of the text. This meaning is not limited to the meaning of lexical items alone, for instance, in a dictionary, rather it refers to a structure of meaning—that is, a semantic structure.⁴ This chapter analyzes the ideational meaning, the field of discourse utilizing the SFL model explained in Chapter 2.

The Field of Ephesians

I have briefly discussed what the field of discourse is all about in Chapter 2. It relates to identifying the semantic field of the discourse, the participants involved, and the meaningful logical relationship. This chapter focuses on analyzing four selected passages: 1:1–14; 2:1–13; 3:1–13; 4:17–24.⁵ The analysis is divided into two major

³ Campbell, *Unity and Diversity*, 22–23. He is suggesting that Paul in his letters “uses the language of transformation to discuss the ultimate salvation and fulfillment of the apocalypse.” Paul’s conversion experience lead him to transform and revalue his thoughts of Jesus, his mission, and even Judaism. He probably expects such transformation from his Gentile readers.

⁴ Louw, *Semantics*, 1–4; Nida, “Semantic Structure and Translating,” 121 refers to two main distinctions of meaning—cognitive and emotive aspect of meaning and linguistic and nonlinguistic aspects of meaning. This is then seen as four sectors of meaning—“cognitive-linguistic referring to meaning of lexical items and grammatical meaning of combination of words, phrases, and clauses, emotive-linguistic referring to behavioral response of people to linguistic forms, cognitive-nonlinguistic referring to referential meaning, and emotive-nonlinguistic referring to the emotional response of people to the content of the message.” It is worth noting here again that Chomsky kept semantics out of linguistics and saw language as a system of rules and suggested that study of syntax is independent of semantics (Chomsky, *Syntactic Structures*).

⁵ Please see Chapters 2 and 5 for a brief clarification for this selection.

sections: transitivity network and subject matter (or lexical study). There are two major dimensions of the field considered here: first is the transitivity network and second is the subject matter.

The transitivity network⁶ is realized at the clause level through the “verbal process, the aspect and causality of that process, and the participants involved in the process.”⁷ It is concerned with “how at the clause level, there is an interaction among the people, processes, and entities.”⁸ The transitivity network is realized by the study of the process, the participants, and the circumstance. These three components are realized at the clause level—the participants are identified by the nominal group, the processes by the verbal group, and the circumstances are identified by the adverbial or prepositional groups. The participants can be identified based on the Greek case system. Primary participants are identified by nominative nouns and secondary participants by non-nominative nouns. In the absence of such nominative nouns, the main participants of the process can be identified by the syntax of the verb. The processes are identified by the Greek verbal system; this is explained in Chapter 1. And the circumstance is identified by prepositional phrases and adverbial phrases.⁹ Second is the subject matter—what the discourse is all about. The subject matter of discourse is comprised of extralinguistic subjects that are invoked linguistically and intralinguistic entities. The lexemes and their

⁶ Porter, *Linguistic Analysis*, 148–51. Cf.. Halliday and Matthysen, *Halliday's Functional Grammar*, 332ff.

⁷ Porter, *Linguistic Analysis*, 232.

⁸ Porter, *Romans*, 29.

⁹ Given the range of function Greek prepositions have the circumstances in a given context specify function of “extent, location, manner, cause, accompaniment, and role.” For detailed explanation of each of this category see Reed, *Philippians*, 70–76. Because circumstances not being the central part of the ideational meaning and the complexity involved in determining their role I will not list each of the circumstantial features rather highlight the import elements pertaining to my discussion on salvation in Ephesians. Cf.. Halliday and Matthysen, *Halliday's Functional Grammar*, 211.

semantic domains play a vital role in determining the subject matter of the text. The field of the discourse reflects what the text is all about, what ideas/concepts are talked about, and who is/are involved in the process of communicating them. The description in this chapter is based upon the data shown in the appendix at the end of this chapter. The analysis of Eph 1:1–14 follows the epistolary division of Ephesians. Eph 1:1–2 opening and Eph 1:3–14 the first section of the body of the letter.

Transitivity Network

This section, as mentioned above, focuses on analyzing the participants, the processes, and circumstances. Along with the participants and the processes, circumstances play an important role in identifying the field of discourse. However, they are not the central feature of the ideational meaning. Thus, I will primarily focus on identifying the process types based on the Greek verbal aspect system, the participants based on the Greek case system, and will identify circumstances that are important for the discussion of salvation in Ephesians.

Ephesians 1:1–14

This section is divided into two parts: The letter opening 1:1–2; and the one complex sentence of Eph 1:3–14. This latter passage is a long sentence containing 202 words in Greek.¹⁰ One of the key issues discussed by scholars is the form and structure of Eph 1:3–14. Various views about the structure and purpose of this passage are suggested by the scholars, for example—doxology, baptismal hymn, a hymn of God’s praise, hymn of blessings, eulogy, barakah, praise for salvation, and blessings for redemption.¹¹ This

¹⁰ Hoehner, *Ephesians*, 153. Arnold, *Ephesians*, 72.

¹¹ See Hoehner, *Ephesians*, 160–61, for a comprehensive list of scholars’ views.

passage is a series of clauses connected in various ways to make one sentence.¹² There are about 21 clauses that make this one sentence.¹³ Halliday opines that spoken and written languages have “different ways of constructing complex meanings.”¹⁴ He explains that in written language, more lexical items are placed into each clause, making it complex by higher lexically density, whereas in spoken language, more elaborate clause complexes (parataxis and hypotaxis) make it grammatically complex.¹⁵ This passage contains a series of such clauses. According to Porter, “at places, the Pauline letters reflect spoken language written down for subsequent reading.”¹⁶ It probably explains the complexity of a long written sentence in Greek in Eph 1:3–14, assuming that it was written to be read aloud.

As mentioned above, the literary structure of this passage is ambiguous. Hoehner cites forty-three scholars who have suggested different structures for this passage.¹⁷ Thielman divides this passage into four parts based on the *κατὰ τὴν* and *ἐν ᾧ* clauses as internal boundary markers.¹⁸ This is not the place to discuss the structure of the passage. I follow the division of the text suggested by Thielman.¹⁹

¹² O’Dennell, *Corpus Linguistics*, 184.

¹³ I follow the clause division suggested by OpenText.org. There is only one primary clause followed by secondary clauses containing thirty two prepositional phrases and twenty one genitive expressions. Among the secondary clauses there are six relative clauses and five adverbial clause. Arnold, *Ephesians*, 72. He says Paul has woven these linguistic features to declare praise to God.

¹⁴ Halliday, *Functional Grammar*, 3rd edition, 654.

¹⁵ Halliday, *Functional Grammar*, 3rd edition, 654.

¹⁶ Porter, “Register in the Greek of the New Testament,” 220.

¹⁷ Hoehner, *Ephesians*, 160–61. He surveyed forty three scholars beginning from Innitzer (1904) until Muddiman, (2001).

¹⁸ Thielman, *Ephesians*, 41–44. This is discussed further in chapter 5. For a discussion of structure of this passage see chapter 5 in this study.

¹⁹ I follow the paragraph and section division suggested by him with a little modification based on Larkin’s proposed division of this passage. Larkin, *Ephesians*, 5. I do not follow Thielman or Larkin’s suggested titles of each section. Thielman, *Ephesians*, 29–30.

Ephesians 1:1–2 The Letter Opening

I want to make a brief comment on the epistolary opening of Ephesians 1:1–2. The standard form of the opening of a letter in the first-century world normally follows the following pattern, the sender, the recipient, and greeting—“A to B, greetings (χαίρειν).”²⁰ Paul follows the pattern of a standard Greek letter but provides more details about the sender and the recipients of the letter. The greeting part in verse 2 is also elaborated; it consists of twelve Greek words compared to the standard one word. Interestingly Paul has used Χριστοῦ Ἰησοῦ twice and Χριστῷ Ἰησοῦ once connecting all three elements (the sender, the recipient, and the greetings) of the opening of the letter with Jesus Christ. The use of other linguistic items such as θεοῦ, τοῖς ἀγίοις, πιστοῖς, χάρις, εἰρήνη shows the Christian nature of the letter from its beginning. A comparative internal analysis of the opening of seven Pauline letters, including Ephesians, demonstrates that there is an inner coherence.²¹ I see this coherence, probably pointing to the Pauline corpus as distinct Christian letters. As mentioned in Chapter 2, the process types in Greek can be identified by the verbal aspect system. In this section, there are two primary verbless clauses and a secondary clause that has aspectually vague verb οὔσιν (εἰμί).²² Therefore this section has no process types.

²⁰ Porter, *The Apostle Paul*, 142. An inscription shows a different pattern followed in the letter writing. This inscription is different because it used the pattern “from...to.” An inscription discovered from necropolis of Aezani dated c. 17 BC shows this different pattern, ἐκ Περάμου Γαῖος Νώρβαωος Φλάκκος ἀνθύπατος Αἰζανειτῶν ἀρχουσι βουλῆι δῆμωι χαίρειν (from Pergamum [Gaius] Norbanus Flaccus, proconsul, to the archons, boule and demos of the Aezanites, greetings). See, Sanderson “A Governor Transmits an Imperial Privilege,” 92.

²¹ Dahl, *Studies in Ephesians*, 192. He argues that this one coherent opening text was probably not part of opening of individual letters rather a preface to an edition of the Pauline Corpus.

²² Porter, *Idioms*, 20ff; Porter, *Verbal Aspect*, 75ff.

In this section, there are several participants—primary and secondary. The primary participants depicted by nouns in the nominative case are Paul an apostle (Παῦλος ἀπόστολος), grace (χάρις), and peace (εἰρήνη). Secondary participants shown by non-nominative case nouns are God (θεοῦ), Jesus Christ (Χριστοῦ Ἰησοῦ), the saints (τοῖς ἁγίοις), and the faithful (πιστοῖς) who are in Ephesus.²³ There are no processes evident in this letter opening. This section is about Paul, an apostle writing to the saints (holy) and faithful in Christ Jesus in Ephesus (v. 1). It is also about grace and peace (v. 2).

The next section in Eph 1:3–14 is a complex sentence, as mentioned above. It is difficult to divide this one sentence. To interpret this sentence, scholars have divided this sentence into various sections. The Greek text of UBS4 and NA27 has placed periods at the end of vv. 6, 10, and 12 suggesting a shift in the discourse. Please see Chapter 5 for a detailed explanation of these divisions.

Eph 1:3–6 God’s Blessings to the Ephesians

In this section, God, the father, is the primary participant. He is depicted as the primary participant by nominative nouns ὁ θεὸς καὶ Πατὴρ; by third-person singular indicative verbs denoting God as the subject of the processes ἐξελέξατο (v. 4), ἐχαρίτωσεν (v. 6), and other third-person verb referents and nominative masculine singular participles ὁ εὐλογήσας (v. 3), προορίσας (v. 5); by various forms of intensive pronoun αὐτός in vv. 4, 5, and 6.²⁴ In verse 4, ἡμᾶς functions as the subject of the infinitive verb (accusative of

²³ The textual problem of ἐν Ἐφέσῳ is a highly debated issue in the New Testament scholarship. See Thielman, *Ephesians*, 12–16 and Hoehner, *Ephesians*, 78–79, see especially 144–48. I go with Hoehner’s conclusion that the external and internal evidences favour inclusion of ἐν Ἐφέσῳ.

²⁴ Porter notes, “It has replaced the third person personal pronoun. Besides its pronominal function it may function as modifier or retain its intensive force” Porter, *Idioms*, 130–31.

respect or infinitive-accusative construction); hence it is considered as a primary participant of that clause.²⁵ The secondary participants are depicted by various non-nominative nouns. They are, the Lord Jesus Christ (τοῦ κυρίου Ἰησοῦ Χριστοῦ), we (ἡμᾶς), heavens (ἐπουρανόις), blessing/praise (εὐλογία), the world (καταβολῆς κόσμου), adoption (υἱοθεσίαν), will/desire (θελήματος), praise (ἔπαινον), glory (δόξης), and grace (χάριτος). There are two aorist indicative verb forms and two aorist participles that depict perfective aspect.²⁶ These processes are he chose us (ἐξελέξατο v. 4), he freely bestowed us (ἐχαρίτωσεν v. 6), he blessed us (εὐλόγησας v. 3), he predestined us (προορίσας v. 5). The perfective aspect depicts these processes as complete. It provides background material. This provides the basis for carrying the narrative.²⁷ There is a perfect participle ἡγαπημένω (v. 6) which is the stative aspect. This perfect participle with the article accompanying functions as a substantive: the beloved, the one who is loved (by God) in this case, refers to Jesus Christ.²⁸ This perfect participle carries the semantic feature of the perfect tense form, hence indicates the state of affairs of Jesus being loved by God the father. There is one aspectually vague verb εἶναι. There are no imperfective processes in

²⁵ Porter, *Idioms*, 90; Larkin, *Ephesians*, 7, also notes that ἡμᾶς is an accusative subject of the infinitive verb (accusative-infinitive construction).

²⁶ These two participles modify ὁ θεὸς καὶ πατὴρ. See Larkin, *Ephesians*, 5–9; Porter, *Idioms*, 184–85, and 85–86.

²⁷ Porter, *Verbal Aspect*, 198.

²⁸ Porter, *Idioms*, 182–83. Campbell, *Verbal Aspect*, 184ff. argues that perfect participle semantically encodes imperfective aspect. He further distinguishes the imperfective aspect depicted by perfect tense form from the present tense form. He argues that perfect tense form is an enhanced imperfective aspect. In other words is it prominent or intensified imperfective aspect. Campbell, *Non-Indicative Verbs*, 24–29. I disagree with Campbell's approach and reject his theory. Because in the case of ἡγαπημένω Jesus is portrayed by the author as in the state of affair of being loved by God (stative aspect) makes more sense than imperfective aspect which portrays the process of God loving Jesus as incomplete. Most of the commentaries emphasis more on the use of the title "beloved." In LXX it refers to Israelites (Deut 32:15, 33:5, 26; Isa 44:2; 2 Sam 1:23; Jer 11:15) and in the New Testament also it refers to Israelites (Rom 9:25; Col 3:12; 1 Thess 1:4). In the New Testament it is used for Jesus Christ Eph 1:6. Hoehner, *Ephesians*, 202–203; Arnold, *Ephesians*, 84; Lincoln, *Ephesians*, 26–27.

this passage. Identifying circumstances are vital in this passage even though they provide supplementary material to the processes and participants. These circumstances are depicted by prepositional phrases like in the heavenly places (ἐν τοῖς ἐπουρανίοις), in Christ (ἐν Χριστῷ), in him (ἐν αὐτῷ), before the foundation of the world (πρὸ καταβολῆς κόσμου), through Jesus Christ (διὰ Ἰησοῦ Χριστοῦ), according to the good pleasure of his will (κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ), to the praise of the glory of his grace (εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ), and in the beloved (ἐν τῷ ἠγαπημένῳ). Most significant of these circumstantial elements is the reference to “in Christ.” It is repeated in different forms four times in this passage. The function of this particular prepositional phrase referring to Jesus Christ is a major issue in Pauline study. In the context of Ephesians, I consider Porter’s suggestion of a spherical use of ἐν very valid.²⁹ It helps understand the notion of salvation in Ephesians, particularly where the spherical spiritual elements are frequently mentioned (for example, in heavenly places, the ruler of the air).

The above analysis shows that God is depicted as the primary participant by a nominative noun, indicative verbs, nominative participles, and four personal pronouns that refer back to God. Thus He is the most frequently mentioned participant in this passage. The other frequently mentioned participant is we/us. It is depicted by six

²⁹ Porter, *Idioms*, 157, 159, mentions the spherical use of the preposition ἐν emphasizing the sphere of Christ’s control. This phrase and its variants occur over thirty times in Ephesians. For example Eph 1: 1, 3, 10, 12, 20; 2:6, 7, 10, 13; 3:6, 11, 21. It is not my intention to bring the whole discussion on “in Christ” beginning from Deissmann, “in Christo Jesu.” There are others who interpret it in “locative” or “instrumental” sense. See Larkin, *Ephesians*, xxvi – xxviii; Allan, “In Christ,” 59; Lincoln, *Ephesians*, 22; Thielman, *Ephesians*, 46–47; Hoehner, *Ephesians*, 170–72; Arnold, *Ephesians*, 79. Best, *Ephesians*, 153–54. Campbell, *Union with Christ*, 67–94, analyzes 20 instances of the use of ἐν Χριστῷ in Pauline letter (Rom 6:23; 1 Cor 1:2, 4; 2 Cor 3:14; 5:19; Gal 2:4; 3:14; Eph 1:3; 2:6, 7, 10, 13; 4:32; 1 Tim 1:14; 2 Tim 1:1, 9; 2:10; Phil 4:7). He lists various functions of the phrase—instrumental, locative, association, causal, and state of condition. He fails to recognize the spherical use of this phrase in the context of Ephesians. The instrumental sense of God’s activities through Jesus Christ is indicated by phrases like διὰ Ἰησοῦ Χριστοῦ.

instances of the use of a first-person plural form of ἐγώ accusative ἡμᾶς for five times and genitive ἡμῶν once, demonstrating that they are the goal or beneficiary of the actions performed by the primary participant God. This secondary participant includes both the writer of the letter and the recipients of the letter: Paul and his readers. The other secondary participant is Jesus Christ (Ἰησοῦ Χριστοῦ) mentioned five times by the proper noun and pronouns. It appears in the majority of instances through prepositional phrases: ἐν Χριστῷ, ἐν αὐτῷ, διὰ Ἰησοῦ Χριστοῦ, and ἐν τῷ ἠγαπημένῳ. The other secondary participants include in the heavenly places (ἐν τοῖς ἐπουρανίοις), the will of God (τοῦ θελήματος), and the grace of God (τῆς χάριτος αὐτοῦ).

The processes that are realized by the perfective aspect are, for example, blessing, choosing, and predestining. Paul in v. 6 depicts Jesus as the one who is beloved as foreground material by using a stative aspect. The circumstances depict the location of the processes in the heavenly places (ἐν τοῖς ἐπουρανίοις), the sphere of influence of the processes in Christ (ἐν Χριστῷ), temporal indication before the foundation of the world (πρό καταβολῆς κόσμου), and the participants that function as instruments in the process through Jesus Christ (διὰ Ἰησοῦ Χριστοῦ). Thus this passage is about God, about God blessing Paul and his readers in multiple ways, about Jesus Christ through whom God blesses Paul and his readers, and about God's will and his grace.

Eph 1:7–12 God's gracious Redemption

In this passage, there is no nominative noun that indicates a primary participant; however, the main actors (verbal subjects) of the processes are the primary participants. In v. 7 it is “we have” depicted by ἔχομεν, and in vv. 8–10 it is God depicted by he lavished

(ἐπερίσσευσεν), he made known (γνωρίσας), he purposed (προέθετο), and personal pronoun αὐτῷ referring to God.³⁰ The secondary participants are depicted by non-nominative nouns and pronouns, and they are redemption (ἀπολύτρωσιν), sins (ἁματίας), forgiveness (ἄφεσιν), trespasses (παραπτωμάτων), grace (χάριτος), wisdom (σοφία), insight (φρονήσει), mystery (μυστήριον), will/desire (τοῦ θελήματος), αὐτοῦ (5x), good pleasure (εὐδοκίαν), Christ (Χριστῷ), heaven (οὐρανῶν), and earth (γῆς). This passage mainly has verbs in aorist tense forms; thus these processes depict perfective aspect: he lavished on us (ἐπερίσσευσεν), he made known (γνωρίσας), he purposed (προέθετο), sum up (ἀνακεφαλαιώσασθαι). These processes are determined by aorist indicative verb forms, aorist nominative participles, and aorist infinitive, and they are depicted by the author as a whole. These aorist verbs carry forward the narrative. The imperfective aspect is realized by a present indicative verb form have (ἔχομεν). The imperfective aspect is depicted by the author as incomplete. The redemption that is forgiveness of trespasses which “we” possess is depicted as foreground material. This use of present tense form here is the only instance of it in this particular passage. The meaning of the aspect here indicates that the process of having redemption can not be seen temporally (n29); rather, it emphasizes the author’s choice of viewing the process in progress, thus as an incomplete process.³¹ This passage has prepositional phrases that function as circumstances. They are: through his blood (διὰ τοῦ ἁίματος αὐτοῦ), according to the

³⁰ Larkin, *Ephesians*, 9, sees this change in tense form as marker of transition. He sees the use of the present tense form in a temporal sense. Scholars have differences of opinion about the interpretation of this present tense form verb. Best, *Ephesians*, 129, sees a present possession of salvation. Hoehner, *Ephesians*, 205, sees it as “ongoing state.” Lincoln, *Ephesians*, 27, sees the present tense form indicative of present benefit of salvation. Barth, *Ephesians*, 83, maintain that the use of present tense here is “a statement of present rather than a remote past of future is made.” O’Brien, *Ephesians*, 105, sees it as an existing reality.

³¹ Porter, *Verbal Aspect*, 105.

riches of his grace (κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ), in all wisdom and insights (ἐν πάσῃ σοφία καὶ φρονήσει), according to his good pleasure (κατὰ τὴν εὐδοκίαν αὐτοῦ), in him (ἐν αὐτῷ [2x]). For this study, instrumental usage of διὰ τοῦ αἵματος αὐτοῦ, spherical usage of ἐν αὐτῷ, and standard usage of κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ describe the blood of Jesus Christ as the instrument, God’s grace as the standard, and Jesus Christ as the sphere for the notion of salvation in this passage.³²

The language used by Paul in v. 7 is of more importance for this study. The primary participant of this clause is “we,” for this includes both Paul, the author of Ephesians, and his readers. The other participants are: Jesus Christ referred to through the prepositional phrase ἐν ᾧ and other entities like redemption, the forgiveness of trespasses, and Jesus’ blood. It shows that “we” possess redemption that is achieved through the blood of Jesus Christ. This is defined in other words as τὴν ἄφεσιν τῶν παραπτωμάτων the forgiveness of trespasses. This language choice depicts the author’s view that for both Paul and his readers, redemption means forgiveness of trespasses through the blood of Jesus Christ. This verse stands out in the entire passage for two reasons; first, a sudden shift of the subject of the main verb, and second, the imperfective aspect that foregrounds the idea. What is the meaning of the prepositional phrase διὰ τοῦ αἵματος αὐτοῦ? There are two views: first refers to the atonement price paid by Jesus; the other refers to this phrase as just showing the means of redemption.³³ In this case, διὰ is denoting an instrumental sense of meaning where “some person or thing serves as a

³² Porter, *Idioms*, 162–63; 157; 148–49.

³³ For example Hoehner, *Ephesians*, 205; Morris, *The Apostolic Preaching*, 37–47; Marshall, “The Development of the Concept,” 165.

device by which some action is performed.”³⁴ Further, αἵματος does not refer to a body part but is used in a figurative extension of its meaning—the death of a person, generally as a result of violence or execution. Louw and Nida place this lexeme in three different semantic domains: domain 8 *Body parts, Body, and Body Products*; domain 20 *Violence, Harm, Destroy, Kill*; domain 23 *Physiological Processes and States*. Domain 20.83 defines αἷμα in terms of “to deprive a person of his life by violent means,” to kill; and domain 23.107, which falls under subdomain *Live, Die*, defines αἷμα figuratively as the death of a person, generally as the result of violence or execution.³⁵ Two semantic domains precisely describe αἷμα in terms of violent death. Thus in this passage, the mention of “blood” means the act of Jesus’s violent death by execution, which is a means or an instrument for bringing forth redemption.³⁶

Thus, in vv. 8–10 God is the primary participant; this is realized by the finite verbs, nominative participles, and personal pronouns. Other main secondary participants are we/us and Jesus Christ. The processes are perfective and indicate the author’s view of the actions as complete. These actions are grace being lavished, the mystery being made known, purposed, and summing up of all things in Christ Jesus. The circumstance denotes the sphere of these actions that are in Christ. This analysis shows that this passage is about how God lavished his grace upon us, and how he made known the mystery of his will to us summing up all things in Christ. This passage is about God,

³⁴ Porter, *Idioms*, 149.

³⁵ Louw and Nida, *Greek-English Lexicon*, 265, 238, 102.

³⁶ The cultic meaning of the blood of a sacrifice may not be emphasised here. However, without a sacrifice there is no atonement in view. The co-text makes it clear that the cost is not in the view but the instrument is in the view. Lincoln: *Ephesians*, 28. Larkin, *Ephesians*, 10, mentions violent death as the meaning of the metaphor “blood.”

about Jesus Christ, about *we/us*, about the grace of God, death of Jesus, about God's will, and the mystery.

*Eph 1:11–12*³⁷

This passage does not have any primary participant depicted by a nominative noun, however, the subject of the finite verb ἐκληρώθημεν (*we have obtained*) and nominative participle προορισθέντες (*we having been predetermined*) indicate “we” as the main participant. The secondary participants are Χριστῷ, πρόθεσιν, θελήματος αὐτοῦ, ἔπαινον, δόξης. The processes are depicted by finite verbs and nominative participles. Two aorist verb forms depict the perfective aspect. The perfective processes denote the author's view of the actions as complete (ἐκληρώθημεν, προορισθέντες). There is one present tense verb form that determines the imperfective aspect. The imperfective process (ἐνεργούντος) indicates the author's view of the action as incomplete. This gives the sense that the author does not see the process of God's working according to his plans/purposes as a complete whole. There is a perfect tense form finite verb that determines the stative aspect; it is προηλπικότητας. The circumstances mainly are ἐν ᾧ referring to Christ, and ἐν τῷ Χριστῷ.

This passage shows a shift from God being the primary participant to “we” being the primary participants that function as the subject of the verbs. The processes having

³⁷ This is not a separate section. I wish to focus on this two verses separate because they show a stunning parallelism with the previous section (1:3–6). The repetition of certain important concepts show that the author is strongly presenting his idea of salvation through the role of God's sovereign purpose. The concepts that are repeated in these sections are: he chose us in Christ (ἐξελέξατο ἡμᾶς), he predestined us (προορίσας ἡμᾶς), on the basis of his will (κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ), to the praise of his glory (εἰς ἔπαινον δόξης αὐτοῦ), and in Christ (ἐν Χριστῷ). Some of these repetitions are exact verbatims. See Larkin, *Ephesians*, 13; Arnold, *Ephesians*, 76.

obtained the inheritance and being predestined function as background material, the process of God who works according to his purpose is foreground material, and “we” who hoped beforehand depicts the foreground material. The verbal opposition is depicted in this example. The grammatical subject “we” of προηλπικότητας has been a matter of discussion among scholars. It is suggested that “we” refer to either the Jews or the Jewish Christians.³⁸ This does not seem correct because, in this entire passage, the first person plural verb forms refer to Paul and his readers, rather than referring to any ethnic group (the Jewish and Gentile Christians). There is no hint in the text that this one particular use of the first person plural verb refers to the Jews alone. The discussion on ethnic comparison in Ephesian does not appear until 2:14–22. Thus this passage is about “we” obtaining spiritual inheritance according to the purpose and will of God and resulting in praise of God’s glory in Jesus Christ. Further, the meaning of this process is not to be understood based on the Jew-Gentile distinction because this is not the subject matter of this passage. The previous section mentions τὸ μυστήριον τοῦ θελήματος αὐτοῦ, this mystery is first revealed to this generation both Jews and Gentile. So, this probably means that this first-century generation was the first to put their trust in Jesus and hope in him as a response to the revelation of God given to them. Paul explains in the next verse how the Gentiles also were included in this blessing by the gospel.

Eph 1:13–14. Salvation is Secured

In this passage, Paul’s Gentile readers are primary participants. They are depicted by personal nominative pronoun ὑμεῖς, a second person plural finite verb ἐσφραγίσθητε and

³⁸ For example, Muddiman, *The Epistle to the Ephesians*, 77; O’Brien, *The Letter to the Ephesians*, 116–17; MacDonald, *Colossians and Ephesians*, 203–4.

two nominative participles ἀκούσαντες, πιστεύσαντες. The shift from the first-person plural form to the second person plural form indicates Paul's intention to bring his Gentile readers' attention to the blessing of God's salvation they have received.³⁹ The other primary participant is the Holy Spirit depicted by nominative relative pronoun ὃ which is the predicate nominative in this case. There is another nominative noun ἀρραβῶν but it does not function as the subject of the verb ἐστίν hence is not a primary participant. The secondary participants are Jesus Christ (ἐν ᾧ), the word (λόγον), the gospel of salvation (τὸ εὐαγγέλιον τῆς σωτηρίας), the Holy Spirit (πνεύματι ἁγίῳ), redemption (ἀπολύτρωσιν), promise (ἐπαγγελίας), praise (ἔπαινον), glory (δόξης), and God (αὐτοῦ). Three processes determine perfective aspect: one aorist tense finite verb ἐσφραγίσθητε, and two aorist nominative participles ἀκούσαντες, πιστεύσαντες. The author sees these actions as complete processes. Two participles denote the antecedent actions *hearing* the gospel of salvation and *believing* in him. Thus these are prerequisites for the main action "being sealed" by the Holy Spirit. Paul demonstrates the need to hear and believing the gospel of Jesus Christ. As mentioned above, the process of being sealed by the Holy Spirit is linked to the redemption in v. 14. God is seen as achieving this salvation through Jesus Christ. There are no imperfective aspect or stative aspect in this section. This passage has one aspectually vague verb ἐστίν. The circumstances are realized by three

³⁹ Larkin, *Ephesians*, 15; Best, *Ephesians*, 148, comments that the author of Ephesians makes this transition from "we" to "you" in order to demonstrate that "he is not simply describing God's activities in vacuum but wishes them to see their own place in it."

prepositional phrases ἐν ᾧ (2x), εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.⁴⁰

This analysis shows that this passage is about Paul's Gentile readers (referred to specifically by the second person plural form) being sealed with the Holy Spirit. It is also about their hearing and believing the gospel of their salvation. It is about how the Holy Spirit is the pledge of Paul's readers' spiritual inheritance. It is also about the redemption of his Gentile readers. All three aorist verb forms that depict the perfective aspect also denote the actions as complete actions. The circumstance depicts the manner of the action. The first ἐν ᾧ depicts the spherical influence of the action of being sealed. That means Paul's readers are sealed with the Holy Spirit in the sphere of influence of Jesus Christ. The second prepositional phrases starting with εἰς ἀπολύτρωσιν τῆς περιποιήσεως show resultive function. The action of being sealed with the Holy Spirit is aimed towards redemption.

Summary

This summary highlights the processes and participants in Eph 1:3–14. There are two sections: the first depicts God as the main participant, and the second shows “we/us” as the main participant. In this passage in all the verses except vv. 7, 11, 12, 13 God is the one who is doing the action (see the list below) to the people identified as the first-person

⁴⁰ The use of the last prepositional phrase εἰς ἔπαινον τῆς δόξης αὐτοῦ is purpose or resultive. It concludes the entire passage (the sentence). Larkin, *Ephesians*, 16, suggest that this concluding phrase is the third in this passage. See also Thielman, *Ephesians*, 83; Johnson, *Ephesians*, 58–59, also agrees that this last prepositional phrase is the ultimate purpose of 1:3–14. Arnold, *Ephesians*, 93 suggests that the preposition εἰς here has a temporal sense referring to the final day of consummation.

plural pronoun “us” and almost all these actions are achieved in Christ Jesus (ἐν Χριστῷ, ἐν αὐτῷ, ἐν τῷ ἡγαπημένῳ). The list of these processes is given below:

1:3 ὁ εὐλογήσας ἡμᾶς who has blessed us (participle)

1:4 ἐξελέξατο ἡμᾶς ἐν αὐτῷ He chose us ...in him (indicative)

1:5 προορίσας ἡμᾶς he predestined us (participle)

1:6 ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ bestowed favor on us in the beloved (indicative)

1:8 ἐπερίσσευσεν εἰς ἡμᾶς he lavished upon us (indicative)

1:9 γνωρίσας ἡμῖν made known to us (participle)

The above list shows that most of the verbs grammaticalize God as the main participant.

The author uses the intensive pronoun αὐτός in most cases, either in the accusative αὐτόν

or genitive αὐτοῦ case referring to God. Jesus Christ is introduced in v. 3 by Ἰησοῦ

Χριστοῦ and in the rest of the passage particularly using the dative case – ἐν Χριστῷ,

relative pronoun ἐν ᾧ, and intensive pronoun αὐτός mainly dative form ἐν αὐτῷ showing

that both the groups “we” and “you” in the passage are blessed in the sphere of Jesus’

influence. (I have mentioned above that choice of dative case is about 70% of the nouns

and pronouns used for Jesus). The other participants are the author and the recipients.

Paul seems to include his readers with him as receivers of God’s blessings. He depicts

this until v. 12 by various forms of the first-person plural personal pronoun ἐγώ (ἡμῶν,

ἡμᾶς, and ἡμῖν in vv. 3, 4, 5, 6, 8, 9, and 12). Thus both the author and the recipients are

depicted as “one group” that receives God’s blessings. The following list shows how this

group of people is grammaticalized as the receiver of the blessings initiated by God the

Father through Jesus Christ. In v. 13, Paul shifts from the first person plural to the second

person plural pronoun σύ, nominative ὑμεῖς, and genitive ὑμῶν form. But vv. 7, 11, 12, 13 have the actions done by the other participants, namely “we” and “you.” These verses start with a common ἐν ᾧ phrase marking it a coherent unit.

1:7 Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν we have redemption in him (indicative)

1:11 Ἐν ᾧ καὶ ἐκληρώθημεν we obtained an inheritance (indicative)

1:12 προηλπικότας ἐν τῷ Χριστῷ we were the first to hope in Christ (participle)

1:13 ὑμεῖς ἀκούσαντες heard, πιστεύσαντες believed, and ἐσφραγίσθητε were sealed.

All these activities are accomplished in/through Christ Jesus. There is a sudden shift in personal pronoun in v. 13 from “we” or “us” to “you.” Thus Paul is drawing the special attention of his readers to the fact of their salvation through the gospel.

This passage is about God blessing, choosing, predestining, showing his grace in abundance, making his mystery known to *us*. Paul is also mentioning incorporating his Gentile readers in the sphere of Jesus Christ through their being sealed by the Holy Spirit. Paul demonstrates that by two perfective aspect verbs: hearing the gospel of salvation and believing in it. Thus it is about God, we/us, redemption, God’s grace, the mystery, God’s will, plan and purpose, and about the praise of his glory. Paul begins this section with an announcement that God be praised, followed by the reasons for praising God. He climaxes this praise by declaring his Gentile readers' incorporation into God’s blessings by way of being sealed by the Holy Spirit.

Ephesians 2:1–13

This passage does not begin with a primary clause. However it shows a shift in the person in v. 1—shift to second person plural; a shift in theme in v. 4 which is a primary clause—

God; a shift in theme again in v. 8 which is a primary clause—τοῦτο. For the internal structure of this section and the sub-divisions, see Chapter 5. In this chapter, I argue that Paul is progressively moving to the next step, where he intends to communicate with his Gentile readers about their salvation. In this passage twice (Eph 2:1–2, 11–12) Paul discusses his Gentile readers' former spiritual condition, and twice he highlights their present condition by the phrase “you have been saved” (Eph 2:5, 8).

Eph 2:1–3 Former Spiritual Condition

The primary participant in this subsection is “you,” the Gentile readers of Paul. This is realized by ὑμεῖς in v. 1. It is also realized in v. 2 by the grammaticalized 2nd person plural subject (you) of the finite verb περιεπατήσατε (v. 2). The second primary participant is “we” realized by ἡμεῖς and the grammaticalized subject of the finite verb ἀνεστράφημέν (v. 3). The secondary participants are trespasses (τοῖς παραπτώμασιν v. 1), sins (ταῖς ἁμαρτίας v. 1), the ruler of the world (τὸν αἰῶνα τοῦ κόσμου v. 2), the ruler of the authority of the air (τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος v. 2), the spirit (τοῦ πνεύματος v. 2), sons of disobedience (τοῖς υἱοῖς τῆς ἀπειθείας v. 3), the lust of our flesh (ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν v. 3), the lust of the flesh (τὰ θελήματα τῆς σαρκὸς v. 3), children of wrath (τέκνα... ὀργῆς v. 3). I briefly comment on the identity of τὸν αἰῶνα⁴¹ and τὸν

⁴¹It is significant for my studies to identify the meaning of αἰῶν in the context of Ephesians. It is worth mentioning that scholars are divided on the interpretation of αἰών in Eph 2:2. There are two views. One suggests that it refers to a personal god “Aeon” and the other argues that it is not a personal reference to a deity but a temporal reference.⁴¹ Whether αἰών refers to personal deity or not the other two terms τὸν ἄρχοντα and τοῦ πνεύματος definitely are personal references. This reference to the ultimate personal evil, the devil, is very important for study of salvation in Ephesians. Scholars who interpret αἰῶνα as a personal deity are: Nock, “A Vision,” 89; Schlier, *Christus*, 101; Steinmetz, *Protologische*, 61; Gnllka, 114; Barth, *The Broken Wall*, 214. On the other side some scholars believe that the reference is temporal. For example, Lincoln, *Ephesians*, 94–95; Gräbe, “Salvation,” 298–299; Hoehner, *Ephesians*, 310. Gräbe, “Salvation,” 299, suggests that “in the New Testament αἰών is never used to refer to a personal power. Paul instead used

ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος. Louw and Nida define these terms as “a supernatural power having some role in controlling the destiny and activities of human beings” (domain 12.44).⁴² The linguistic context (the use of modifiers like τοῦ κόσμου, τῆς ἐξουσίας τοῦ ἀέρος v. 2) also suggests that these terms refer to spiritual powers. Arnold mentions that the local folk religions encompassed strong beliefs in harmful and dangerous spirits and powers that functioned as masters and lords of unsaved humans, holding them in spiritual bondage.⁴³ He notes that people called on angels as intermediaries of gods to protect them from such spiritual powers.⁴⁴ The identity of τῶν ἄρχοντα as the ultimate/supreme ruler of the authorities of the air that is the devil, Satan.⁴⁵ There are two types of processes in this passage: processes that denote perfective aspect are realized by aorist finite verbs “you walked” (περιεπατήσατε v. 2) and “you conducted yourself” (ἀνεστράφημέν v. 3), and processes that denote imperfective aspect are realized by present participles working (ἐνεργοῦντος v. 2) and indulging (ποιοῦντες v. 3). The perfective aspect depicts the author’s view of the process as a complete action, and the imperfective aspect shows the author’s view of the processes as an incomplete

for example τῶν ἀρχόντων (1 Cor 2:6,8) and ὁ θεός (2 Cor 4:4) to refer to such personal powers.” Several Jewish and Hellenistic writings treat “air” as a realm within which forces hostile to humans dwell, and from which they make their assault on humanity. For example, *Testament of Levi* 3. 1–3; *Testament of Benjamin* 3.4; *Ascension of Isaiah* 7. 9–12; Plutarch., *Moralia* 274B. Fowl, *Ephesians*, 69–70 suggests that the Ephesians were under the dominion of forces opposed to God.

⁴² Gombis, “Divine Warfare,” 409, argues that such powers lead humanity astray from the path of obedience to God. They rule this evil age, leading people into sin and rebellion against God.

⁴³ Arnold, *Colossian Syncretism*, 194, 310.

⁴⁴ Arnold, *Colossian Syncretism*, 101, indicates that people called on the angels for other purposes like success in business, healing, and bringing vengeance on their enemies. He is particularly examining the meaning of θρησκεία τῶν ἀγγέλων (Col 2:18).

⁴⁵ Caird, *Principalities and Powers*, viii–ix, mentions that “the idea of sinister world powers and their subjugation by Christ is built into the very fabric of Paul’s thought.” He lists several places in Pauline letter where Paul identifies the existence and active opposition of the devil to the work of God—1 Thess 2:18; 2 Cor 4:4; 12:7; 2 Thess 2:7; Gal 4:3; Col 1:16; 2:8, 10, 15, 20; Eph 2:2; 6:12; Rom 8:20f., 38f.; 1 Cor 2:6; 14:24.

action. Paul, therefore, indicates that his Gentile readers were completely under the control of the devil.⁴⁶ I argue that Paul does not portray himself (or Jewish Christians) as having come under the direct control of the devil as his Gentile readers.⁴⁷ The circumstances are denoted by prepositional and adverbial phrases *κατὰ τὸν αἰῶνα...*, *κατὰ τὸν ἄρχοντα...*, and *ἐν τοῖς υἱοῖς*.⁴⁸

The above analysis shows that this section is about Paul's Gentile readers and their former spiritual condition, which was under the rule and influence of the devil. This includes their sinful life and, more importantly, they are willfully following the prince of the power of the air (*τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος* v. 2). Paul demonstrates two things through this process *ποτε περιεπατήσατε*: first that his Gentile readers were formerly living under the influence of the devil, and second that this was their willful choice to live such a life. It is also about the Jews and the Gentiles' disobedient actions towards the living God. This passage shows that Paul is again switching from the first person plural to second person plural especially emphasizing his readers' former spiritual condition that they were living under the ruler and authority of the air—Satan. Paul makes a distinction between “you (Gentiles)” and “we” when he describes his readers' former spiritual condition and includes both groups while mentioning the notion of being disobedient to God. Thus this section explains the former spiritual condition of Paul's

⁴⁶ Gombis, “The Triumph of God,” 50, concludes that “the common mass of humanity along with upper class citizens understood that their national security, their fate, their relationships, economic success, and daily well-being is determined by supra-human cosmic powers.”

⁴⁷ Caird, *Principalities and Powers*, 5, mentions that it was a common knowledge that the pagan nations worshipped their angelic rulers in the place of God. This worship of idols brings the worshipers under direct control of the gods and goddesses they worship and ultimately under the devil. I think Paul is consciously avoiding such description for the other group he has mentioned “we.”

⁴⁸ The preposition *κατὰ* refers to show the standard for the action/entity the preposition phrase modifies. It describes the ground or basis for something. In this case it denotes that Paul's Gentile readers were living according the standard or basis of the devil. Porter, *Idioms*, 163. See also Larkin, *Ephesians*, 28.

Gentile readers. They are enslaved by the dark forces of spiritual powers, and their earthly life was determined, controlled, and governed by the ruler and authority of the air.

Eph 2:4–7 Salvation and Grace

The primary participants in this passage are God ὁ θεὸς (7x–1x nominative noun, 6x as a subject of the finite verb), we/us ἡμᾶς (1x v. 4), and “you” (a subject of a finite verb σεσωσμένοι v. 5). Secondary participants are Jesus Christ (4x), we/us ἡμᾶς (2x vv. 4, 5), his great love (τὴν πολλὴν ἀγάπην αὐτοῦ v. 4), mercy (ἐν ἐλέει v. 4), trespasses (τοῖς παραπτώμασιν v. 5), God (2x, αὐτοῦ), grace (χάρις 2x v. 5), the age (αἰῶσιν v. 7). The processes that determine perfective aspect are “he loved” (ἠγάπησεν v. 4), made alive together (συνεζωποίησεν v. 5), raised up together (συνήγειρεν v. 6), seated together with (συνεκάθισεν v. 6), to show (ἐνδείξεται v. 5). These processes are seen by the author as complete actions. It shows that Paul and his readers are sharing the blessing in Christ. There is one process that depicts the stative aspect; namely, you have been saved (σεσωσμένοι). This process and the choice of perfect tense form denotes foreground prominence. Paul highlights this fact that his readers are saved by grace.⁴⁹ Two processes depict imperfective aspect these are denoted by present participles τοῖς ἐπερχομένοις, τὸ ὑπερβάλλον (v. 7). There are three aspectually vague verb ὦν, ὄντας, ἔστε. First two are present participles, and the last one is present indicative of εἶμι. The circumstances are διὰ

⁴⁹ Thielman, *Ephesians*, 135 sees this as a perfect periphrastic construction which denotes a present state of being. He discusses the use salvation theme in other Pauline letters describing future salvation. Best, *Ephesian*, 217, sees this perfect periphrastics emphasizing the resulting state. See also Larkin, *Ephesians*, 31. See Porter, *Idioms*, 45–49.

τὴν πολλὴν ἀγάπην αὐτοῦ (v. 4), ἐν τοῖς ἐπουρανίοις (v. 6), ἐν Χριστῷ Ἰησοῦ (2x vv. 6, 7), ἐν τοῖς αἰῶσιν (v. 7).

This passage is about God making *us* alive with Christ, raising *us* up with Christ from the dead, and causing *us* to sit with Christ. Paul highlights the fact that in the richness of God's grace, his Gentile readers are saved. After mentioning his Gentile readers' former spiritual condition in the previous section (2:1–3), Paul now emphatically communicates that they are saved by grace.⁵⁰ Paul mentions the rescue of his readers from bondage to the domain of Satan in Col 1:12–13. Through his readers' incorporation into the kingdom of Christ, he demonstrates that they have been delivered from the domain of the powers of Satan.⁵¹ I argue that Paul, in the context of the Ephesians' former spiritual bondage under the devil, explains God's gift of salvation (2:5 and 8) as actual deliverance from the spiritual bondage. Paul's choice of subjunctive mood depicts the projection of the richness of God's grace that is shown in Christ Jesus. Thus this passage is also about God's love and the richness of God's grace.

Eph 2:8–10 Salvation Gift of God

The primary participants in this passage are God (2x) depicted by ὁ θεὸς (v. 10) and by the subject of the finite verb προητοιμάσεν (v. 10). The other primary participant is what the nominative demonstrative pronoun τοῦτο *this* refers back to, which is the salvation Paul's readers have through faith. Again *we* (2x) is another primary participant denoted by the subject of two verbs κτισθέντες (v. 10) and περιπατήσωμεν (v. 10). The secondary

⁵⁰ Arnold, *Ephesians*, 134–35, suggests that this is one of the key principal verbs in this passage.

⁵¹ Arnold, *Colossian Syncretism*, 287–88.

participants are God (2x) depicted by an intensive pronoun αὐτοῦ and θεοῦ, χάρις, πίστεως, and ἔργον (2x). Four processes denote perfective aspect καυχῆσθαι (v. 9), κτισθέντες (v. 10), προητοίμασεν (v. 10), and περιπατήσωμεν (v. 10). There is one process that determines stative aspect σεσωσμένοι (v. 8). The perfective aspect (verb in an aorist tense form) shows the background material, and the stative aspect shows the foreground (perfect tense forms). There are two aspectually vague verb forms ἔστε and ἔσμεν. In this passage, the circumstance is again ἐν Χριστῷ Ἰησοῦ.

This passage is about Paul's readers' salvation by grace through faith. Paul mentions that this is not their achievement by their works; rather, it is a gift achieved by God in Christ for them. It is also about the believers who are created in Jesus Christ for good works. This passage shows that God is actively involved in obtaining salvation for those who have faith and that he expects them to produce good works as a result of his gift of salvation.

Eph 2:11–13 Gentiles Receive God's Promise

The primary participants are ὑμεῖς (3x), and Gentiles (τὰ ἔθνη v. 11). The secondary participants are σαρκί, περιτομῆς, Christ (3x), τῆς πολιτείας τοῦ Ἰσραὴλ (v. 12), ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας (v. 12), ἄθροισμα (v. 12), τῷ κόσμῳ (v. 12), and τῷ αἵματι τοῦ Χριστοῦ. There are three processes denote imperfective aspect: μνημονεύετε, οἱ λεγόμενοι, μὴ ἔχοντες. These processes provide mainline narration in this passage. There is one process that determines the stative aspect; it is realized by a perfect participle ἀπηλλοτριωμένοι (v. 12). This stative aspect provides foreground prominence. There is

one process that denotes the perfective aspect ἐγενήθητε (v. 13). This passage has one aspectually vague verb ἦτε.

This passage is about Paul’s reminder to his readers the Gentile (τὰ ἔθνη) about their previous spiritual condition. This time Paul does not talk about the “spiritual bondage” they were in as described in 2:1–2. He focuses on five things describing their spiritual condition in contrast to the advantage the Jews had over them. This distinction is depicted in v. 11 by Paul’s choice of “circumcision language,” and in v. 12 he describes five things that the Gentiles did not have—that they were away from Christ, alienated from the commonwealth of Israel, strangers to the covenant of promise, not having hope, and without God. The use of the perfect participle ἀπηλλοτριωμένοι demonstrates that Paul is highlighting that fact they were alienated from the commonwealth of Israel. This passage also is about the Gentiles’ incorporation into God’s covenant of promise through the blood of Jesus Christ.

Summary

Paul’s use of the second-person pronoun and second person plural verbs and specific reference to Gentiles in 2:1–2, 11–12 (ὁμεῖς, τὰ ἔθνη) shows his intention of describing his readers’ former life and former spiritual condition.⁵² His choices of the second-person pronouns and verbs refer to his Gentile readers. He draws two lines of their former conditions: First, they were under spiritual bondage through their former way of life (hinting at their idol worship and other cultic practices). Second, they were away from the

⁵² Louw and Nida define τὰ ἔθνη as referring to those who do not belong to the Jewish or Christian faith—heathen, pagans (sub-domain 11.37 members of Socio-Religious groups and classes). Louw and Nida, *Greek-English Lexicon*, 127.

true God, away from God's covenant promises. The role of the gospel of Jesus Christ in the process of uniting the Gentile "in Christ" is significant. This passage clearly demonstrates Paul's choice of the second person plural verb forms and pronouns along with other lexical items emphasize the Gentiles' salvation "in Christ" from their former condition of spiritual bondage.

Ephesians 3:1–13

In this passage, Paul describes his calling and the Gentile mission. This passage has another long sentence from v. 1 to v. 7. It begins with a primary clause in v. 1 followed by a series of secondary clauses. A new sentence and section begin at v. 8 with a primary clause. Thus this passage I have divided into two sections: first, 3:1–7 and second 3:8–13.

Eph 3:1–7 Paul and God's Mystery in Jesus Christ

The primary participants in this passage are Paul (6x) realized by nominative personal pronoun ἐγώ, nominative proper noun Παῦλος, and a nominative noun ὁ δέσμος τοῦ Χριστοῦ [Ἰησοῦ], and as the subject of two verbs προέγραψα (v. 3) and ἐγεωθήην (v. 7), and διάκονος (v. 7); the Gentile readers (4x) realized by the subject of the verbs ἠκούσατε (v. 2), δύνασθε (v. 4), ἀναγινώσκοντες (v. 4), and a subject of the infinitive verb εἶναι τὰ ἔθνη; the mystery (2x) μυστήριον and relative nominative pronoun ὁ. This list shows Paul's two identities: one as the prisoner and second as the minister of the gospel. There are many secondary participants indicated by non-nominative cases. I do not list all of them but highlight the important ones for understanding the progression of Paul's notion of salvation in Ephesians. The secondary participants are Paul (4x) referred to by μοι (3x) and μου (1x); the Gentile readers (3x) realized by ὑμῶν (v. 1), τῶν ἐθνῶν (v. 1), ὑμᾶς (v.

2); τῆς χάριτος τοῦ θεοῦ (v. 2), τῷ μυστηρίῳ (v. 3), ἐν πνεύματι (v. 5), τῆς ἐπαγγελίας (v. 6), τοῦ εὐαγγελίου (v. 7), τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ (v. 7). This list shows that the passage is about Paul, his Gentile readers, the mystery, and God-given grace to Paul for his ministry, etc. There are nine aorist tense form processes that realize perfective aspect: you have heard (ἤκούσατε v. 2), was given (δοθείσης v. 2), was made known (ἐγνωρίσθη v. 3), I wrote (προέγραψα v. 3), νοῆσαι (v. 4), was not made known (οὐκ ἐγνωρίσθη v. 5), been revealed (ἀπεκαλύφθη v. 5), I was made ἐγεωθήην (v. 7), was given me (δοθείσης v. 7). Semantically these aorist verbs indicate background material. It keeps the narrative moving. There are two present verb forms that depict the imperfective aspect “you can understand” (δύνασθε) and “when you read” (ἀναγινώσκοντες). These two present verb forms show that Paul is emphasizing these processes. There are no processes that depict the stative aspect. There is one aspectually vague verb εἶναι. The circumstances are: “by revelation” (κατὰ ἀποκάλυψιν v. 3), into the mystery of Christ (ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ v. 4), in Christ Jesus (ἐν Χριστῷ Ἰησοῦ v. 6), through the gospel (διὰ τοῦ εὐαγγελίου v. 6), according to the gift of God’s grace (κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ v. 7).⁵³ These circumstances show some of the important peripheral material about Paul’s notion of salvation. The incorporation of Paul’s Gentile readers is in Christ through the gospel. Thus the gospel plays a key role in bringing the Gentiles in God’s fold. Paul’s calling as a minister among the Gentile plays a key role too.

This passage is about Paul, who introduces himself as a prisoner of Christ and about God’s mystery that is now being revealed with the purpose of Gentiles sharing

⁵³ Arnold, *Ephesians*, 190, notes four ways by which God’s revelation is accomplished.

God's inheritance through the gospel. It is about God graciously calling Paul as his servant.

Eph 3:8–13 Paul Reveals God's Mystery to Gentiles

The primary participants are God depicted by the subject of a finite verb ἐποίησεν; Paul realized by αἰτοῦμαι; “we” realized by ἔχομεν; grace ἡ χάρις αὐτή; ἡ οἰκωμοαία τοῦ μυστηρίου; ἡ πολυποίκιλος σοφία τοῦ θεοῦ. The secondary participants are Paul (ἑμεῖς) and (τῷ ἐλαχιστοτέρῳ) all the saints (πάντων ἁγίων); Gentiles (τοῖς ἔθνεσιν); rulers and authorities (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις); the church (τῆς ἐκκλησίας); the incomprehensible riches of Christ (τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ); God (τῷ θεῷ); Jesus Christ depicted by τῷ Χριστῷ Ἰησοῦ, τῷ κυρίῳ ἡμῶν, and ἐν ᾧ. There are six processes that realize the perfective aspect realized by aorist tense form verbs: was given (ἐδόθη), to proclaim or preach (εὐαγγελίσασθαι), to bring to light or enlighten (φωτίσαι), to create (κτίσαντι), to make known (γνωρισθῆ), and to do or make (ἐποίησεν). The imperfective aspect realized by present tense form verbs: ἔχομεν, αἰτοῦμαι, μὴ ἐγκακείν. They realize foreground material. There is one process that depicts the stative aspect realized by perfect tense form verbs: ἀποκεκρυμμένου. This passage has one aspectually vague verb: ἐστίν. The circumstances are ἐν τῷ θεῷ, ἐν τοῖς ἐπουρανίοις, διὰ τῆς ἐκκλησίας, ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, διὰ τῆς πίστεως αὐτοῦ.

This passage is about Paul, God's grace given to him, stewardship of the mystery, and God's wisdom to be made known to the principalities in the heavenly realms. It shows Paul was given special grace for the special task of preaching the gospel to the Gentiles. The purpose is to bring the Gentiles into God's kingdom. It is about God's plan

and purpose to proclaim God's wisdom through the church to the principalities and powers in heavenly places through the death of Jesus Christ. Thus this passage shows Paul progressively moves his discussion and explains divine approval for his ministry among the Gentiles. The resulting outcome of this ministry is to show God's wisdom to the principalities and authorities.

Summary

In the first section, Paul addresses his readers as ὑμῶν τῶν ἐθνῶν. He explains that the Gentiles are now incorporated into the family of God, and they now share the promise that is in Christ Jesus. This is revealed through the gospel of Jesus Christ. He then explains his God-given commission to proclaim the gospel to the Gentile. He demonstrates this through three διά phrases: διά τοῦ εὐαγγελίου, διά τῆς ἐκκλησίας, διά τῆς πίστεως αὐτοῦ. Paul uses μυστήριον three times in this passage, thus highlighting it by frequent use as one of the key subjects of the passage. So, this passage is about Paul, his Gentile readers, Jesus Christ, the mystery that is revealed, the gospel, and Paul's ministry of this gospel among the Gentile. It also about faith in Jesus Christ and about the Church as God's instrument to proclaim God's wisdom to the authorities in the heavenly places. Thus this passage is making the role of the church and the need for preaching the gospel to the Gentile and to the communities which are under the spiritual bondage of the devil. This is very essential to defeat the spiritual forces.

Ephesians 4:17–24

In this passage, the primary participants are: Paul realized by the verb forms λέγω (v. 17) and μαρτύρομαι (v. 17); the Gentiles (5x) realized by τὰ ἔθνη (v. 17), περιπατεῖ,

ἔσκοτωμένοι; you Paul's Gentile readers (3x they are identified separately from the non-believing Gentiles) realized by nominative personal pronoun ὑμεῖς, and the grammatical subject of finite verbs ἤκούσατε, ἐδιδάχθητε, and the subject of infinite verb ὑμᾶς; ἀλήθεια. The secondary participants are the Lord (κυρίῳ), mind or understanding (τῇ διανοίᾳ), the Gentiles, Jesus Christ (τὸν χριστόν), and many more. There are six processes that realize the imperfective aspect: I say (λέγω), I affirm (μαρτύρομαι), the Gentile Christians no longer walk (περιπατεῖν), the Gentiles walk (περιπατεῖ). There are seven processes that depict perfective aspect: "they have given themselves" (παρέδωκαν), "you did not learn" (ἐμάθετε v. 20), you heard him (ἤκούσατε v. 21), you were taught (ἐδιδάχθητε v. 21), lay aside (ἀποθέσθαι v. 22), put on (ἐνδύσασθαι v. 24), have been created (κτισθέντα v. 24). There are three processes that depict the stative aspect: they are darkened (ἔσκοτωμένοι v. 18), they are alienated (ἀπηλλοτριωμένοι v. 18), having become callous (ἀπηλγηκότες v. 18). The circumstances are realized by the prepositional phrases: ἐν ματαιότητι τοῦ νοῦς αὐτῶν, διὰ τὴν ἄγνοιαν, διὰ τὴν πῶρωσιν, εἰς ἐργασίαν. ἐν πλεονεξία, κατὰ τὴν προτέραν, κατὰ τὰς ἐπιθυμίας, ἐν δικαιοσύνη καὶ ὁσιότητι.

This passage is about Paul exhorting his Gentile readers not to follow their old way of life. He distinguishes, in this passage, between his readers and the Gentiles who are still following the ways of the ruler of the air. He focuses on his readers' new life in Christ and that they are no longer under demonic control. This passage is also about encouraging them to be renewed in their spirit of mind. Once again, Paul depicts his emphasis on his Gentile Christian readers' former way of life and that they are no longer under that bondage because of their faith in Jesus Christ. Paul affirms, in this passage that

his Gentile readers are no longer under the authority of the devil because they have put on Christ. He exhorts them that they must live a new life and not follow their old way of life. This exhortation confirms their new status in Jesus Christ and that they are completely delivered from the bondage of the devil.

Lexical Analysis

In this section, I will examine different vocabularies used in the selected passages of Ephesians. It is not required in this study to listing all the vocabulary used. I will first examine the frequency of their usage in Ephesians and then identify key semantic chains (and sub-chains) to determine the ideational meaning. Out of about 224 different lexemes used in these passages, 119 are used only once. Hence, I would focus more on the most frequently used lexemes. I have identified twenty-seven lexemes that are used four times or more.⁵⁴ These lexemes are: ἐν (48x), αὐτός (26x), ἐγώ (25x), Χριστός (21x), ἐμί (18x), ὅς (17x), σύ (16x), Ἰησοῦς (13x), θεός (11x), χάρις (and cognates 10x), διὰ (9x), πᾶς (9x), ἔθνος (5x), πίστις (and cognates 5x), ἀγάπη (5x), θέλημα (5x), πνεῦμα (5x), καθώς (4x), ἅγιος (4x), δόξα (4x), γνωρίζω (4x), μυστήριον (4x), περιπατέω (4x), αἰών (4x), οὗτος (4x), νῦν (4x this adverb is used at places contrasting ποτε 3x), σάρξ (4x). In this list of most frequently occurring lexemes, I have included two important prepositions, ἐν being the most frequent word occurring in the letter and διὰ being the tenth most frequently used word. I have explained the significance of these two prepositions later in this section. Before that, I explain a few key lexemes that explain the field of the selected passages of

⁵⁴ The selection of this number 4 does not have any specific connotation but is a random selection. It is in general an average use of a term at least once per passage analyzed.

Ephesians. First, among the three pronouns, αὐτός (intensive pronoun 26x) and ἐγώ (personal pronoun 25x) are the second and third most frequently used lexemes in the selected texts. The pronoun σὺ (15x) is the seventh most frequently used lexeme. Paul refers to his readers by using σὺ (plural form) and refers to himself by using ἐγώ (singular 7x) and “we” or “us” by ἐγώ (plural 18x). Thus this letter is about Paul and his readers the Ephesians. Paul’s use of σὺ 15 times refers to his Gentile Christian readers, specifically in 2:1–2, 3:1–13. Second, it is about Christ, Jesus, and God. The fourth most frequently used lexeme is Χριστός; it is used 21 times in the selected passages. Another lexeme that refers to Christ is Ἰησοῦς, which is used 13 times. These two lexemes referring to Jesus Christ together, make it the second most frequently used lexeme in the selected passages (21+13=34x). The other lexeme is θεός used 11 times. Αὐτός (26x) is the second most frequently used lexeme. It refers to God and Jesus Christ for about 20 times, and its plural form refers to Gentiles (the unbelieving Gentiles) approximately 4–5 times. This shows that Ephesians is about Paul, his Gentile readers, God, Jesus Christ, and even about nonbelieving Gentiles. These are the main participants. The third is εἰμί (18x), which is the fifth most frequently used lexeme in the selected passages. Paul explains his Gentile readers’ previous and present condition by εἰμί. Five times Paul refers to their former spiritual condition (2:1, 5, 12, 13; 4:18), and twice he refers to their present condition of being saved (2:5, 8). The fourth is one of the very important lexemes χάρις (and cognates 10x).⁵⁵ This is the tenth most frequently used lexeme in the selected

⁵⁵ For example Eph 1:2, 6, 7; 2:7; 3:2, 7, 8; 4:7. In other Pauline letters for example Romans this lexeme is used 23 times. Compared to Romans the frequency of the use of this lexeme in these selected passages is relatively higher.

passages of Ephesians. The subject matter of grace is connected with the subject of salvation and even Paul's mission among the Gentile (cf. 3:8). The semantic domain of *χάρις* is 88.66. This sub-domain refers "to showing kindness to someone, with the implication of graciousness on the part of the one showing such kindness."⁵⁶ Thus *χάρις* depicts God showing gracious kindness to Paul's Gentile readers. The other lexemes that contribute to the subject matter of the selected passages are the Gentiles *ἔθνος* (5x), *πίστις* (and cognates 5x), *ἀγάπη* (5x), *θέλημα* (5x), *πνεῦμα* (5x), and *μυστήριον* (4x). These lexemes represent semantic chains and sub-chains.⁵⁷ These semantic chains indicate how the author has used the Greek lexical system to portray ideational meaning.

Object or Entities

1. Geographical objects and features: i) *κόσμος* (1:4; 2:12) and *γῆ* (1:10) belong to sub-domain The Earth's Surface referring to the earth as a dwelling place of mankind, ii) *ἐπουρανίους* (1:3, 2:6) belongs to sub-domain Regions above the Earth referring to heavenly places, iii) *ἐπουρανίους* (3:10) belongs to the same sub-domain but refers specifically to the celestial space as oppose to earthly space.
2. World System: *κόσμος* (2:2) belongs to domain 41.38, referring to the "world system."
3. Groups and Classes of Persons: i) *ἀπόστολος* (1:1) belongs to subdomain Religious role and function. It refers to a person performing socio-religious

⁵⁶ Louw and Nida, *Greek-English Lexicon*, 749.

⁵⁷ Louw and Nida, *Lexicon*, vi, suggests five classification of the semantic chains: (1) objects or entities, (2) events of processes, (3) abstracts, (4) discourse markers, (5) discourse referential. They also identify "three major classes of semantic features: shared, distinctive, and supplementary."

activities thus a socio-religious entity, it refers to Paul, ii) *ἁγίοις* (1:1) belongs to sub-domain socio-religious entity, in Ephesians referring to the believers in Ephesus, iii) *ἐκκλησίας* (3:10) belongs to sub-domain socio-religious entity referring to the group of Christians, iv) *ἀκροβυστία* and *περιτομή* (2:11) belong to sub-domain socio-religious entity making a distinction between two groups the Jews and the Gentiles, v) *ἔθνος* (2:11; 3:1, 6, 8; 4:17) belongs to sub-domain socio-political entity referring to the Gentiles (mostly referring to Paul's Gentile Christian readers), vi) *χριστός* (1:1, 2, 3, 5, 10, 12, 17; 2:5, 6, 7, 10, 12, 20; 3:1, 4, 6, 8, 11) belong to sub-domain religious roles and function referring to Jesus Christ.

4. Supernatural beings: i) *πατήρ* (1:2, 3, also 1:17; 2:18; 3:14; 4:6; 5:20, 31; 6:2, 4, 23) belongs to sub-domain supernatural beings (12.12) referring to God the father, ii) *θεός* (3:10) belongs to sub-domain supernatural beings (12.1), iii) *κύριος* belongs to sub-domain supernatural beings (12.9) referring to Jesus Christ as the Lord, iv) *αἰών*, *ἄρχων*, and *ἐξουσία* belong to sub-domain supernatural powers (12.44).⁵⁸

⁵⁸ Larkin, *Ephesians*, 28, Larkin does not see *αἰών*, *ἄρχων*, and *ἐξουσία* referring to the rule of the supernatural power. He suggests that "this expression refers to the 'sphere' in which the authority is exercised." I argue in this dissertation that this expression refers to the actual ruler of these dark forces, which is the devil. Cf. Best, *Ephesians*, 205; Lincoln, *Ephesians*, 95–96. The mention of *τοῦ πνεύματος* affirms this interpretation. The term *ἄρχων* is also used to refer to the personal power of devil in John 12:31; 14:30; 16:11; and Rom 7:1.

Events and Processes:⁵⁹

1. Become, Exist, Happen: i) εἶμί indicates existence, happening, state (2:1, 5, 12, 13; 4:18) ii) γίνομαι (2:13; 3:7) indicates the change of state.
2. Attitudes and Emotions: i) θέλημα (domain 25.2) expresses the participants' desire, ii) εὐδοκία (domain 25.8) refers to what is wished for, iii) ἀγάπη (δομῶν 25.43) refers to love affection.
3. Danger, Risk, Safe, and Save: σώζω (domain 21.18, 21.27 save in a religious sense) refers to the event of rescuing, saving, or delivering. ἀπολύτρωσις means deliverance.
4. Favourable Attitude of Acceptance: χάρις (domain 57.103) and δῶρον (domain 57.84) refer to God's gracious gift.
5. Select, Choose: ἐκλεγομαι (30.86, 30.92), προορίζω (30.84) refer to select, to choose, and to prefer.
6. Behaviour and Related Status: περιπατέω (41.11) behaviour and conduct, habitual way of living.

The above identification of the semantic chains explains that Ephesians is about Paul, his Gentile Christian readers, God the Father, Jesus Christ, and the supernatural powers and the devil. Paul shows to his readers that God's activities through Jesus Christ are benefiting his Gentile readers. The time indicators νυνί and ποτε indicate the change of state Paul's Gentile readers experienced. Paul shows that his Gentile readers' change of state was achieved by God according to his will and purpose through Jesus Christ. Thus,

⁵⁹ Events and processes are not only indicated by the verbal form of the language system but also by various noun forms. Reed, *Philippians*, 334.

Paul's lexical choices explained above and the frequency of its usage indicate that Paul communicates God's saving act for his Gentile readers not only in terms of forgiveness of sins (1:7) but more emphatically deliverance from the spiritual bondage of the devil (2:1–3, 5, 8, 11–13).

The observation about prepositions *ἐν* and *διὰ* is explained briefly. First, *ἐν* is found 48 times in the selected passages. It is used with *Χριστοῦ* and *Χριστός Ἰησοῦ* in about 20 instances and with *ὄς* in about four instances referring to Jesus Christ. Thus about 50% of its usage is depicting Jesus Christ as an instrument or means of the concerned processes. Second, *διὰ* is used about nine times, and twice it is used with *πίστις*, twice with *Χριστοῦ Ἰησοῦ*, once each with *εὐαγγελίου* and *ἐκκλησίας* showing the relationship of the processes with these entities (these usages in total is for six out of nine instances). They are depicted as instruments and how the processes are accomplished. For instance, *διὰ Ἰησοῦ Χριστοῦ* in 1:5 functions as an adverbial phrase modifying the verbal process. In this case, *διὰ* functions as an instrumental preposition depicting Jesus Christ as the means through which God accomplishes the task of predestining his people to Sonship. This *διὰ* phrase shows the relationship of the entity in the phrase with the action and indirectly to the actor. The action is accomplished through Jesus Christ. Thus these two prepositions *ἐν* and *διὰ* contribute greatly to the subject matter of God saving the Gentile readers through these entities.

Salvation in Ephesians

There are four lexemes worth noticing in the context of this study of salvation in Ephesians: *ἀπολύτρωσις* (2x), *σωτηρία* (and cognates 3x), *παράπτωμα* (3x), *ἁμαρτία* (1x),

and ἄφεσις (1x). The subject matter of salvation and redemption are mentioned 3x and 2x, respectively. The key words referring to the subject matter of salvation are σωτηρία and σῶζω. Both fall under the subdomain of “Save in a religious sense” (subdomains 21.25, 21.26, and 21.27). It refers not only to the act or process of rescue but includes the sense of being restored to a state of safety and wellbeing.⁶⁰ This religious sense of salvation is implied by the lexemes Paul has used. Paul in Ephesians used ἁμαρτία and ἄφεσις only once each. Total lexemes used by Paul in the selected passages of Ephesians in this study are approximately 224 out of which only once each of these lexemes are used. This means that sin or forgiveness of sins is not the subject matter of the selected passages. Paul uses ἁμαρτία 49x in Romans out of approximately about 120 instances of the use of this lexeme in the New Testament letters. He uses σωτηρία (and cognates) 13x and χάρις 23x in Romans. This brief note on Paul’s frequency of use of the same lexemes in other letters depicts different subject matter. Romans is definitely about sin, grace, and salvation; however, in Ephesians, sin is mentioned less frequently. Thus salvation in Ephesians, though it is one of the subject matters, is not only about sin and forgiveness of sins. In Ephesians, it is about rescue from their former spiritual bondage. In another instance in Rom 3:21–26, Paul uses similar lexical items to communicate a different subject matter—the righteousness of God. In vv. 24–25 Paul is using almost similar lexical items, τῆς ἀπολυτρώσεως redemption, τῆ αὐτοῦ χάριτι his grace, ἐν Χριστοῦ Ἰησοῦ in Christ Jesus, διὰ τῆς πίστεως through faith. Paul uses all of these items, which explain the redemption in Jesus Christ through faith, to demonstrate God’s righteousness.

⁶⁰ Louw and Nida, *Greek-English Lexicon*, 241–42. See especially note 2.

Paul has used two terms for salvation σωτηρία and σώζω in three passages: 1:13 τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, 2:5 and 2:8 χάριτί ἐστε σεσωσμένοι and χάριτί ἐστε σεσωσμένοι διὰ πίστεως. In the first instance, Paul uses the term σωτηρία in the nominal group “the gospel of your salvation,” connecting his concept of salvation with the gospel the Ephesians have heard and believed. He then in 2:5 and 2:8 declares that the Ephesians are saved by grace χάριτί ἐστε σεσωσμένοι and through faith χάριτί ἐστε σεσωσμένοι διὰ πίστεως, thus connecting the concept of salvation with grace and faith. He calls salvation a gift of God θεοῦ τὸ δῶρον. In 1:13, Paul refers to his readers’ experiences using participles (the processes of “hearing” and “believing” the gospel of salvation) and uses an indicative verb form to declare that they are “being sealed” with the Holy Spirit as a guarantee for their salvation. Paul is connecting the concept of salvation in these three passages with the need to hear and believe the gospel of salvation, with grace, with the guarantee of the Holy Spirit, and with God being the giver of this gift. Thus in Ephesians the notion of salvation is linked to the concepts like grace χάρις (1:2, 6, 7; 2:7; 3:2, 7, 8; 4:7), faith πίστις (1:15; 2:8; 3:12, 17; 4:5, 13; 6:16, 23), in Jesus Christ ἐν Χριστῷ Ἰησοῦ (2:6, 7, 9, 13; 3:6, 11), forgiveness of trespasses, τὴν ἄφεσιν τῶν παραπτωμάτων (1:7), and new creation. Almost all of these themes are present in other Pauline letters as well (Rom 3:24–28; 6:1–11; Col 2:12–13; 3:1–2; Gal 1:6; 2:21; 1 Cor 1; 2 Cor 5).

Conclusion

The analysis of the transitivity network and the study of the frequency and choice of lexemes through lexical analysis of the selected passages of Ephesians show that this letter is primarily about Paul, his Gentile readers, God, Jesus Christ, and the ruler of the

air, the devil. This is based on the analysis of the participants identified in the letter. The lexical study, based on the lexical choices made by Paul, demonstrates various aspects of the ideational meaning. There are various subject matters depicted by the process types and the lexemes used. These subject matters are salvation, grace, faith, unity in Christ, gospel, and proclamation of the gospel. A specific matter I want to highlight is Paul's depiction of his Gentile readers' former way of life, their former spiritual condition, and their alienation from the commonwealth of Israel. Their former spiritual condition is mentioned on the one hand as without hope, separated from Christ, and without God in this world and, on the other hand, living under the authority of the devil. Paul highlights that now in Christ Jesus, they are delivered from such forces of darkness. They are now united with God by hearing the gospel of their salvation, through faith in Christ. In other words, Paul is simply highlighting the fact that the Gentile readers are now delivered from the dominion of darkness as a result of God's saving act through Jesus Christ; now they are no longer "dead" and no longer under the rule of the ruler of this world (Eph 2:1-2).

Chapter 4

TENOR ANALYSIS OF EPHESIANS

Introduction

In the previous chapter, I have analyzed the ideational meaning of the selected passages. This meaning is realized by identifying the participants, the process types, and the lexemes used by the author (subject matter). In other words, the semantic field of discourse in the selected passages of Ephesians has been analyzed. In this chapter, I analyze the tenor of the selected passages of Ephesians. The tenor analysis sees language as an interaction or an exchange between the participants (the author and the recipients). The interpersonal meaning shows that “the speaker does something to the recipients.”¹ Halliday sees this exchange taking place through fundamental actions: giving and demanding.² This also involves how the speaker/author sees his/her audience/readers.³ The tenor analysis will show that Paul sees his Gentile readers at least in two distinct ways: first, their spiritual condition before they were saved and second, their spiritual condition in Christ (Eph 2). He also demands that his Gentile readers remember (Eph 3) their former spiritual condition and how, through the gospel, they were incorporated into God’s family. He also demands that they do not follow their old way of life (Eph 4:17ff.).

¹ Halliday, *Functional Grammar*, xiii.

² Halliday, *Functional Grammar*, 95. He says the speaker/author is either giving some information to the audience/readers or/and demands something from them.

³ Hudson, *Sociolinguistics*, 120. He mentions that, “every language seems to have linguistic items that reflect the social characteristics of the speaker, of the addresses or the relationship between them.”

As mentioned in Chapter 2, the tenor of the discourse is determined by analyzing the speech functions and social roles of the participants. First, the analysis of speech functions is done at the clause level. Speech functions are reflected by linguistic features. I have identified the speech function of the processes in the primary clauses.⁴ The nature of the text of Ephesians poses a problem. The selected passages from Ephesians for this study are Eph 1:1–14; 2:1–13; 3:1–13; 4:17–24. Among these, there are five passages that are long or very long sentences—1:3–14; 2:1–7; 3:1–7; 4:17–19, 20–24. The problem for analyzing speech functions in these passages is that there are only nineteen primary clauses out of a total of 105 clauses in these passages.⁵ Further chapter divisions of these nineteen primary clauses are as follows: Eph 1:1–14 has three out of a total of twenty-four clauses, Eph 2:1–13 has ten out of total thirty-seven clauses, Eph 3:1–13 has three out of total twenty-five clauses, and Eph 4:17–24 has three out of total nineteen clauses. The first factor in the analysis is identifying the speech functions, which is the semantic function of the clause. The speech functions rely upon “*mood* as the primary interpersonal system of the clause, the grammaticalization of the semantic system of speech function.”⁶ “The predicate carries the most semantic burden of the speech functions; this is typically referred to as grammatical mood.”⁷ I will analyze all primary clauses and also secondary clauses having finite verbs. I have also utilized grammatical

⁴ I have followed primary clauses identified in the OpenText.org. I am also analyzing a few secondary clauses that contribute to the interpersonal meaning significantly in the context. The data for this analysis is provided in Appendix C.

⁵ This statistic is taken from OpenText.org.

⁶ Halliday, *Functional Grammar*, third edition, 106, 113. Mood here does not refer to Halliday’s Mood and Residue. It refers to grammaticalization of the semantic system of speech functions. Halliday calls it “the primary interpersonal system of the clause.” Porter, *Idioms*, 50–51, sees mood as the speaker’s subjective attitude to the reality based on his/her belief. He suggests two ways to look at the speakers view of reality—assertion (indicative form) and non-assertion (non-indicative form). Thus the analysis of mood will show Paul’s subjective view of the propositions he is making about his gentile readers.

⁷ Reed, *Philippians*, 80.

persons to identify the involvement of the participants at various levels. The second factor in this analysis is identifying the social status and social roles of the participants. These social roles are extra-linguistic social factors that are described linguistically. In this study, I will include the spiritual implications of the participants' social roles. The nature of Paul's letters primarily is spiritual, and hence I will discuss the spiritual implications of the social roles the author and the recipients assume.

Speech Functions

The speech functions, as mentioned above, are realized at the clause level by the features of the language. Hence it relies upon the structure of the language.⁸ There are two important comments to be made: first, the New Testament letter form, in a general sense, does not depict a linguistic conversation between participants because it is a communication between participants that are spatially separated.⁹ However, the responses expected by the author can be assumed by the language used by the author. Second, Pauline letters are actual letters written in a socio-historical setting that contains less narrative material.¹⁰ Thus linguistic interactions, for example, answering a question or following command, are not observed.

Ephesian 1:1–14

As I have mentioned in chapter 3, Eph 1 is divided into two epistolary parts: the letter opening, 1:1–2; and Eph 1:3–14 thanksgiving or eulogy. The latter passage, Eph 1:3–14,

⁸ Porter, *Romans*, 31.

⁹ Stowers, *Letter Writing*, 23. There is another view that sees any written discourse with a dialogized overtones. Bakhtin, *The Dialogic Imagination*, 279, notes that "the dialogic orientation of discourse is a phenomena that is a property of any discourse."

¹⁰ Porter and Pearson, "The Genres of the New Testament," 148–49.

consists of 21 clauses having only one primary clause and 20 secondary clauses. This posits a major challenge of analyzing speech functions at a clause level in this passage based on the primary clause. This passage is a pile of dependent clauses that postulates difficulty in determining their relationship with one another.¹¹ I have analyzed a few clauses having finite verbs because Greek finite verbs encode a mood. Clause types based on the semantic system identify various speech functions. I have also analyzed the clauses that mark a shift in the information flow and play an important role in showing participant relations. This is not based on the syntax forms but rather based on the semantic structure of the passage.¹²

Eph 1:1–2 The Letter Opening

This letter opening is similar to the letter opening of five other Pauline letters (Rom 1:1; 1 Cor 1:1; 2 Cor 1:1; Gal 1:1; and Col 1:1). In Ephesians and the other five Pauline letters mentioned here, Paul uses verbless clauses to introduce himself to his readers. These two primary verbless clauses in v. 1, Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ and τοῖς ἀγίοις...καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. They function as simple statements (semantic function). In the first simple statement, there are two nouns in the nominative case, first Παῦλος is a personal name and the second ἀπόστολος refers to a special status Paul is having—a special messenger of Jesus Christ who has a special commission from

¹¹ O'Brien, *Ephesians*, 90. He identifies seven relative clauses (vv 6, 7, 8, 9, 11, 13, 14), about four participial clauses (3, 5, 9, 13), and three infinitival constructions (4, 10, 12). Best, *Ephesians*, 107, notes the exact relations among these subordinate clause is difficult to determine. Lincoln, *Ephesians*, 11, sees this long sentence extended by relative clause, participial constructions, and prepositional phrases.

¹² By semantic structure, I mean the way Paul takes his discourse further in explaining God's blessing of salvation specifically to his gentile Christian readers.

Jesus Christ for a specific task (cf. 3:7).¹³ The prepositional phrase *διὰ θελήματος θεου* refers to Paul's apostleship having being originated in the will of God. Paul, through this simple statement, introduces himself as a person who is chosen by God himself for a specific task. In the next clause, Paul addresses his readers using dative case adjectives, a substantival use of adjectives.¹⁴ He identifies them as the "holy ones" (saints) and the "faithful ones" in Jesus Christ. Paul greets his readers in his normal pattern by using a simple statement. The greetings is also linked to Jesus Christ. Thus the speech function of this section is simple statements. In the context of the letter, they function to identify and introduce the author of the letter, "Paul an apostle of Jesus Christ," and the recipient of the letter, "the holy and faithful." From the outset, Paul establishes his authoritative position as an apostle of Jesus Christ and his Gentile readers' identity in Christ Jesus. Thus he creates a strong common ground between himself and his Gentile readers in Christ Jesus.

Eph 1:3–6 God's Blessings to the Ephesians

As mentioned above, this long and complex sentence in Greek begins in verse 3 with a verbless primary clause *εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* functioning as a simple statement. Paul uses the nominative adjective, *εὐλογητὸς*, that agrees in case, gender, and number to the substantive *ὁ θεὸς καὶ Πατὴρ*, God the father,

¹³ Paul's social identity is discussed among the scholars. I do not intend to present this discussion here. My aim here is to briefly mention Paul's social identity described in his letters and in Acts. In Acts 18:3 he is indirectly associated with the trade of tentmakers. He himself calls his work toilsome labour: 1 Cor 4:12; 9:19; 2 Cor 6:5; 11:7; 2 Thess 3:7–9. At the same time he portrays himself as a Roman citizen (Acts 21:39; 22:25–28), and as an educated person (Acts 22:3) he says he was raised in Jerusalem. Combining all these description about Paul's social identity, one can conclude that he was at least a social elite. See Hock, "Paul's Social Class," 5–18. In the context of Ephesians Paul's social status is not of much importance, rather his social role as the apostle of Jesus Christ.

¹⁴ Porter, *Idioms*, 120–21.

making a predicate structure.¹⁵ The quality of the adjective is thus ascribed or predicated to the substantive God the father,¹⁶ who is worthy of praise, and he is the one to be praised. This primary clause semantically functions as a simple statement. The next clause ὁ εὐλογῆσας ἡμᾶς ἐν πάσῃ εὐλογία πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ explains the idea communicated by the simple statement. The aorist participle εὐλογῆσας can be seen as an independent or hanging participle that does the duty of a lacking finite verb.¹⁷ The noun εὐλογία is modified by three adjectives: a quantitative adjective πάσῃ,¹⁸ and qualitative adjective πνευματικῇ in the first prepositional phrase, and in the second prepositional phrase by τοῖς ἐπουρανίοις functioning as a locative entity. The third prepositional phrase in the clause is ἐν Χριστῷ which depicts spherical use found especially in the Pauline letters.¹⁹ Thus the first clause, which is the primary clause, semantically functions as a simple statement. In the context of the letter, it introduces the thanksgiving section. This is further developed by the participial clause explaining the reasons for the assertion made in the primary clause. The blessed God has spiritually blessed his people in Christ in heavenly places.²⁰ Paul is praising God for the spiritual blessings he bestowed upon them in Jesus Christ. The beneficiary, ἡμᾶς, is in the first

¹⁵ Larkin, *Ephesians*, 5, sees it as a predicate adjective. Best, *Ephesians*, 112, notes that in Rom 1:25 and 2 Cor 11:31, εὐλογητὸς appear with a form of εἰμί. Probably in this construction in Ephesians it implies the meaning of ἐστίν εὐλογητὸς.

¹⁶ Porter, *Idioms*, 118.

¹⁷ Porter, *Idioms*, 184–85.

¹⁸ Louw and Nida, *Greek-English Lexicon*, domain 59 refers to quantity and subdomain 59.23 refers to totality.

¹⁹ Porter, *Idioms*, 159.

²⁰ Best, *Ephesians*, 110. He considers “God’s Blessings” as the theme of the passage. He and Lincoln, *Ephesians*, 19ff consider the passage as “berakah formula” drawing multiple parallels to the Old Testament and other Jewish texts. The linguistic analysis makes it clear that God is the main topic of this passage because both the clauses talk about God—God being a blessed God and God blessing his people.

person plural and includes both primary participants—Paul and his readers.²¹ This shows that Paul and his Gentile readers have a common ground as beneficiaries of God's blessing in a patron-client relationship.

The next clause is *καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου*. This clause is semantically functioning as a causal clause establishing cause and effect relationship between events.²² It begins with a subordinate conjunction, *καθὼς*, which indicate that the clause following the conjunction, functions as a clause of similarity. This conjunction indicates how or in what manner something happened or took place.²³ Thus this clause semantically gives new information, functioning similar to a direct statement that communicates new information. Further, the grammatically and contextually finite verb, *ἐξελέξατο*, is not lesser than other elements in 1:3–14.²⁴ In this clause *ἐξελέξατο* depicts *ὁ θεὸς* as the main actor through its grammaticalized third-person singular form, *ἡμᾶς* “us,” is again the beneficiary, and the dative case *ἐν αὐτῷ* (referring back to *ἐν Χριστῷ*) functions as an instrumental dative describing a relationship by which an entity brings about action.²⁵ Next is the prepositional phrase, *πρὸ καταβολῆς κόσμου* that functions as a time indicator, meaning before the foundation of the world. Therefore

²¹ The identity of the beneficiaries is discussed among some scholars. The discussion is on whether to include individual in the “chosen” group of believers or not. Hoehner, *Ephesians*, 176. O'Brien, *Ephesians*, 99–100; Snodgrass, *Ephesians*, 48–49. The identity of the beneficiaries include Paul and his readers. Paul's readers are called gentile Christ-believers by some as against Jew Christ-believers. See Rikard, *Behaving as Christ-Believer*, 149–51.

²² Porter, *Idioms*, 237; Larkin, *Ephesians*, 7; Johnson, *Ephesians*, 44, sees this clause introducing a series of blessings.

²³ Louw and Nida, *Greek-English Lexicon*, subdomain 89.86. Larkin, *Ephesians*, 7, suggest that this conjunction communicates specific grounds for justifying the reasons for such praises offered to God. Arnold, *Ephesians*, 79, notes that a common function of this conjunction is as a comparative adverb, but in the context of Ephesians it makes a better sense as a causal conjunction. See Porter, *Idioms*, 211.

²⁴ See Hoehner, *Ephesians*, 175.

²⁵ Porter, *Idioms*, 99.

Paul, through this direct statement in the context of the letter, makes the assertion that God chose him and his readers in Christ before the foundation of the world. This is God's gracious act of choosing believers without merit. The believers are chosen "in Christ," meaning their choice is not based on their own merit. The second phrase suggests that they are chosen before the foundation of the world, meaning even before their own existence. In this section, the other dependent clauses denote the result of the action of God's act of choosing the believers—mainly for the purpose of adoption and to present themselves holy and blameless. The relative clause, ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ concludes this section with an assertion that God has given us his grace freely in Jesus Christ the beloved.²⁶ After Paul announces the theme of the entire passage (vv. 3–14), "God's praise," by using a simple statement, he explains God's blessing in terms of God's actions of choosing them and adopting them, thereby bringing them into his family. God's such actions must lead to the praise of the glory of his grace. In this entire section, Paul portrays himself and his readers on an equal ground of beneficiary of God's blessings. Paul moves further in the next section to demonstrate the abundance of God's grace and portrays God as an overwhelmingly gracious God.²⁷ Paul, by using two indicative verb forms (vv. 4, 6) makes an assertion in causal and relative clauses and a hanging participle (v. 5). He gives information to his readers about the reasons to praise God. He is not focusing on goods-and-services here.

²⁶ Porter, *Idioms*, 245.

²⁷ Thielman, *Ephesians*, 67–68.

Eph 1:7–10 God’s Gracious Redemption

This section begins with a relative clause, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.²⁸ This clause begins with a relative pronoun, a preposition, and an indicative verb form. This clause type suggests that Paul is asserting the notion of redemption that is achieved through Christ’s death. Further, looking at the context of the passage, this relative pronoun and the shift from third person singular in the previous section to the first-person plural, suggests an emphasis on “we” as the grammatical subject of possessing redemption.²⁹ This clause stands out for two reasons: first, the relative pronoun refers to Jesus Christ focusing upon him. Second, the shift from the third person singular to the first person plural verb form. Thus it functions as a direct statement. This statement declares that “we” have or possess redemption through the blood of Christ. “We” includes both the primary participants, Paul and his Gentile Christian readers (Ephesians).³⁰ The next phrase τὴν ἄφεσιν τῶν παραπτωμάτων elaborates the idea of redemption. It is equated with the forgiveness of trespasses. This is the only instance in this letter that demonstrates the direct linguistic connection between the notion of redemption and forgiveness of trespasses (in Eph 2, we have linguistic connections linking the notion of salvation to the Gentile’s former spiritual condition). In the next

²⁸ There is a huge discussion on “in Christ” among scholars. I have commented on this elsewhere in this dissertation. Paul in Eph 1:3 mentions that “he blessed us in Christ.” This notion of blessing in Christ is referred to repeatedly by relative clauses through out this section (Eph 1:4–14). For example, διὰ Ἰησοῦ Χριστοῦ (v. 4), ἐν τῷ ἡγαπημένῳ (v. 6), ἐν τῷ Χριστῷ (v. 10), ἐν ᾧ (v. 7, 11, 13 2x).

²⁹ Bratcher and Nida, *Ephesians*, 16. Most of the commentators refer to the “we” component of the verb ἔχομεν as referring to all believers. Lincoln, *Ephesians*, 37; Thielman, *Ephesians*, 57; Moule, *Ephesian Studies*, 30–31; Fowl, *Ephesians*, 42–43 refer to the Ephesians and Schüssler Fiorenza, *Ephesians*, 6 refers to both the Jewish Christians and gentile Christians.

³⁰ There is a discussion among scholars regarding the present tense form used here and its probable implications for the nature of salvation—present, past, and future salvation. The discussion is based on the use of the tense forms, whether it refers to future salvation or the present salvation. This is discussed in detail in Chapter 2 above.

clauses, third-person singular predicators reflect God's activity, and first-person plural pronouns in the context describe Paul and his readers as the beneficiaries of God's activity. The next two relative clauses ἧς ἐπερίσσευσεν εἰς ἡμᾶς and ἣν προέθετο ἐν αὐτῷ respectively make the assertion that God has lavished his grace upon us and that this favor he purposed in Christ. Therefore Paul, through these three relative clauses, makes an assertion about God's activity of blessing himself and his readers. Paul explains God's role in saving his people. God does this by pouring his grace upon "us" and by revealing his mystery that he planned for us in Christ. Jesus Christ is mentioned by a reduced personal pronoun and a relative pronoun. Thus the role relationships depicted in this and the previous passage describe God as the main actor, Paul and his readers in the context as the beneficiaries, and Jesus Christ as the means through which God accomplishes his activities. In this section, the notion of salvation is described by various phrases denoting the role played by *the blood of Christ*, *the forgiveness of sin*, and *the riches of God's grace*. Furthermore, salvation is understood as the task of unifying *all things* in heaven and on earth *under one head*, that is, Christ Jesus.³¹ Thus Paul assuming his social role as an apostle of Christ, Jesus informs his congregants about how God has blessed them in Jesus Christ.

Eph 1:11–12 Spiritual Inheritance Received

This section again reveals a shift in the grammatical person of the finite verb in this relative clause ἐν ᾧ καὶ ἐκληρώθημεν. This relative clause, just as in v. 7, shows a shift from the third person singular to the first person plural. This relative clause makes an

³¹ Middleton, "A New Heaven and a New Earth," 87. For a brief explanation of how the relative clauses referring to Jesus Christ are linked with the notion of "he blessed us in Christ" see footnote 26.

assertion that “in Christ” we are chosen. This and other relative clauses referring to Jesus Christ are linked to the notion of blessings in Christ mentioned in v. 3. Thus in the context of the progression of Paul’s assertion, it indicates a shift providing new information focusing again on “we” as the beneficiaries of God’s blessings. It functions as a direct statement having the first person plural finite verb form ἐκληρώθημεν. With this direct statement, Paul continues to inform his Gentile readers about the blessings of God. He again makes the assertion that “we” were chosen in Christ.³² He shows that this is with the purpose of the praise of God’s glory. Thielman argues that Paul’s assertion in this clause is not limited to choosing his people, but also it denotes the sense of God making the believers his heirs.³³ In the next subordinate clause, Paul again brings in the notion of predestination. This notion of the believers being predestined paratactically elaborates the notion of being chosen in accordance with the will of God. Paul takes his notion of adoption further and explains that in God’s perfect will and purpose, they have received an inheritance resulting in praise of his glory. Paul here depicts that God has an eternal plan for salvation for all through Jesus Christ. He informs his readers that they are included in this plan through the adoption.³⁴ This section also portrays Paul as the apostle of Jesus Christ, providing information to his readers about God’s plan of salvation and their inclusion in God’s plan through adoption.

Eph 1:13–14 Salvation Is Secured

In this section, Paul shifts from the first person plural to the second person plural ὑμεῖς. He declares that his Gentile Christian readers are sealed by the Holy Spirit. The

³² There is a parallel description of the blessing God is providing. See Arnold, *Ephesians*, 76.

³³ Thielman, *Ephesians*, 73.

³⁴ Rikard, *Behaving as a Christ-Believer*, 173–78.

clause ὑμεῖς...ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ functions as a direct statement. Paul explains by the preceding subordinate clause ἀκούσαντες τον λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν that by hearing the gospel and by believing in it, they were sealed by the promised Holy Spirit. Paul describes the Holy Spirit as the pledge/guarantee of their redemption. Paul uses a similar concept and language in 2 Cor 1:22: σφραγισάμενος ἡμᾶς... τὸν ἄρραβῶνα τοῦ πνεύματος. There are other places in the Pauline corpus where he connects faith, the gift of God, and God's promise with the Holy Spirit (Rom 5:5; 2 Cor 5:5, 11:4; Gal 3:2, 14 to list a few). In the above-mentioned Pauline letters, the concept of the Holy Spirit being given to us by God, or being received by us as a guarantee of our salvation, is emphasized. Whereas Luke, for instance, in Acts 10:44; 11:5; 19:6, describes the phenomenon of the Holy Spirit being given to Cornelius and his household in different terms. Luke identifies the Holy Spirit as the actor of the action of “falling on” or “coming on.”³⁵ Paul reaches the climax at the end of the sentence and introduces the role of the Holy Spirit in God's eternal plan of salvation. He affirms that through the Holy Spirit, his Gentile readers' salvation is secured.³⁶ This progression of Paul's thought is significant for my argument. It shows that Paul started informing his Gentile readers about God's blessings through Jesus Christ, and in this last section, he specifically emphasizes his Gentile readers' salvation. He informs his readers that this salvation they have received is closely linked to the gospel.

³⁵ Elbert, “Possible Literary Links,” 237–42.

³⁶ Larkin, *Ephesians*, 4–5, suggests that this passage (Eph 1:3–14) could be divided in three sections based on the function each person of the trinity has in the eternal plan of salvation: God the father (Eph 1:3–6), Christ Jesus (Eph 1:7–12), and the Holy Spirit (Eph 1:13–14).

The notion of salvation introduced in this clause by the nominal word group τὸ εὐαγγέλιον τῆς σωτηρίας and the corresponding processes ἀκούσαντες and πιστεύσαντες is significant. Paul uses a personal pronoun ὑμῶν as a specifier of σωτηρίας. In Rom 1:16 σωτηρίας is linked with the gospel, which is the power of God. There are two other words that are connected to salvation—πᾶς and τῷ πιστεύοντι. In the context of Romans, the use of the words “salvation,” “believe,” “gospel,” and “we” all denote the meaning that salvation is for all those who believe. In Ephesians salvation is joined with the personal pronoun, ὑμῶν, πιστεύσαντες and τὸ Εὐαγγέλιον, reaching a different conclusion—your salvation. In Eph 1:13, salvation is accompanied by a personal pronoun, ὑμῶν, demonstrating the possessive use of the pronoun—your salvation. And in Eph 2:5, 8 ἔστε σεσωσμένοι (you have been saved) again points at Paul talking about the salvation of his readers, referring to the salvation of the Gentile Christian readers. The co-text indicates a close association of the “word of truth” and “the gospel,” to the notion of salvation. Thus it refers back to Paul or other evangelists’ activity of proclaiming the gospel, which the Ephesians heard, believed, and received. Lincoln says the terminology, “hearing the word,” has taken the form of early Christian mission. It implies a missionary activity of preaching or proclaiming the gospel of Jesus Christ (Rom 10:14-17; Acts 2:37; 13:7, 44; 19:10).³⁷ Peter O’Brien suggests that “the language in v 13 is part and parcel of the early Christian mission terminology employed by Paul and other evangelists – ‘the apostolic gospel as truth’ (Gal 2:5, 14; 5:7; 2 Cor 4:2), ‘the word of the Lord’ (1 Thess 1:8; 2 Thess 3:1), ‘the word of God’ (1 Thess 2:13), ‘the word of Christ’ (Col 3:16), and ‘the word of

³⁷ Lincoln, *Ephesians*, 38.

life* (Phil 2:16).³⁸ Paul emphasizes “the word of truth” as his apostolic gospel as truth (Gal 2:5, 14; 5:7; 2 Cor 4:2; 6:7; Col 1:5).³⁹ The proclamation of the truth of this apostolic message, ‘the gospel of your salvation,’ has effected Paul’s Gentile readers’ salvation (they are saved 2:5, 8; Christ is their σωτήρ 5:23; Rom 1:16; 1 Cor 1:18).⁴⁰

This section (Eph 1:13–14), while explaining the reasons for blessing God, denotes that Paul specifically emphasizes the blessing his Gentile Christian readers received. Paul indicates this linguistically by the shift in person and by the use of the passive voice. The passive voice focuses on the recipients of the process, and the recipients are the formal subjects of the process.⁴¹ Paul also introduces the Holy Spirit as a participant once by the dative case noun τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ and in another instance by a nominative relative pronoun ὃ. In this section, the direct statement is used to provide assurance of salvation to the Gentile Christian readers, who are sealed by the Holy Spirit, which is the guarantee for their salvation.

Summary

Ephesians 1 begins with the letter opening, which has three simple statements that introduce the two main participants, Paul, and his readers. The next passage, as mentioned above, contains a long and complex sentence (3–14). Though it might appear difficult to identify a clear-cut division of this passage, “we can identify a definite movement of thought.”⁴² This can be identified at the clause and above the clause complex level, a discourse level. Thus even though there is only one primary clause in

³⁸ O’Brien, *Ephesians*, 113.

³⁹ Lincoln, *Ephesians*, 38.

⁴⁰ Lincoln, *Ephesians*, 39.

⁴¹ Westfall, “A Method for the Analysis,” 80–81.

⁴² Schnackenburg, *Ephesians*, 47.

this long sentence, in my analysis, I have taken into consideration those clauses having finite verbs and those that take the movement of thought, the information, and the message forward in the discourse. In Eph 1, Paul introduces himself as an apostle of Jesus Christ, assuming the social role of a patron that gives information and identifies his Gentile Christian readers as the clients who receive the information. The other participants are God, Jesus Christ, and the Holy Spirit. There are no simple questions, direct questions, or commands in this passage. Paul, through simple and direct statements, asserts the information about praising/blessing God and why he should be praised.

Paul makes an assertion about God being blessed. This is shown by the initial statement made in Eph 1:3 *Εὐλογητὸς ὁ θεὸς...* and *ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ*. Most of the clauses that carry this information forward have third-person singular predicates depicting the involvement of the third party, that is God in participant relationships. In most cases, Paul uses the first person plural form of *ἐγὼ* in the non-nominative case inferring a subordinate reduced role played by “us” that includes Paul and his readers. The analysis of speech function, as explained above and shown in the table in Appendix C, explains that in Eph 1:1–14, Paul has used simple statements and direct statements to make his assertion that God is to be praised for achieving salvation for Paul’s readers. Jesus Christ is depicted as the agent through whom God fulfills his purpose. Christ Jesus is described as an instrument, channel, and/or the purpose of God’s working.⁴³ Paul progresses from informing his Gentile readers about the salvation God

⁴³ This is demonstrated by the use of (instrumental) dative case nouns and pronouns referring to Jesus in seven (70%) instances out of total of ten instances in this passage— *ἐν Χριστῷ* (v. 3), *ἐν αὐτῷ* (v. 4), *ἐν αὐτῷ* (v. 7), *ἐν αὐτῷ* (v. 9), *ἐν τῷ Χριστῷ* (v. 10), *ἐν ᾧ* (v. 11), *ἐν ᾧ* (v. 13), and by another phrase that

has achieved for all, through Jesus Christ, to specifically emphasizing his Gentile readers' incorporation into such blessing through the gospel and sealing of the Holy Spirit. Thus, the tenor of this passage is Paul informing his Gentile readers about the salvation God has achieved for all in Christ Jesus. He projects God as the benefactor and his Gentile readers and himself as the beneficiaries.

Ephesians 2:1–13

The tenor of this passage is analyzed here. It examines how the language is used by the author to identify the speech functions and the social roles of the participants. This passage is not a complex long sentence like the previous section. However, the first seven verses form a long sentence. This passage is significant for this study because it contains two clauses that have *σώζω*, which is directly linked to the Gentile Christian readers. At the discourse level, it is connected to Paul's Gentile Christian readers' former spiritual condition. Following is the explanation of the analysis of speech functions identified in Appendix C.

Eph 2:1–3 Former Spiritual Condition

This section poses a problem in analyzing the speech function because it does not have a single primary clause.⁴⁴ The passage begins with a participial clause *καὶ ὑμᾶς ὄντας νεκροὺς*. The combination of conjunction and a pronoun, *καὶ ὑμᾶς*, marks the transition from the previous section of Eph 1:22–23.⁴⁵ This previous section is about the notion of

refers to Jesus Christ *ἐν τῷ ἠγαπημένῳ* (v. 6). He is also depicted by genitive case nouns and pronouns *διὰ Ἰησοῦ Χριστοῦ* (v. 5), *διὰ τοῦ αἵματος αὐτοῦ* (v. 7).

⁴⁴ This section forms a group of dependent clauses which are dependent upon the primary clause occurring in v. 4.

⁴⁵ Hoehner, *Ephesians*, 307.

the universal church, but Eph 2:1ff., refers to God's work of salvation.⁴⁶ Paul here switches to the second person plural to introduce new material—the Gentile Christian readers' former way of life. This is indicative of Paul's readers' former social status, thus significant for this study, so I analyze these two verses focusing on their former spiritual condition. Paul here distances himself from his Gentile readers, suggesting that he is not sharing in his Gentile readers' former spiritual condition. I here describe how Paul has used the language to depict his Gentile readers' former social (spiritual) condition. In Eph 1:3–14, he shows his Gentile readers' inclusion in the blessings offered by God.⁴⁷ Rikard explains this using dyadic social identity—“the in-group” and “the out-group.”⁴⁸ There are two spiritual conditions of the Gentile readers introduced in the first two verses: first, their spiritually dead condition, and second, their life that was completely under the control of Satan. Paul is using his social authority as an apostle and explains his Gentile Christian readers' former social situation, which they might not have understood before. Paul shows temporal contrast by using the adverb (ποτε) formerly. This shows that the devil's control over them was prevalent, but once they are in Christ, that control is no more experienced.

The first clause, ἡμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίας ὑμῶν depicts their spiritually dead condition referring to their trespasses and sins. The second clause τὸν αἰῶνα τοῦ κόσμου τούτου, τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, describes their

⁴⁶ MacDonald, *Colossians and Ephesians*, 229.

⁴⁷ I have described this in the tenor section of my dissertation because this passage indicates Paul's perspective about his gentile Christian readers' former social condition and their current social condition in Christ. I think this passage shows that social relationship.

⁴⁸ Rikard, *Behaving and a Christ-Believer*, 180–85. He also distinguishes the social identity based on the communities' response to God's salvation achieved in Christ Jesus. He identifies four groups: Jewish Christ-believers, Jewish non-Christ believers, gentile Christ-believers, and gentile non-Christian believers.

continuous living under the ruler of the air, the devil. This notion is also found in 1:21ff.; 3:10; 6:12. The power language in Ephesians points to the supernatural rule. There is a discussion about the meaning of αἰῶνα; some say that it refers to “the age of this world,” rendering a temporal meaning to the patterns of the world and some hold the view that it refers to the individual superpower.⁴⁹ The phrase, τὸν αἰῶνα τοῦ κόσμου τούτου, is a figurative expression meaning “a supernatural power having some particular role in controlling the destiny and activities of human beings,” and the second phrase, τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, refers to “the ruler of the supernatural power in the space.”⁵⁰ The use of ἐν in the clause in v. 2 refers to the spherical use. The Ephesians were in the sphere of influence, control, or dominion of transgressions and sins⁵¹ and under the control of the supernatural powers.

One of the prepositional phrases in v. 2, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, refers to the realm of the air. Several Jewish and Hellenistic writings treat “air” as a realm within which forces hostile to humans dwell, and from which they make their assault on humanity.⁵² This verse suggests that the Ephesians were under the dominion of forces opposed to God.⁵³ Arnold’s study argues for the existence of the spiritual realm of darkness ruled by the devil.⁵⁴ He believes that in Paul’s days, it was common knowledge

⁴⁹ See the brief discussion in Lincoln, *Ephesians*, 94–95; Fowl, *Ephesians*, 69; Arnold, *Power and Magic*, 133; Hoehner, *Ephesians*, 310.

⁵⁰ Louw and Nida, *Greek-English Lexicon*, subdomain 12.44. Best holds that these rulers and principalities are hostile supernatural beings and does not refer to earthly rulers and governments. Best, *Ephesians*, 176, 179.

⁵¹ Porter, *Idioms*, 157.

⁵² Fowl, *Ephesians*, 69; *T. Levi*. 3.1–3; *T. Benj.* 3.4; *Ascen. Isa.* 7. 9–12; Plutarch., *Moralia* 274B.

⁵³ Fowl, *Ephesians*, 70.

⁵⁴ Arnold, *Powers of Darkness*, 169–70.

that “the supernatural realm exercises control over everyday life and eternal destiny.”⁵⁵ He sees the activity and dominion of such spirits in Gal 4:3, 9; Col 2:8, 20. The book of Acts also contains such examples, Acts 19:11–20 (the sons of Sceva) and Acts 8:9–24 (Simon). In the Gospel writings, there are exorcism miracles confirming the existence of such powers. There are some texts hinting at the belief in the existence of such supernatural power that controls the destiny and activity of human beings in the first-century world.⁵⁶ Best explains the Gentiles being subject to the control of the powers, which in some way have come under the control of the devil.⁵⁷ Salvation in this context is not political or pertaining to earthly life alone but is spiritual and beyond earthly life.

Paul refers to the Ephesians' dead condition, positioning their human life under the control of the supernatural power of the devil. Paul in 2:2 indicates their former way of life by *ποτε περιεπατήσατε*. The verb, *περιεπατέω*, used here has been placed by Louw and Nida in domain 41 “behaviour and related status” and subdomain “behaviour and conduct.” The term means to live, to behave, or is about doing. Louw and Nida explain that in domain 41, the focus is on the activities and the result of such activities. This term is used eight times in Ephesians, thirty-two times altogether in Pauline letters. Hoehner

⁵⁵ Arnold, *Powers of Darkness*, 19. He links idolatry and witchcraft to these demonic spiritual powers. This is found in the Jewish tradition as well. See the following texts from *Jub* 11:4–5 “And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness. And the prince Mastēmā exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth”; and from *T. Jud.* 23:1 “Now I have grief my children, because of your lewdness and witchcrafts, and idolatries which ye shall practice against the kingdom, following them that have familiar spirits, diviners, and demons of error.” In *T. Naph.* 3:3 we see a traditional Jewish belief that Gentiles believed in the spirits.

⁵⁶ I believe this is even true for the 21st century world.

⁵⁷ Best, *Ephesians: A Critical and Exegetical Commentary*, 202, 206.

defines it as one's conduct or lifestyle.⁵⁸ Thielman summarises this concept in Ephesians as Paul's readers walking in transgressions, walking according to the ruler of the demonic and spiritual forces.⁵⁹ I argue, based on Louw and Nida's definition, that this verb focuses on the activity of living in sin and under the rule of demonic powers, and the result of such living is their spiritual bondage.⁶⁰ This term reflects not only their moral conduct but the spiritual aspect of their living as well. This includes worship of idols, through which their total being comes under the devil's control. This is demonstrated in the episode of Jesus' temptation in Matt 4:9. The devil asks Jesus to bow down and worship him. It also refers to their life or way of conduct, which they have willfully accepted and followed, focusing upon continuously indulging in such a lifestyle. This does not mean that they were under bondage for a short period of time, but rather it is accepting lordship of the devil consistently in all areas of life, and so belonging to the devil forever (cf. in John 8:44 Jesus saying to his Jewish opponents that the devil was their father and that they want to do *θέλετε ποιεῖν* their father the devil's will). I think the issue of Paul's readers' "willful submission" to the ruler of the air and the need to make a "willful commitment" to Christ for one's salvation is overlooked, neglected, or taken for granted. Salvation is achieved by God in Christ and offered to all, but it is only actualized by personal, volitional choice. In Eph 1:13, Paul mentions that the Gentile readers have heard and believed in the gospel. Putting one's own personal faith in the gospel is a willful commitment. Salvation is not like exorcism performed by Jesus, where a demon-possessed person is overpowered by demons, and Jesus delivers him/her (i.e., Jesus

⁵⁸ Hoehner, *Ephesians*, 309.

⁵⁹ Thielman, *Ephesians*, 124-25.

⁶⁰ Louw and Nida, *Greek-English Lexicon*, subdomain 41.11.

delivers demon-possessed people in Mark 9:25; Luke 4:31–37; Matt 8:28–34). The Christ event has achieved salvation for all, but it has an imperatival connotation—meaning accepting the salvation achieved by Christ. In 1:21 superiority of Christ over the powers is depicted by the preposition ὑπεράνω a marker of superior status. Christ, in this sense, is believed to have conquered evil powers. Christ’s superior status over the powers of darkness is not temporary but for eternity. Therefore Paul’s idea of salvation in Ephesians is not a short time deliverance or a temporary achievement but a complete rescue from willful submission to and belonging to the devil. What is required is a willful acceptance of salvation, the rescue act of God in Jesus Christ. Lona argues that Paul is positioning salvation in Christ as against the belief that Artemis was believed to be offering salvation from such demonic powers.⁶¹ These clauses reveal that Paul is identifying his Gentile Christian readers’ former situation where they belonged to the other social group.⁶² In v. 2, Paul is climaxing their situation as the worst possible situation, dominated by the devil. This is evident by the use of the personal pronoun, ὑμᾶς, and second person plural indicative verb form, περιπατήσατε. He shows them how their life was before they came to believe in Jesus Christ.⁶³ Paul switches to the first-person plural in the next clause ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν. Now he includes himself and probably other believers in the context of the letter.⁶⁴

⁶¹ Lona, *Die Eschatologie im Kolosser*, 429–36; Best, *Ephesians*, 175.

⁶² Rikard, *Behaving as Christ-Believers*, 181. He uses the term “outgroup” and “non-believing gentiles” to identify their former situation.

⁶³ Fowl argues that “prior to being in Christ, the Ephesians would in all likelihood not have recognized Paul’s characterization of them as dead in their trespasses and sins” and under the rule and control of the devil. Fowl, *Ephesians*, 67.

⁶⁴ I do not see any need of discussing whom Paul refers to by ἡμεῖς πάντες—Jewish Christians only or all believers including the Gentile Christians. See Fowl, *Ephesians*, 67; Lincoln, *Ephesians*, 88.

Thus in this section, Paul introduces his Gentile Christian readers' former spiritual condition—dead in sin and trespasses and living under the control of the ruler of the supernatural powers. The discussion pertaining to *ὕμᾱς* and *ἡμεῖς* should not be limited to the identity of these groups but go beyond and see what linguistic items associates with the two pronouns. In the context of the letter Paul connects *τὸν αἰῶνα τοῦ κόσμου τούτου*, and *τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος* with his Gentile Christian readers and does not include himself or the other Jewish believers, whereas he connects *ταῖς ἐπιθυμίαις τῆς σαρκός*, *τὰ θελήματα τῆς σαρκός*, and *ἡμεθα τέκνα φύσει ὀργῆς* with not only his Gentile Christian readers but includes himself and probably other Jewish Christians. Paul's distinction here reveals his attitude towards his Gentile Christian readers as being formerly under the rule of the devil. Paul is here informing his Gentile Christian readers that they were not only far away from God's blessings of salvation, but on the contrary, they were actually living under the spiritual bondage. Paul is excluding himself (and probably other Jewish Christian believers) to shows that he (or the other Jewish Christians) is not living under the direct control of the devil. Paul is using his social authority as an apostle of Jesus Christ to show his Gentile Christian readers that they were not only morally corrupt, but they were actually living under the direct control of the devil. There are no questions or commands in this sections; therefore it shows that Paul is providing information to his readers. It does not show the demand for goods-and-services.

Eph 2:4–7 Salvation and Grace

This section begins with a simple statement that marks a break and contrasts the information given in the preceding section. Paul is using four primary clauses to take his assertion forward. Three of these clauses semantically function as direct statements informing his readers what God has done through Jesus Christ—made them alive (v. 5), raised them up (v. 6), and seated them with Christ (v. 6). One clause in v. 5 shows that they are now saved by God’s grace, making a direct link with their former social and spiritual condition.

The use of *δέ* which draws the attention of the reader with the expectation that some new information is unfolding. Paul once again reveals God (*ὁ θεός*) as being the main actor of the process of the direct statement. Other subordinate clauses describe God as being rich in mercy and the one who loves us with great love. This conjunction also marks a shift in person. The discourse moves forward from discussing the Gentile Christian readers (second person plural), and Paul and his reader (first person plural) to the action of God (third-person singular). The *διὰ* preposition in the accusative case denotes the causal use of the preposition that emphasizes a direct cause of the main action of the primary clause. The direct cause of the main actions in this section is “the great love of God with which he loved us.” Because of his great love upon us even though we were dead through our trespasses, he made us alive together with Christ *συνεζωποίησεν τῷ Χριστῷ*.⁶⁵ Paul shows the sharp contrast between his Gentile Christian readers’ spiritually dead condition (which is the result of their living under the control of the devil), and God who in His rich mercy and great love raised them up in Christ (God

⁶⁵ Hoehner, *Ephesians*, 325.

saving them from the actual bondage of the devil). Once again, Jesus Christ is depicted by the instrumental use of the dative case. Paul makes this assertion that “God raised us up with Christ” by using a direct statement. Paul’s next direct statement *χάριτί ἐστε σωσμένοι* is declarative. Paul makes a declarative statement that his Gentile Christian readers are saved by grace. Once again, a change in person is evident by *ἐστε*, this time to show his Gentile Christian readers’ transformed state because of God’s grace. The perfect participle *σωσμένοι* describes the new state of Paul’s Gentile Christian readers—saved by God in his mercy, love, and grace through Christ Jesus. They are no more under the rule and control of the devil. The next two primary clauses are *καὶ συνήγειρεν* and *καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ*. These clauses are direct statements making assertions that God has raised us up with Christ and that he made us sit with him in heavenly places. Scholars discuss the temporal implications of these processes. Normally the discussion is between the present condition of these processes or their future implications.⁶⁶ Best notes that this expression of salvation from sin is expressed more strongly here by these three compound verbs than in other places in the New Testament.⁶⁷ All these verbs “...together with Christ,” denote the sense of sharing Christ’s experience of being made alive, being raised from the dead, and is seated at the right hand of God.⁶⁸ These processes do not only demonstrate sharing with Christ but also propose that all these processes are done in the power of Jesus Christ, so no one of the rulers of the air can change it.

⁶⁶ See Chapter 2 for more details in this study.

⁶⁷ Best, *Ephesians*, 219; Keown, “The Christ-Pattern,” 326. He sees salvation in a limited sense, in terms of the unity of Jews and Gentiles.

⁶⁸ Bratcher and Nida, *Ephesians*, 44.

This passage has four direct statements and two simple statements. Paul is using these statements to declare that the salvation of God is an individual as well as a community affair. Paul shows that God's love, mercy, and grace are the factors that transformed his readers' social and spiritual situation. Out of four primary clauses, three use third-person singular and one-second person plural. Two secondary clauses also use third person singular. There is no first-person plural form used in this section. This means that this section focuses on the activities of the third party—God. He is the main actor in the majority of the processes. Thus in this section, Paul is simply making assertions about what God has done.

Eph 2:8–10 Salvation Gift of God

Paul begins this section with a direct statement. He is making yet another assertion about salvation. This is the third time Paul in the letter uses salvation terminology. This clause begins with a conjunction, γάρ, functioning as a discourse marker of transition. It marks the beginning of a new sentence. A shift in person is again evident from a general “we” to “you.” The notion of salvation is explained along with concepts like grace χάρις and faith πίστεως. Paul here informs his readers about the role God's grace is playing in transforming their social and spiritual condition. Just as in the previous section, the perfect participle σεσωσμένοι depicts the state of affairs. The notion of salvation is further explained by the next clause καὶ τοῦτο οὐκ ἐξ ὑμῶν. This clause functions as a negated simple statement. It gives a negative assertion that salvation/grace/faith is not from you.⁶⁹ The pronoun, τοῦτο, grammatically does not agree with any noun (faith or grace or

⁶⁹ MacDonald, *Colossians and Ephesians*, 233.

salvation). However, the context and logical meaning suggest that it refers to the entire process of salvation.⁷⁰ This shows that Paul's notion of salvation by grace is contrasting with the demand of his Gentile readers' former socio-religious patterns of rituals they practiced in order to achieve/attain religious goals.⁷¹ Paul, through this negation, emphasizes God's sole authority over any and every social order. The next simple statement is θεοῦ τὸ δῶρον which explains salvation as a free gift given by God. Paul uses simple statements and a direct statement to declare his Gentile Christian readers' salvation. He points to the fact that his Gentile Christian readers are saved by grace through faith. This salvation is not from man but from God; it is the gift of God. The next primary clause is οὐκ ἐξ ἔργων, its semantic function is a simple statement. This clause makes a simple proposition that salvation is not by means of works. Does this phrase 'by means of works' refer to Jewish law? Paul probably does not refer to works of the law because in the context the Jewish law does not seem to be in view here (2:10 talks about ἔργοις ἀγαθοῖς). Thus it probably refers to "human striving and performance in hopes of winning God's approval....There is nothing humans can do to evoke God's salvation or to earn it."⁷² Salvation cannot be earned by human works (karma) because it is the gift of God.⁷³ In the context of this letter, Paul connects the grace of God with salvation (2:5, 8), hence declaring that salvation is by grace through faith in Jesus Christ and that leads to ἔργοις ἀγαθοῖς in Christ. These key concepts that describe salvation are found in other

⁷⁰ Fowl, *Ephesians*, 78; Lincoln, *Ephesians*, 112; Best, *Ephesians*, 226; Hoehner, *Ephesians*, 343.

⁷¹ See Caird, *Principalities and Powers*, 72ff.

⁷² Fowl, *Ephesians*, 79.

⁷³ This is one of the points I am making in this dissertation, namely, that a common Hindu and New Age Movement belief emphasizes good karma to earn the favor of god(s). In the Indian religious context, Hindu mythology strongly holds on to the belief that a person can achieve his *moxa* (salvation) by his *karma* (the "good works" *punya karma*), thus emphasizing that salvation is to be earned. See Chapter 7 for more detailed discussion.

genuine Pauline letters as well: grace (Rom 3:24; 11:6), faith (Gal 2:6) and gift (Rom 3:24). The next primary clause is *αὐτοῦ γὰρ ἔσμεν ποίημα*. The meaning of *ποίημα* is “what is done” (BDAG 842) and “what is made” or “a product” (Louw and Nida, subdomain 42.30). This clause emphasizes that we are God’s workmanship or product made by him.⁷⁴ There is no human agency involved in this creation. Paul declares that salvation is from God alone, it is not based on human works, but is purely God’s gift flowing from the abundance of his grace and mercy. Thus such salvation belongs to God alone, he is the author of salvation, and we as his creation are the beneficiary of this gift of salvation.

Eph 2:11–13 Gentiles Receive God’s Promise

This section has only one primary clause in v. 11 *Διὸ μνημονεύετε*. This is followed by three subordinate clauses. This passage again shows a shift in person in all three indicative verb forms—second person plural. Paul begins this section with a command (a semantic function) demanding some action from his readers. The command given to his Gentile Christian readers is to remember. Paul uses this statement to direct the behavior of his readers. He demands action from them, that is, remember your former (social and religious) condition. Paul, at the beginning of Eph 2, asks his readers to remember their former spiritual condition in which they lived before their conversion. Unlike Paul’s earlier remarks about his Gentile Christian readers’ former way of life in 2:1–2, in this section, Paul begins commanding them to remember their socio-religious status compared to that of the Jews. He reminds them that formerly the Jews were not regarding

⁷⁴ Thielman, *Ephesians*, 145.

them with respect but calling them uncircumcision. Further, in v. 12, the subordinate clauses provide a list of five things that Paul wants them to remember— ἐκεῖνω χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, and ἄθεοι ἐν τῷ κόσμῳ. Paul puts first things first. He begins with the most significant of the assertions he has made earlier that is Christ Jesus. Then follows two couplets—first related to Israel and the promise and second related to a condition of having no hope and being without God in this world. The first in the list is χωρὶς Χριστοῦ. Many scholars suggest that Paul here refers to the Messiah who was promised in the Hebrew scriptures.⁷⁵ This analysis shows that in the context of the letter Christ is the only instrument through whom God is blessing them (1:3, 4, 5, 6, 7, 9, 10, 12, 13; 2:5, 6, 7, 10 refer to Christ Jesus by proper name or personal pronoun or relative pronoun). Thus Paul creates two poles that posit opposite conditions—his Gentile Christian readers are either “in Christ” or “without Christ.” Paul, through his command “to remember,” intends to guide their attention to the richness and significance of the blessing God has given them in Christ. In the first couplet, Paul uses the following phrases to remind them about their condition ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ and ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. The first phrase, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, refers to Paul’s readers’ separation from being a part of the socio-political unit that is the state people of Israel (Louw and Nida, subdomain 11.67).⁷⁶ The second phrase in this couplet is related

⁷⁵ Cf. Rom 9:3–5. See Best, *Ephesians*, 241; Hoehner, *Ephesians*, 356; Barth, *Ephesians*, 256. MacDonald does not comment on this significant point but rather focuses more on the commonwealth of Israel. MacDonald, *Colossians and Ephesian*, 241–42.

⁷⁶ Louw and Nida, *Lexicon*, 132. The discussion among the scholars is regarding the meaning of πολιτεία. LSJ 1434 suggests the term means “way of life of the Jewish people” in Eph 2:12. Others suggest “citizenship” or “commonwealth;” Hoehner, *Ephesians*, 256–57; MacDonald, *Colossians and Ephesians*, 242; Josephus, *Ant*, 12:119; Lincoln, *Ephesians*, 137; Best, *Ephesians*, 241; O’Brien, *Ephesians*, 189; 3 Macc 3:21, 23.

to the promised covenant given to the Jews.⁷⁷ The next couplet is ἐλπίδα μὴ ἔχοντες, and ἄθεοι ἐν τῷ κόσμῳ. It describes the completely hopeless condition of his readers' former life. The next subordinate clause begins with νυνὶ δὲ marking a change in the flow of thought that began with ποτε in v. 11. Paul presents a contrasting situation that is affected by Christ Jesus. This phrase is found 16 times in the Pauline epistles (for example, Rom 15:23; 1 Cor 12:17–18; 2 Cor 8:10–11; Col 1:21–22; Philem 11) generally marking a shift in the situation.

Thus this section shows that Paul, through the use of the imperative (the semantic function of commanding), impresses upon his Gentile Christian readers that they should keep in mind (remember) that through God's gracious act in Christ they have experienced a social and spiritual transformation.

Summary

Paul in Eph 2:1–13 makes use of six direct statements, five simple statements, and one command. In two sections, he describes his Gentile Christian readers' former way of life. In the first instance (2:1–2), through simple statements, he informs them that they were under the control of the devil. In the second instance (2:11–12), he commands them not to forget the transformation they received in Jesus Christ. In the middle section, Paul, through direct statements, affirms that they received the gift of God that is their salvation in Jesus Christ because of God's mercy and grace.

⁷⁷ Hoehner, *Ephesians*, 359; Muddiman, *Ephesians*, 121; Best, *Ephesians*, 242; Thielman, *Ephesians*, 156 refer to the Abrahamic Covenant (Gal 3:15–18), Mosaic Covenant (Gal 3:17–18; 4:23–24; 2 Cor 3:14–15), and the New Covenant (1 Cor 11:25; 2 Cor 3:6; Rom 11:27) as the Covenant of Promise.

Ephesians 3:1–13

This passage has a total of twenty-five clauses, out of which only three are primary clauses. This complexity of another long sentence posits a problem in analyzing the speech function of this passage. I will identify the speech functions of the primary clauses. I will then analyze the subordinate clauses to see how Paul explains the notions further.

Eph 3:1–7 Paul and God's Mystery in Jesus Christ

This section begins with a primary clause that semantically functions as a simple statement. The simple statement introduces Paul by selecting the first person singular form *ἐγώ* and his personal name. Unlike Eph 1:1 where he introduces himself as the apostle of Jesus Christ *ἀπόστολος Χριστοῦ Ἰησοῦ*, here in 3:1 he introduces himself as the prisoner of Christ Jesus *ὁ δέσμος τοῦ Χριστοῦ [Ἰησοῦ]*. The first introduction in 1:1 is in the context of the opening of the letter and the second instance of his introduction in 3:1 is in the context of the ministry. In the later introduction Paul does not portray himself as one under the control of Rome but under the control of Jesus Christ. Further he identifies his reader as *ὑμῶν τῶν ἐθνῶν*—you Gentiles. The use of the preposition, *ὑπὲρ*, explains the relationship between Paul and his Gentile Christian readers. Paul is the prisoner of Jesus Christ for the benefit of his Gentile Christian readers. Paul here shows his deep concerns for his gentile readers. So we see that Paul, by this simple statement introduces himself in a new way (not as an apostle) and addresses his readers not as holy and faithful (Eph 1:1) but as Gentiles. So, the social identity here is not Paul in the next subordinate clause expands and elaborates the nature of his ministry. This clause begins with *εἰ γὰρ*

which is found only in the Pauline corpus (five times Eph 3:3; 4:21; Gal 3:4; 2 Cor 5:3; Col 1:23). The particle, γε, is a marker of emphasis, a marker of relatively weak emphasis implying doubt or certainty.⁷⁸ Does this clause suggest a distant relationship between Paul and his Gentile Christian readers? The discussion is about Paul's readers' ignorance of Paul's Gentile mission.⁷⁹ If this is true, then this clause evidences a distant relationship between Paul and his Gentile readers. He describes his ministry to the Gentile as a ministry of administering the grace of God, οἰκονομίαν τῆς χάριτος τοῦ θεοῦ. Louw and Nida classify οἰκονομία in three distinct subdomains: to plan, manage, administer (domain 30.68); to do, perform, commission (domain 42.25); and as household activities (domain 46.1). In the context of the letter, οἰκονομίαν means commission, responsibility, entrusting the task. The task, commissioning or responsibility for heralding the grace of God, is predicated by the aorist participle τῆς δοθείσης. This is the God-given responsibility or commission Paul received from God. There is a difference between Paul's readers' understanding of Paul's actual ministry that he did in a particular location such as Ephesus and Paul's broader commissioning to minister to the Gentile as received from God. Paul here may have been referring to the commissioning he received from God to minister to the Gentile. I think his readers probably knew about his ministry in

⁷⁸ Louw and Nida, *Greek-English Lexicon*, domain 91.6; Moule, *Idiom Book*, 164.

⁷⁹ For instance see Best, *Ephesians*, 297–99; Thielman, *Ephesians*, 192; MacDonald, *Colossians and Ephesians*, 261; Barth, *Ephesians*, 328. Barth notes that “it is unimaginable that the readers of Ephesians have only heard of Paul's commission.” Pertaining to the meaning of ἠκούσατε, he distinguishes between the process of “hearing the sound” and process of comprehending and retaining firmly. Barth discusses the interpretation of ἀκούω and its connection with other linguistic items. He mentions that interpreters like Pelagius, Anselm of Canterbury, and Grotius have understood the term meaning “to obey” or “to understand.” Barth notes several meanings of the term ἀκούω including hearing and believing, hearing and knowing, hearing and doing, and hearing and obeying. He suggests that in Pauline letters hearing refers to hearing of faith and obedience to faith. See Barth, *Ephesians*, 328, n10 and 11. Lincoln, *Ephesians*, 173 sees it as a strange phenomenon that Paul speaks of his ministry among Gentiles in this way. He sees this issue leading to affirming pseudonymity.

Ephesus but probably did not know about his specific ministry calling. Logically, his relatively new readers may not be aware of his commissioning.⁸⁰ They may have had knowledge of what Paul did in Ephesus but may not have heard why he ministered to the Gentile. The next dependent clause is a ὅτι clause [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον. It functions as a content clause that marks the content of the clause—the mystery made known to Paul by revelation. This assertion indicates that God took the initiative to reveal his mystery to Paul. The next clause is a clause of comparison beginning with καθὼς, drawing similarities. It refers to writing that probably has not explained how the mystery was revealed to him. Paul, using another relative clause πρὸς ὃ δύνασθε ἀναγινώσκοντες, makes the simple declaration that the reading (or hearing it read out loud to them) of Paul’s brief writings will make them understand this mystery. The next relative clause ὃ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, asserts the information that this mystery was not made known to previous generations. This mystery is only now being revealed. Paul uses yet another relative clause to make an assertion that he was made a servant of this mystery.

In this section, Paul introduces himself in a new way by a simple statement and addresses his readers as Gentile. He then uses a series of dependent clauses to make certain assertions about the mystery that was revealed to him and about keeping the mystery hidden from previous generation. Twice he is using passive voice verbs forms (v. 3 ἐγνωρίσθη, v. 7 ἐγεωήθη) and highlights his subordinate role and God’s primary role in his Gentile mission. He emphasizes his special role as a servant of this grace to

⁸⁰ Thielman, *Ephesians*, 192, notes “After Paul’s absence from the city for over seven years, nearly five of them in various forms of imprisonment, many of these intended readers would have had only a loose connection to him.” See I Cor 16:8; Acts 20:3, 6, 16; 24:27; 27:9; 28:11, 30.

proclaim the gospel to the Gentile. This section depicts mixed use of person—there are three verbs having third-person singular, two verbs having second person plural, and two verbs having first person singular. Thus the primary participants, Paul and his readers, are involved, and the third person entity is involved.

Eph 3:8–13 Paul Reveals God’s Mystery to Gentile

This section begins with a primary clause, ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη which functions as a direct statement. Paul again makes the assertion that he was given this grace, and therefore his ministry among Gentiles does not have human origins but is a divine initiative. He claims divine authority for his calling and commissioning to proclaim the gospel to the Gentile. He sees himself as a person who is least among the saints. A similar thought is found in 1 Cor 15:9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, but the context is different. In 1 Cor 15:9, a similar thought is communicated in a different context—the context of the appearing of the resurrected Christ to Paul. This is an example of similar thought communicated in a different situation, which warrants different choices of lexemes and connecting phrases. In Eph 3:8, the context is proclaiming the gospel to the Gentile. Thus Paul selects a different set of lexemes τοῖς ἔθνεσιν εὐαγγελίσασθαι το ἀνεξίχνιαστον πλοῦτος τοῦ Χριστοῦ. The context here is preaching Christ to the Gentile. The next clause in 3:10 is a purpose clause: ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαθς ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ.⁸¹ The purpose of Paul’s Gentile mission, his preaching the

⁸¹ Larkin, *Ephesians*, 55, notes that this clause begins with ἵνα, which introduces a purpose clause. It explains why the grace for the apostolic ministry is given; Porter, *Idioms*, 234–35.

gospel to them and bringing all to light, is to make the manifold wisdom of God known to the power and principalities through the church. Earlier in this study, we have seen that God in Christ has conquered the powers and the principalities of darkness. The actor of this manifold process is God, and the agent is Christ Jesus. This purpose clause shows that God's purpose is to defeat the devil now (*νῦν*) through the church (*διὰ τῆς ἐκκλησίας*). This purpose clause makes a projection that the wisdom of God should be made known to the powers and principalities. This could be achieved by the church's involvement in proclaiming the gospel. Paul, through this purpose clause, reveals his intention that the Ephesians need to defeat the powers and principalities by the word of the gospel. The apostle John writes in Rev 12:11 that they have conquered the one who accuses them (the devil) by the blood of the lamb and by the words of their testimony. The next clause is a relative clause *ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν* that makes the simple assertion that God's eternal purpose is carried out in Jesus Christ our Lord. Before concluding this section with a direct statement, Paul makes yet another simple assertion using a relative clause, *ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ*. This pronoun *ᾧ* refers back to Christ Jesus in the previous clause. This clause makes an assertion that in Christ, "we" have confidence through faith. Throughout these passages, Paul's use of the first person plural form depicts his desire to identify with his Gentile Christian readers. The final primary clause of this section *διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν* is a direct statement. Paul places a request through this clause that his readers may not lose heart because of Paul's imprisonment for their sake. He makes his concluding assertion by using an indefinite relative clause *ἥτις ἐστὶν δόψξα ὑμῶν*. Paul makes an assertion that the

imprisonment which he is suffering for his Gentile Christian readers is actually their glory.

In this section, Paul uses two direct statements and one simple statement. He also makes simple assertions by using relative clauses. The use of the ἵνα clause shows the purpose and the result of the main process of the primary clause. This is the grace that was given to him to proclaim the riches of Christ to the Gentiles. There are seven instances of the use of the third person plural form, three instances of first-person singular, two instances of second-person plural, and one instance of first-person plural. This indicates that the participants who are active in the discourse are Paul, the author, his Gentile Christian readers, and third-person entities. This passage does not have speech functions like open question, command, projective statement, and projective question.

Ephesians 4:17–24

This passage begins with a primary clause *Τοῦτο οὖν λέγω*. It functions as a direct statement. Paul introduces his exhortation with the direct statement, “I say this...” This statement is followed by another direct statement. The second primary clause in this passage is *καί μαρτύρομαι ἐν κυρίῳ*. Paul is affirming something or testifying to something. His affirmation is presented in the secondary clauses that follow. The first secondary clause mentions, “you no longer walk,” and the second clause says, “no longer walk just as the Gentiles walk.” Paul, in this section, does not call his readers Gentiles; on the contrary, he is placing them in opposition to the Gentiles’ way of life. His instruction, *μηκέτι ὑμᾶς περιπατεῖν*, suggests that his readers have a new identity through Christ. These secondary clauses Paul uses to separate Gentiles from Gentile Christians. He describes four major aspects of the Gentiles’ life by secondary clauses: they live in the

futility of their mind; they are darkened in their understanding; they are alienated from the life of God, and they have given themselves to sensual things. The next primary clause is ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν. It is functioning as a direct statement.

This clause presents a negative statement—you did not learn Christ that way. Paul, in the next subordinate clause, uses the marker of emphasis εἶ γε (cf. 3:2). He used the combination of the same word with the same verb used in both the places Paul emphasizes “hearing.” He further continues his instruction in further subordinate clauses. In this section, Paul has used three direct statements that communicate Paul’s assertion about his Gentile Christian readers.

Social Role

The Tenor of Ephesians also analyzes the social roles played by the participants. The New Testament letters are generally addressed to specific communities (i.e., churches). The identity of the recipients is highly disputed among scholars, the main reason being the omission of ἐν Ἐφέσῳ in Eph 1:1.⁸² The letter introduces Paul as the author (1:1;

⁸² The critical apparatus of UBS 4 Greek New Testament has two variants: first, inclusion of ἐν Ἐφέσῳ manuscripts witnesses for this reading include κ² A B² D F G K L P Ψ^c (Ψ* illegible) 075 0150 33 81 104 256 263 365 424* 436 459 1175 1241 1319 1573 1852 1877 1881 1912 1962 2127 2200 2464 and other lectionaries and the early versions and Church fathers. Second, omission of ἐν Ἐφέσῳ manuscript witness for this reading include p⁴⁶ κ* B* 6 424^c 1739 and two witnesses from church fathers. This critical apparatus show that the first reading has more number of witnesses. The second reading has fewer witnesses, they are more significant early witnesses, for example, p⁴⁶ dating around late 2nd century and other Alexandrian witnesses. This is not the place to discuss this in detail. For details see Thielman, *Ephesians*, 11–19; Lincoln, *Ephesians*, 1–4; Best, *Ephesians*, 1–6; Hohner, *Ephesians*, 137–41, 144–48; Porter, *The Apostle Paul*, 395–97. There are two views I would like to highlight here. First, Thielman, *Ephesians*, 15, writes, “Although the arguments and evidence on both sides of the debate have persuasive elements, on balance the arguments in favor of reading ‘in Ephesus’ seem to outweigh those against it.” Second, O’Brien, *Ephesians*, 48, writes, “We contend that the textual tradition which omits the words ‘in Ephesus’ was the original. At the same time, the evidence of the great mass of manuscripts, in which no other place name appears, and the improbabilities of all the other views suggest that the letter, in some form or other, was sent to Ephesus.” Thus I hold on to this view that somehow the letter reached Ephesus. Moreover there are two interesting views; first, some of the early manuscripts which have omitted ἐν Ἐφέσῳ indicate that the letter eventually reached to the Ephesians; second emphasizes on the content of a

3:1). Also, there is an internal indication about the author's Gentile mission (3:7–8), and another hint that might identify Paul as the author is the self-identification in v. 8 'εμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων (cf. 1 Cor 15:9 see the brief discussion above). Thus, looking at the internal hints, I hold the view that Paul is the author of Ephesians.⁸³ Paul introduces his readers as τοῖς ἁγίοις...ἐν Ἐφέσῳ...καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. Paul addresses his readers as you Gentiles ὑμῶν τῶν ἐθνῶν in 3:1; and ὑμεῖς τὰ ἔθνη in 2:11 (cf. 2:1–2, 11–13; 4:17–20). Looking at these internal hints, I hold the view that Paul's recipients were Gentile Christians.⁸⁴ Does Paul know his recipients? The internal evidence hints that the author probably does not know his recipients well (1:15; 3:2–3; 4:21).⁸⁵ Thielman notes that Paul's absence from the city for more than seven years could easily have resulted in the loss of contact.⁸⁶ However, the fact that Paul writes them a letter itself is evidence that Paul is at least aware of their spiritual conversion, their former spiritual condition, and probably their current walk with the Lord (4:1, 17; 5:15). So, there is some level of familiarity between Paul and his Gentile

letter more than the title of the letter, "But the title is of no concern, since when the apostle wrote to some he wrote to all, and without doubt his teaching in Christ was of that God to whom the facts of his teaching rightly belong." Tertullian, *Adversus Marcionem*, edited and translated by Ernest Evance, 1972. See also Metzger, *A Textual Commentary*, 543.

⁸³ Thielman, *Ephesians*; Arnold, *Ephesians*; Hoehner, *Ephesians*; O'Brien, *Ephesians*; Porter, *The Apostle Paul*, 393. They all hold to Pauline authorship, but other scholars like Lincoln, *Ephesians*; Muddiman, *Ephesians*; Best, *Ephesians*; Dahl, *Studies in Ephesians*, suggest non-Pauline authorship. For a thorough treatment of the issue of authorship see Hoehner, *Ephesians*, 2–61; and Porter, *The Apostle Paul*, 386–93. He concludes that "the evidences for non-Pauline authorship are highly problematic and difficult to prove... authentic Pauline authorship remains... the most reasonable and persuasive choice among the alternatives," 393.

⁸⁴ Please see Immendörfer, *Ephesians*, 37–57 for a quick survey of monographs and commentaries on this specific issue of to whom the letter is addressed. Immendörfer surveys about a dozen recent commentaries (from 1990s onwards) and the result shows that more than 50 percent of the commentators adhere to Ephesus and/or surroundings as the location of the recipients.

⁸⁵ Porter, *The Apostle Paul*, 396.

⁸⁶ Thielman, *Ephesians*, 192. Probably, this is the reason for the impersonal tone of the letter.

Christian readers. Paul knows about their past way of living and equates it with life under the rule of the devil. He also knows about their genuine faith in Jesus Christ.

There is not much we can say about Paul's readers' attitude towards Paul, because the letter is one-way communication. We can surely assume Paul's view and attitudes towards his Gentile Christian readers from the text. Paul addresses them as *τοῖς ἁγίοις καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ*.

Paul, by calling them holy and faithful in Christ, Jesus elevates their social status. Paul's pronouncement of God's blessing on them probably lifts them spiritually higher than the unbelieving Jews—they have received the inheritance; they are sealed by the Holy Spirit; they received salvation that is a gift of God (1:7, 13; 2:5, 8); they were incorporated into God's family by the adoption (1:5); they have received the gift of God's grace and his abundant love (2:8; 3:7); they were made alive with Christ and raised up with Christ and seated in the heavenly places with Christ (2:5–6); they are a new creation in Christ Jesus (2:9–10); they are not only fellow heirs in Christ but they are fellow members in the body of Christ and partakers in the promise of in Christ (3:6); and finally, they are now rescued from the rule and control of the devil (2:1–2, 11–13; 4:17–20). Paul does not see them as godless Gentiles rather Gentiles who are united in Christ. Paul's use of first-person plural forms throughout the passages we have analyzed shows that he identifies himself with them as fellow Christians. Further, in Eph 3, he humbles himself and portrays himself as the prisoner of Jesus Christ for his Gentile Christian readers' sake. Paul distinguishes his Gentile Christian readers from unbelieving Gentiles and lifts their social and spiritual status.

Paul introduces himself as the apostle of Christ Jesus by the will of God. He establishes divine authority over his readers.⁸⁷ The assertion he has made about their salvation, about God's activity through Jesus Christ, about their former life, and their new life in Jesus Christ flows from his God-given authority. This God-given authority is the position of power Paul demonstrates. Paul's reminder to his readers in 2:11–12 shows his position of advantage as a Jew over his Gentile readers in their social setting. So, Paul's social role in these passages is of power and having a social advantage over his readers. Paul, in Eph 3, introduces himself as God's prisoner for the sake of the Gentile. He is seen as a mediator between God and the Gentile, proclaiming the gospel for their salvation. He is not emphasizing his spiritual authority or social power but is showing himself as a servant of God and the servant of his readers. By this role Paul refers to his readers as having the position of social advantage. This is suggested by certain phrases—*ὑπὲρ ὑμῶν τῶν ἔθνων, τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, and ἥτις ἐστὶν δόξα ὑμῶν*. Paul declares that the grace of God is given to him for the sake of his Gentile readers and his suffering is the glory of his readers. One can clearly perceive that through his God-given responsibility Paul is benefiting his readers. And so these passages demonstrate Paul's social role as one of power, social advantage, and of being a servant.

The analysis of selected passages shows that the assertion made by the author, the command the author gives, and the instructions offered by the author are all aligned to the spiritual benefit of the Gentile Christian readers of Ephesians. The content of the communication also shows that the letter is of a spiritual nature (sin, trespasses, forgiveness, God, Jesus Christ, Holy Spirit, salvation, grace, mercy, faith, spiritual

⁸⁷ Lincoln, *Ephesians*, 5; Thielman. *Ephesians*, 32.

blessing in heavenly realms). Paul's authority has spiritual implications. His service to his readers is also spiritual service.⁸⁸ He is praising God for his readers. Thus the social role of power and social advantage has been described in terms of Paul's readers' spiritual benefit and advantage as an implication of the social roles. Paul's role is of a spiritual father, a pastor who cares for his flock, a fellow Christian who comes around in the time of trouble and guides his fellow believers out of the problems. Paul's readers are relatively new to the faith, and their role is receiving what is offered to them. God is the main actor, conveyed by the third person singular most of the time. His role is to achieve salvation for the Ephesians through Jesus Christ. The role of Jesus Christ is that of an instrument through whom God achieves salvation and conquers the powers of darkness.

Conclusion

The tenor of the selected passages of Ephesians is determined by analyzing speech functions and social roles. Speech functions are represented by linguistic features and social roles by extra-linguistic features. The analysis of selected passages shows that Paul has used simple statements, direct statements, and a command to further his thought. He talks about: 1) God's manifold blessings in Christ Jesus, 2) the salvation of his Gentile readers from the control of the powers and principalities, 3) his God-given ministry among the Gentiles, 4) exhortations to his readers not to follow their old way of life. The speech function of command in 2:11 shows that Paul wants his readers to understand the transformation they have experienced. This transformation highlights their previous way

⁸⁸ Arnold, *Colossian Syncretism*, 59–60, 228–29, notes that people in the Mediterranean world of the first century believed in angelic mediator figures who protected them from evil spirits. He says Christ is seen as providing deliverance in an eternal perspective. The role Paul is playing can also be understood as a facilitator who introduced Christ to the Ephesians.

of life and their present condition in Jesus Christ. Paul frequently refers to his readers' previous way of life and their former spiritual condition. He clearly emphasizes their salvation and a new way of life. Paul's identity as an apostle and as a prisoner of Christ describes his spiritual authority and his heart of service towards his Gentile readers. The tenor of the selected passages initially shows Paul in a position of power and social advantage over his Gentile readers. However, later the tenor reveals Paul to be their servant and his readers as beneficiaries of the service Paul renders. It also reveals Paul's understanding of his readers' former condition of hopelessness and affirms that in Christ Jesus, they are now no longer under the spiritual bondage they experienced in their former life.

Chapter 5

MODE ANALYSIS OF EPHESIANS

Introduction

In the previous two chapters, I analyzed the field and the tenor of selected passages of Ephesians. I have identified the participants, the process types, the subject matter, the speech functions, and the social roles of the participants. Some of the features of these analyses will be used in this chapter to determine the mode of Ephesians, for example, that of the processes and verbal aspect, lexical study, and semantic domain. The mode of the discourse (textual metafunction) refers to how the author is structuring and organizing his/her field (ideational) and tenor (interpersonal) meanings into one cohesive flow of meaning.¹ The author's ability to construct the text in its context can be observed by the analysis of the mode of discourse.² Was Paul's choice of language, conscious or intuitive? I think Dvorak and Walton rightly comment that "it is important to note that a linguistic choice is not always conscious."³ The Greek language was the first language of the Jews in the diaspora in the Greco-Roman world, and it was the *lingua franca* of the Roman world.⁴ I think Paul's use of the Greek language either in his speaking or in his writings was a spontaneous communicative exercise. It is evident that he was a Roman

¹ Dvorak, "Thematization," 17–18.

² See Roon, *The Authenticity of Ephesians*, comments with respect to Pauline letters' style and structure that Paul has deployed different styles while addressing different communities.

³ Dvorak and Walton, "Clause as Message," 48.

⁴ Porter, "The Languages that Paul did not Speak," 133–34. He also notes that the other local languages did not thrive in the Greek and Roman world due to Hellenization, 149.

citizen by birth (Acts 16:37; 22:25, 25–29), and he knew Greek well enough that he could converse with the Roman commander (cf. Acts 21:37ff). Therefore the analysis of the mode of Ephesians may not demonstrate a conscious choice by Paul but a spontaneous usage of a language by one who knows it well. Even though the language of Ephesians may not portray Paul's conscious choice of the language, it does describe the meaning he intends to communicate in its context. Paul's unconscious choice of language shows his intentional use of language.

The study of the textual metafunction focuses on how language is used to make meaning. This analysis unpacks the meanings that are packaged through the arrangement of the text.⁵ This arrangement of the text can be explained by the analysis of cohesion, information flow, and prominence (see Chapter 2 for a detailed discussion). This chapter analyzes how the author has used linguistic resources to organize the text as a meaningful text in its context, a text having literary and semantic structure. Louw writes that “the structure of the discourse contributes significantly to what is linked or contrasted and what is foregrounded and backgrounded.”⁶ The analysis of the cohesive ties, the information flow, and prominence will show the literary and semantic structure of the selected passages of Ephesians. The analysis of cohesive ties will show the semantic chains by semantic relations of co-reference, co-classification, and co-extension. Chain interactions involve central tokens and establish a thread in the discourse. For example, the co-extensional chain of divine beings interacts with a co-extensional chain of

⁵ Martin and Rose, *Working with Discourse*, 175. They see the social processes being unfolded in many different situations by decoding words, word groups, clauses, clause complexes, and paragraphs. See Martin and Rose, *Working with Discourse*, 1–2.

⁶ Louw, “A Discourse Reading of Ephesians 1:3–14,” 308,

blessings—such as God saving Gentiles in Jesus Christ; and delivered them from their former spiritual bondage.

This analysis seeks not only to show how the text is structured but also how the author's meaning is conveyed through that structure, in particular, pertaining to the notion of salvation. There are a few unusual features of Ephesians that need mentioning. First of all, is the extraordinarily long sentences which pose difficulties in not only understanding the literary structure of the letter but its semantic structure as well. Roon identifies six long sentences in Eph 1:3–14, 15–23; 2:1–7; 3:1–7; 4:11–16; and 6:14–20.⁷ Secondly, as observed in the tenor of the selected passages of Ephesians, the arguments through rhetorical questions are missing in these passages.⁸ The third feature is the ambiguity of probably misplaced conjunctions as in 1:22–23, which concludes with the remark that God has made Jesus Christ the head over the church, which is the body of Christ. The prayer section ends at 1:23, and the next section begins with a conjunction, *καί* (2:1). The conjunction does not seem to fit either as connective or adversative conjunction in the logical flow between 1:23 and what proceeds in 2:1, “and you were dead in your trespasses and sins.”

In this chapter, I have used the data from Appendix D to describe cohesion, information flow, and prominence to determine the mode of the selected passages of Ephesians. I have selected Theme in my data table because, first of all, it is one of the key

⁷ Roon, *The Authenticity of Ephesians*, in particular the section on sentence length in Ephesians 105–10. Larkin, *Ephesians*, xvii calls these long sentences a series of extended sentences. He lists eight such sentences. He adds 2:14–18 and 3:14–19 to the above list. In NA27 and UBS4 Ephesians has 2,422 words that make 64 sentences (depending on the punctuation) whereas Galatians has 2,230 words and 102 sentences. Cf. Thielman, *Ephesians*, 6. This comparison shows that even though Ephesians has more words compared to Galatians, it has fewer sentences than Galatians.

⁸ In fact Roon, *The Authenticity of Ephesians*, 101–3 and Thielman, *Ephesians*, 7, argue that this is evident for the entire letter.

factors that determine the information flow. Secondly, the unusually long sentence in the text of Ephesians, which has one primary clause followed by many subordinate clauses, calls for analysis at the clause complex level.⁹

Information flow will show how Paul has put his ideational content together and how his and his readers' perceptions change regarding the status of the ideational elements.¹⁰

Cohesion

New Testament study is the study of a written text. A written text is a product of a process that involves the author, the recipients, and the social context. Cohesion is one of the key factors in determining the mode of discourse. It is a task that enables the reader to see the text as a single meaningful unit in which different parts are connected. I have taken into consideration three cohesive ties in this analysis: conjunction, reference, and lexical cohesion (please see Chapter 2 for a detailed explanation of these features). Each selected passage of Ephesians will be analyzed using these features to determine the mode of Ephesians.¹¹

⁹ The clause complex analysis identifies paratactical and hypotactical logico-semantic relations. See Halliday and Matthiessen, *Functional Grammar*, 428ff. Theme in an analysis of the English text that refers to the first word(s) in the clause whereas in an analysis of the Greek text it is revealed by identifying the thematic actor. This is shown by the process chain through the transition and change of a participant as a primary actor. Theme is “the transition from thematic actor to another and a change in participant involvement that breaks a process chain.” Dvorak and Walton, “Clause as Message,” 46–47.

¹⁰ Reed, *Philippians*, 100–01.

¹¹ I acknowledge the limitation of this study. The study of cohesion generally analyzes larger linguistic unit—a discourse. In this present study instead of analyzing the cohesiveness of the whole letter I have limited my analysis to three selected passages (Eph 1:1–14; 2:1–13; 3:1–13) from the first part of Ephesians (Eph 1–3) and one passage (Eph 4:17–24) from the second part of Ephesians (Eph 4–6). Based on the general structure suggested by scholars I have omitted two prayers (1:15–23; 3:14–21), and 2:14–21, a passage about Jew–Gentile unity in Christ from the first section. From the second section I have selected 4:17–24 where Paul exhorts his gentile-Christian readers not to live like the unbelieving gentile but to live just as those who are in Christ live.

Ephesians 1:1–14

In this analysis of cohesive ties, I follow the text division based on the epistolary form.

This passage has two epistolary divisions: the letter opening (1:1–2); and the thanksgiving section (1:3–14). The thanksgiving section is one big sentence consisting of about twenty-one interrelated clauses and clause complexes.

Eph 1:1–2 The Letter Opening

I begin with my earlier comment that this letter opening is similar to the letter opening of other Pauline letters (1 Cor 1:1–3; 2 Cor 1:1–2; Phil 1:1–2; 1 Thes 1:1; 2 Thes 1:1–2; and Col 1:1–2) and comparatively shorter than the letter opening in Rom 1:1–7 and Gal 1:1–5. Before I comment on the cohesive ties in this section, I mention that Paul follows his normal pattern for introducing himself as an apostle of Jesus Christ, “Paul an apostle of Christ Jesus by the will of God” (Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ). He addresses his readers as “holy and faithful in Jesus Christ” (τοῖς ἁγίοις καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ). The participial embedded clause, τοῖς οὖσιν [ἐν Ἐφέσῳ] describes the location of the recipients.¹² Then follows a typical Pauline greeting, “grace to you and peace” (χάρις ὑμῖν καὶ εἰρήνη).¹³ Paul greets them in the name of “God our Father and the Lord Jesus Christ” (ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ).

¹² Please see the brief description about the debate over this phrase and identity of the recipient and my position in Chapter 4 section 2 Social Role, especially n82, 83, 84. Here is a brief comment about the city of Ephesus. The city of Ephesus was noted as the first and greatest metropolis of Asia. The city of Ephesus was ranked third after Rome and Alexandria. Its population at the time of Paul probably was 100,000. It had numerous pagan temples, there being documentary evidence of the worship of up to 50 gods including, Greek, Egyptian, and local gods. L. Michael White, “Urban Development and Social Change in Imperial Ephesus,” In Koester, *Ephesos: Metropolis of Asia*, 34. Cited by Winger, *Ephesians*, 97, 100–1.

¹³ Paul uses identical greetings in his other letters (1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Phil 1:2; 2 Thess 1:2; and Phlm 3). Paul changes the usual greeting word, χαίρειν, to χάρις. This is Paul’s typical greeting in his letters. Cf. Richards, *First-Century*, 128.

This small unit has the conjunction, *καί*, used thrice. This cohesive tie is affected by the use of the conjunction, providing paratactic (word group level) connections within the clause.¹⁴ Another cohesive tie is the lexical cohesive tie of repetition and a type of synonymy. First, the lexical cohesion of repetition is *Χριστοῦ Ἰησοῦ* repeated twice in the first primary clause. In the second primary clause, Paul has used *κυρίου* with the same name (reversing the order, *Ἰησοῦ Χριστοῦ*) elaborating on the identity of Jesus Christ as the Lord. Paul identifies Jesus Christ as the Lord (*κυρίου* 1:2, 3, 15, 17; 2:21; 3:11; 4:1, 17; 5:8, 10, 17, 20; 6:4, 8, 10, 23, 24) and stresses the lordship of Christ Jesus in a new and significant way with specific reference to the principalities and powers in the spiritual realm.¹⁵ The second lexical cohesion is *θεοῦ* which is repeated twice and found in both of the primary clauses. The first primary clause mentions *θεοῦ* which is repeated in the second primary clause with *πατρός*, elaborating the identity of God as our Father. These two cohesive ties show the relationship of identity—Paul is identified as an apostle of Jesus Christ, his readers are called holy and faithful in Jesus Christ, and finally, Paul greets them in the name of God, who is the Father of Jesus Christ. The conjunction, *καί* in all three instances of its usage in this section paratactically connects participants of

¹⁴ The function of conjunctions in koine Greek is seen differently by different scholars. I briefly mention three here. Wallace, *Greek Grammar*, 761 lists various logical functions he gives to Greek conjunctions. His approach is more traditional which assigns various functions to the conjunctions (see also Wallace, *The Basic of the New Testament Syntax*, 293–302). Porter and O'Donnell, "Conjunction and Levels of Discourse," 150–52, suggest three axes of function—vertical, a cline of level of discourse; and two horizontal axes. One is the cline of continuity and discontinuity and the other is logical semantic relations. Runge, *Discourse Grammar of the New Testament*, 51–57, categorizes Greek conjunctions into five functions—continuity, development, correlation, forward pointing, and semantic constraints. Young, *New Testament Greek*, 179, says conjunctions indicate semantic relations between sentences and paragraphs. Köstenberger et al., *Going Deeper*, 411ff. See Porter, *Idioms*, 205–17; Poythress, "Testing the Johannine Authorship," 350–69. Louw and Nida, *Greek-English Lexicon*, 789–90, 811–13 describe the function of conjunctions in terms of relations (domain 89) and in terms of discourse marker (domain 91).

¹⁵ Arnold, *Ephesians*, 71. He further notes that every chapter in Ephesians directly or indirectly refers to Jesus Christ as the exalted Lord.

similar identity (the readers—saints and faithful; God the Father and Jesus Christ). Thus the conjunction and the lexical cohesive ties of repetition and synonymy show this letter opening as a cohesive unit. This cohesive unit introduces the author (1:1a), the recipient (1:1b), and the greetings (1:2) conforming to the epistolary form of this section.¹⁶

Eph 1:3–14

This section of the letter falls under Paul’s introductory thanksgiving which begins with a primary clause, “blessed be the God and father of our Lord Jesus Christ” (εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ).¹⁷ This is one long sentence having one primary clause and twenty secondary clauses and clause complexes.¹⁸ The syntax of this one sentence holds it together as amazing praise to God for his marvelous work in Jesus Christ. This is a major cohesive tie.¹⁹ Larkin notes that “through the use of relative clauses, participles, and dependent clauses introduced by conjunctions, the writer is able to present a central theme and its elaboration in one extended thought.”²⁰ In this section, Paul praises God for what he is and what he has done in Christ in the past and what he

¹⁶ Reed, *Philippians*, 196, notes that the source of Paul’s greetings in his letters is in the realm of the supernatural. He argues that Paul’s greeting in his letters replaces standard Hellenistic greetings χαίρειν. See also Lincoln, *Ephesians*, 6. Lincoln suggests that this greeting functions as a form of a prayer.

¹⁷ Paul’s choice of thanksgiving language, εὐλογητὸς ὁ θεὸς in Eph 1:3 differs from his other letters εὐχαριστῶ τῷ θεῷ μου (Rom 1:8; 1 Cor 1:4; Phil 1:3; Phlm 1:4), and εὐχαριστοῦμεν τῷ θεῷ (Col :3; 1 Thess 1:2; 2 Thess 1:3). Larkin, *Ephesians*, xix, suggests that Ephesians replaces the expression of the thanks portion with a eulogy. For a detailed summary of the issue see Best, *Ephesians*, 105–07.

¹⁸ There is no scholarly consensus regarding the form and structure of this complex sentence. See Hoehner, *Ephesians*, 160–61 for a summary of various suggestions. The study of the mode of this passage suggests an internal structural division based on the arrangement of the text.

¹⁹ Arnold, *Ephesians*, 72, notes “this long sentence contains 202 words in Greek, thirty two prepositional phrases, twenty one genitive expressions, six relative clauses, and five adverbial participial clauses.” Some scholars argue that the grammatical structure of this passage indicates non-Pauline authorship.

²⁰ Larkin, *Ephesians*, xvii.

has achieved in the future for the believers.²¹

This section begins with a primary clause, having εὐλογητὸς in the prime position that introduces the notion of praising (blessing) God.²² This is not connected by a conjunction with the previous section of letter opening where Paul greets his readers, thus creating a lack of semantic cohesion, showing the absence of logical relations between these clauses.²³ The lack of a cohesive tie and εὐλογητὸς in the prime position in the primary clause indicate semantic boundary and introduces a new section—thanksgiving. As mentioned earlier, this new “thanksgiving to God” section continues until v. 14. Lexical cohesion, referential cohesion, and conjunction ties hold this thanksgiving section together. I mention a few of the important ones.²⁴

Lexical Cohesion

In lexical cohesion, there are three sets of lexemes I mention. 1. The first two clauses of the section have εὐλογία and its cognates, εὐλογητὸς, and εὐλογήσας. This lexical cohesion of repetition shows that Paul is clustering the idea of praising God, who has blessed us with all spiritual blessings. Paul’s choice of two other lexemes ἔπαινον and δόξης in vv. 6, 12, 14 indicate elaborating relations through lexical cohesion of synonymy. These three lexemes εὐλογία, ἔπαινον, δόξης, belong to the same semantic

²¹ Arnold, *Ephesians*, 72. The introductory thanks giving formula Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, is an ascription of praise that is also found in 2 Cor 1:3–7 and 1 Peter 1:3–9. The later passage praises God for his wonderful work of salvation.

²² This term (εὐλογητὸς) and its cognates (εὐλογήσας, εὐλογία) have been acclaimed as a Jewish expression which is representative of the Old Testament (LXX) and the second temple Jewish literature. It is seen as a form of a Jewish worship and liturgical pattern. Arnold, *Ephesians*, 77; Lincoln, *Ephesians*, 10–12; Thielman, *Ephesians*, 45–47; Schnackenburg, *Ephesians*, 50–51; O’Brien, *Ephesians*, 89–90; Barth, *Ephesians*, 97–98; Best, *Ephesians*, 112 sees it as Jewish liturgical formula.

²³ Dvorak and Walton, “Clause as Message,” 53.

²⁴ I have put the English translation of the Greek words/phrases in parenthesis because in this chapter the textual meaning focuses on how the Greek text is arranged by the author.

domain (33.354–33.364 “Praise”). This is also the case of lexical cohesion of repetition, where the prepositional phrase, εἰς ἔπαινον δόξης αὐτοῦ (for the praise of his glory) is repeated thrice (1:6, 12, 14). It is used to signify the purpose of God’s actions on behalf of believers.²⁵ Larkin suggests that all three usages of the prepositional phrase εἰς ἔπαινον δόξης αὐτοῦ mark the end of a subsection, suggesting the internal structure of this section.²⁶ 2. Another lexical cohesive tie of repetition is the lexeme, θελήματος, in vv. 5, 9, and 11 and εὐδοκίαν in vv. 5 and 9. These two lexemes belong to the same semantic domain (25 A) referring to “desire, want, or/and wish.”²⁷ It appears twice with the preposition κατὰ (in vv. 5 and 11) indicating a standard metaphorical extension.²⁸ In both of these verses, God’s will is the standard of predetermination for the adoption and inheritance received by the believers. 3. Repetition of the concept of God who chooses us and predestines us in Christ (vv. 4, 5, and 11) is significant. The two lexemes ἐξέλεξατο

²⁵ Porter, *Idioms*, 152, notes that “this preposition captures the relationship between motion and intention.” In this case the preposition indicates the purpose of God’s actions for the believers.

²⁶ Larkin, *Ephesians*, xxi–xxii. The structure of this passage is highly debated among scholars. See Hoehner, *Ephesians*, 159–161 for a summary of various options suggested by scholars. Bringing together Larkin’s proposal that the prepositional phrase, εἰς ἔπαινον δόξης concludes the subsection within this passage and Thielman’s proposal (Thielman, *Ephesians*, 42–43) that the combination of ἐν ᾧ referring to Christ and κατὰ phrases referring to the manner God is blessing his people. Another feature that might contribute to the subsection division is the ἐν ᾧ formula and a shift in the grammatical person. For example Eph 1:7 begins with the ἐν ᾧ formula and shows a shift in the grammatical person, the shift being from the third person singular verb forms (v. 4 ἐξέλεξατο and v. 6 ἐχαρίτωσεν) to the first-person plural verb form, ἔχομεν. This formula indicates a pause to one who is reading the text. Eph 1:11 again begins with the ἐν ᾧ formula and a shift in the grammatical person from third person singular verb forms (v. 9 προέθετο) to a first-person plural verb form, ἐκκληρώθημεν. This formula is the second instance of its use. The third instance is Eph 1:13. The shift in person in this instance is indicated by the personal pronoun, ὑμεῖς. In all these instances the clauses follow prepositional phrases referring to Jesus Christ—ἐν τῷ ἡγαπημένῳ, ἐν αὐτῷ, and ἐν τῷ Χριστῷ. This suggests that there are internal breaks in this sentence. Based on these textual features—εἰς ἔπαινον δόξης in vv. 6, 12, and 14; and ἐν ᾧ appearing at the beginning of vv. 7, 11, and 13; and the thematic analysis (see section on Thematization), I suggest internal division of this passage as follows Eph 1:3–6; Eph 1:7–12; and Eph 1:13–14. There are many scholars who have suggested a different internal structure for this passage. For example Thielman, *Ephesians*, and Johnson, *Ephesians*, 42. Johnson also suggest that εἰς ἔπαινον δόξης is a “cohesive factor.”

²⁷ Louw and Nida, *Greek-English Lexicon*, 288ff.

²⁸ Porter, *Idioms*, 163.

(“he chose us” ἐκλέγομαι), and ἐκκληρώθημεν (“we were chosen” κληροώ), belong to the same subdomain “to choose, to select” (30 F). Similarly, προορίσας (“he predestined us” προορίζω) is repeated in vv. 5 and 11. These lexemes indicate lexical and conceptual similarity. 3. Another lexical cohesive tie is the repetition of ἀπολύτρωσιν (“set free” domain 37.128) in vv. 7 and 14 and lexical synonym σωτηρίας (domain 21) in v. 13. My interest here is the range of conceptual meanings these two terms communicate. In the context of its usage ἀπολύτρωσιν refers to deliverance from sin in v. 7, and in v. 14 it modifies “being sealed” with the Holy Spirit. These two lexemes communicate deliverance in a religious sense.²⁹ Paul introduces the idea of his Gentile readers being saved by hearing the gospel and being sealed with the Holy Spirit. He elaborates more on his Gentile readers’ salvation progressively in the next two chapters (Eph 2–3).

There are two significant points to be derived from this lexical cohesion: first, these lexemes create semantic chains of similarity, indicating that the notion of thanksgiving and praising God unites the entire passage. These two examples of semantic chains of similarity show a strong cohesion. Secondly, one of the important reasons for praising God is redemption, the salvation he extends to the Gentiles (cf. 13–14).

Another lexical cohesive tie is the substitute, τῷ ἠγαπημένῳ (v. 6). This substantive participle is used in place of Ἰησοῦ Χριστοῦ.³⁰ This substitute provides a

²⁹ Louw and Nida, *Lexicon*, 488. Two instances of ἀπολύτρωσιν (vv. 7 and 14) have similar morphology but their function in the context differs from each other. In v. 7 it is the direct object of the verb ἔχομεν meaning “state of being released from the captive condition” (BAG 95.2.a). In v. 14 it denotes purpose and modifies ἐσφραγίσθητε. Paul’s gentile readers are sealed with the Holy Spirit with the purpose being their redemption. Lincoln, *Ephesians*, 42 notes that ἀπολύτρωσιν is the goal of the process it modifies. Hoehner, *Ephesians*, 243–245.

³⁰ UBS4 critical apparatus shows two variants for this substitute. First is the one mentioned in the text ἠγαπημένῳ. manuscript witnesses for this reading including p⁴⁶ & A B D² Ψ 075 0150 6 33 81 104 256 263 365 424 436 459 1175 1241 1319 1573 1739 1852 1881 1912 1962 2127 2200 2464 and other lectionaries

cohesive tie in this section being analyzed. Various lexemes such as Ἰησοῦ Χριστοῦ, Χριστοῦ Ἰησοῦ, κυρίου, and τῷ ἡγαπημένῳ referring to Jesus Christ, form a lexical cohesion creating a strong, cohesive tie that unites this passage into a single unit.³¹ These lexical cohesive ties, then indicate lexical cohesion in this passage.

Reference

The second cohesive tie in this passage is reference. The primary clause reintroduces God the Father, the Lord Jesus Christ, and identifies the third group we/us (“you” being separated at certain instances vv. 13–14) as being the exophoric identity mentioned in the previous section (Eph 1:1–2). These three identities are repeatedly referred to in the next series of secondary and embedded clauses. This passage reveals cohesive ties with personal references to God, Jesus Christ, and we/us. The identity chains in this passage can be derived from the use of personal nouns in the nominative and non-nominative cases, pronominal references, and the grammatical subject of the verbs. God is the main participant in this section (vv. 3–14) introduced by the nominative personal noun θεὸς and nominative noun πατὴρ.³² God (ὁ θεός) is then referred to by the personal pronoun αὐτοῦ in vv. 4, 5, 6, 7, and 12, which are instances of anaphoric reference.³³ The next

and the early versions and Church fathers. Secondly, ἡγαπημένῳ ὑπὸ αὐτοῦ this reading has limited witnesses D* F G and other lectionaries and the early versions. Hoehner, *Ephesians*, 203 and Metzger, *The Text of the New Testament*, 214 hold that the second reading has very weak support, mostly limited to the western text type. Addressing Jesus as the beloved or my beloved son is found in the Gospels in the baptism and transfiguration narratives (Matt 3:17; 12:18; 17:5; Mark 1:11; 9:7; and Luke 3:22).

³¹ The participant are described by the identity chains. The identity chains are described by co-referential cohesive ties.

³² Wallace, *Greek Grammar*, 271 ff. mentions the Granville Sharp rule that in article-substantive-καί-substantive constructions both the substantives refer to the same person. The genitive case, τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, describes God as the father of our Lord Jesus Christ. The semantic use of the genitive case here is restricting and limiting. See Porter, *Idioms*, 83; Köstenberger et al., *Going Deeper*, 87–88.

³³ In v. 7 αὐτοῦ anaphorically refers to God. Taking the semantic context of v. 6 into consideration which talks about God freely bestowing his grace upon us, it is made clear that τῆς χάριτος αὐτοῦ in v. 7 refers to

two instances of αὐτοῦ in v. 9 also refer back to God. God (ὁ θεός) is also referred to by the grammatical subject of the 3rd person singular verb forms ἐξελέξατο (v. 4), ἐχαρίτωσεν (v. 6), ἐπερίσσευσεν (v. 8), and προέθετο (v. 9). The shift in the primary participant in this passage indicates the beginning of a new section.³⁴

The second personal reference is indicated by non-nominative nouns (secondary participants) and pronouns. First, in this category is Jesus Christ introduced by the proper noun, Ἰησοῦ Χριστοῦ (genitive case). He is also indicated by a personal pronoun, αὐτῷ (dative case vv. 4, 9, 10), and αὐτοῦ (genitive case v. 7), which are anaphoric references referring back to Χριστῷ and Ἰησοῦ Χριστοῦ.³⁵ In v. 7 the first αὐτοῦ in the prepositional phrase, διὰ τοῦ αἵματος αὐτοῦ (v. 7), shows a close connection to αἵματος, thereby referring back to τῷ ἡγαπημένῳ the substitute used for Jesus Christ. The dative relative masculine pronoun ᾧ (vv. 7, 10, 11, 13) is an anaphoric reference referring back to the beloved Jesus Christ ἡγαπημένῳ (v. 6), and to ἐν τῷ Χριστῷ (vv. 10, 12). The relative pronoun ᾧ indicates an anaphoric reference to Christ τῷ Χριστῷ. Second is a personal

God's grace. Larkin suggests this is a subjective genitive and refers to God and not Christ. Larkin, *Ephesians*, 10. He argues that God is the subject of the verbs in 1:6 ἐχαρίτωσεν (he freely bestowed his grace) and in v. 8 ἐπερίσσευσεν (the grace which he lavished on us). Hiehner, *Ephesians*, 209, argues that it is a possessive genitive indicating it refers to God's grace.

³⁴ The shift in the primary participant in this section is worth noting. In Eph 1:1–2 Paul is the primary participant indicated by the nominative personal noun form, Παῦλος ἀπόστολος. God and Jesus Christ are described by non-nominative cases (θεοῦ, πατρὸς, κυρίου, and Ἰησοῦ Χριστοῦ).

³⁵ The use of the dative pronoun suggests a locative reference in all three instances. This refers back to the dative ἐν Χριστῷ in v. 3b. Larkin, *Ephesians*, 6, refers to ἐν Χριστῷ as a locative use of the dative case. Arnold, *Ephesians*, 79, suggests it is to be taken “in its local sense to refer to the incorporation of believers in Christ.” God is blessing people because of “their virtue of their union with Christ.” He also adds that it could have a sense of “share” referring to “the new life as lived in the realm and under the influence and *lordship* of Jesus Christ.” I have replaced leadership of Christ with *lordship of Christ* because it makes more sense in the context of Ephesians where Jesus is called the Lord and his power established over the powers of the darkness. See Best, *Ephesians*, 114–15. Allan, “In Christ,” 59, takes the phrase in instrumental sense. He links this phrase to εὐλογία πνευματικῆ referring to the fact that the spiritual blessing the believers receive is God's doing through Jesus Christ.

reference communicated by various forms of the personal pronoun, ἐγώ (ἡμᾶς, ἡμῖν, and ἡμῶν) in vv. 3, 4, 5, 6, 8, 9, 12, and v. 14, referring to “us.” This personal reference does not clearly indicate who this term refers to (either anaphoric or exophoric). However, the context suggests that it refers to the beneficiaries of God’s actions, that includes “Paul,” the “saints,” the “faithful,” and “you” mentioned in vv. 1–2. The third important anaphoric reference I would like to mention is the relative pronoun, ἧς, referring back twice to τῆς χάριτος in vv. 6 and 8. The other two relative feminine pronouns ἧς (v. 8) and ἣν (v. 9) also are anaphoric reference pointing back to the notion of χάριτος (v. 7) and εὐδοκίαν (v. 9). The relative pronoun, ᾧ, along with the preposition ἐν in vv. 7, 11, and 13 and other pronouns mentioned indicate componential ties.³⁶ These cohesive ties take the discourse further, indicating a semantic relationship. This analysis of references shows strong cohesive ties suggesting that this passage is a cohesive unit. It also indicates identity chains—God is identified as the primary participant who is depicted as a participant who achieves salvation for the beneficiaries indicated by ἡμᾶς (we/us) and ὑμεῖς (you referring to Paul’s Gentile readers). This blessing of salvation is achieved by God through Jesus Christ.

Conjunction

The third cohesive tie is the use of conjunctions in this passage. In v. 4 the subordinate clause begins with καθὼς, a subordinate conjunction of comparison.³⁷ The context

³⁶ Reed, *Philippians*, 93ff. The componential ties concerns with meaningful semantic relations between words and phrases. The pronouns indicate a co-reference type of componential ties. Halliday, *Functional Grammar*, 290 ff.

³⁷ Porter, *Idioms*, 211, 242–43, refers to this conjunction as a conjunction as comparison; Barth, *Ephesians*, 79; Barth says this conjunction is a part of a citational formula.

suggests that *καθώς* does not denote a comparison between events, nor does it suggest a notion of manner (subdomain 89.86). The context of its usage (praising or blessing God) reveals that it is used as a marker of cause or reason (subdomain 89.34), providing reasons for praising God.³⁸ This conjunction hypotactically joins the primary clause in v 3 with the rest of the thread of the subordinate clauses (1:4–14). The second conjunction to be mentioned is *καί*. This conjunction indicates paratactic relationships—the relationship between linguistic elements of equal status.³⁹ The use of this conjunction in v. 3 (ὁ θεὸς καὶ πατὴρ), v. 4 (ἁγίους καὶ ἀμώμους), v. 8 (σοφία καὶ φρονήσει), and v. 10 (τοῖς οὐρανοῖς καὶ τῆς γῆς) joins words of equal status and not the clauses, therefore not contributing to the logico-semantic relations and the overall structure of the passage. But in vv. 11 and 13 the conjunction *καί* is used adverbially (ἐν ᾧ καί) meaning “in him also.” This use of *καί* elaborates further on the description of the blessings of God in Christ in the discourse.⁴⁰ An important point is its usage in v. 13—in him “you also,” which includes Paul’s Gentile readers as special beneficiaries of God’s saving acts through Jesus Christ described in vv. 4–12.

Summary

The above analysis of cohesive ties shows that this long and complex sentence is a cohesive unit. These cohesive ties are conjunction like *καθώς*, *καί*; references like *αὐτοῦ*, *ᾧ*, *ῆς*, and *ἡμᾶς*; and lexical cohesions of repetition like *εὐλογία* and its cognates;

³⁸ Thielman, *Ephesians*, 47, mentions that this conjunction can be used as a conjunction of “comparison or cause.” Arnold, *Ephesians*, 79, suggests that the conjunction in its contextual sense is to be taken as a causal conjunction. This conjunction is giving the basis for praising God, providing reasons for praising God, thus connecting v 3 with the rest of the sentence (vv. 4–14).

³⁹ Reed, *Philippians*, 90.

⁴⁰ Porter, *Idioms*, 211.

Ἰησοῦ Χριστοῦ, Χριστῶ Ἰησοῦ, Χριστῶ; χάρις and its cognates; θελήματος; lexical synonymy and collocation ἔπαινον and δόξης. There are a few linguistic elements that suggest internal structure—repetition of phrases like εἰς ἔπαινον δόξης (vv. 6, 12) followed by ἐν ᾧ καί (vv. 7, 11, 13).⁴¹ These cohesive ties show that the thanksgiving section of the letter is a cohesive unit. This analysis of cohesive ties identifies the semantic chains (identity chains and similarity chains) and shows how Paul is arranging his material. He progresses from a generic discussion of God blessing us in Christ (v. 3 τοῖς ἐπουρανίοις ἐν Χριστῶ) to the climactic declaration that his Gentile readers are sealed with the Holy Spirit (1:13–14). Paul, in this section, shows how wonderfully God has saved his Gentile readers in Jesus Christ and has sealed them with the promised Holy Spirit.

Ephesians 2:1–13

This section is a part of the main body of the letter. It has two problems: the first has already been mentioned in the introduction of this chapter regarding a break in the logical semantic connections between 1:22–23 and 2:1–3. Paul describes his Gentile readers' former spiritual condition in 2:1–3, but that does not semantically connect with 1:22–23, which describes Jesus as the head of the church. The second problem is the presence of καί.⁴² Though these two successive thoughts present no logical relations, this passage begins with καί. This new section begins with an adverbial clause rather than a primary

⁴¹ See Arnold, *Ephesian*, 74–75, for a detailed study based on the semantic function of the clauses and important phrases. He provides five bases or reasons for praising God. Out of these five reasons Arnold describes two pertaining to Paul's gentile readers' spiritual blessings in Christ.

⁴² Hoehner, *Ephesians*, 305–06, gives a brief account of the discussion among the scholars about the use of καί at the beginning of this section. See also Best, *Ephesians*, 199–200. Thielman, *Ephesians* and Lincoln, *Ephesians* do not discuss this issue in their commentaries.

clause (which should introduce a new proposition).⁴³ The analysis of cohesive ties includes analysis of conjunctions, references, and lexical cohesion.

Lexical Cohesion

There are cohesive ties in this section conveyed by lexical cohesion. It is indicated by lexical repetitions: ὑμᾶς and ὑμῶν in vv. 1, 8, 11, 13 and ἡμεῖς and ἡμῶν in vv. 3, 4, 5, 7.⁴⁴ One of the lexical cohesive ties in Eph 1:3–14 is τοῦ θελήματος αὐτοῦ referring to God's will and purpose actively involved in the process of salvation. In this current passage, a similar word group is used to represent a conceptual contrast—God's will and purpose in the previous section worked for the believers' salvation whereas as opposed to τὰ θελήματα τῆς σαρκὸς in 2:3, which describes the desire/will of the flesh acting against God himself. The lexical cohesion of repetition is depicted by lexemes used repeatedly in the section—ἡμᾶς, Χριστῷ, Χριστῷ Ἰησοῦ, and χάριτος. These lexemes not only demonstrate cohesion within this section but also indicate cohesive ties between this passage and Eph 1:3–14.⁴⁵ The embedded clause in v. 5 (καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν) is an exact verbatim of the clause in v. 1. The only difference is that the second person plural personal pronoun, ὑμᾶς, is replaced in v. 5 by a first-person plural personal pronoun, ἡμᾶς. Repetition of a clause or a phrase indicates a strong cohesion.

⁴³ The problem is does this section (2:1–3) elaborate the proposition of the primary clause that begins a new section on prayer in 1:15 or semantically connect to the primary clause in 2:4? Thus placing the conjunction at the beginning of the new section is confusing in this particular context. OpentText.org shows that the subordinate clause in 2:1 ff. semantically is connected to the primary clause in 2:4. Larkin, *Ephesians*, 27 suggest that this conjunction is continuative—introducing a second major way of demonstration of God's power.

⁴⁴ There is a debate about the identity of ὑμᾶς. Some say this term does not refer to the gentile. See Barth, *Ephesians 1–3*, 211–12; Bruce, *Colossians, Philemon, Ephesians*, 280; O'Brien, *Ephesians*, 156; Thielman, *Ephesians*, 121. See n 47.

⁴⁵ The lexical cohesion, especially of Χριστῷ Ἰησοῦ, and χάριτος just like in 1:3–14 continues God's act of salvation through Jesus Christ in this passage with a specific focus on Paul's readers.

Such a pattern of repeating clauses or phrases is also observed in Eph 1:3–14. Χριστῷ Ἰησοῦ is frequently used in this section, creating a strong sense of cohesion. Various lexemes referring to Jesus Christ are mentioned seven times. They create a semantic chain of similarity along with the repetition of ἡμᾶς and θεὸς (vv. 4–8). There are chain interactions between supernatural beings (Χριστῷ Ἰησοῦ, θεὸς) and the recipients of the gift of salvation (ἡμᾶς). This suggests that they are the central token in this passage.⁴⁶ In this particular section, ὑμεῖς plays a significant role in uniting the last clause of this section with the previous verses to create a cohesive tie with μνημονεύετε and ἦτε. There are no references in this section contrasting with the previous section in which three different types of pronouns create cohesion.

Reference

There are a few references that provide cohesive ties in this section. First of all, instances of relative pronouns αἷς and οἷς (v. 2, 10) are anaphoric references referring to ἀμαρτία, τοῖς υἱοῖς τῆς ἀπειθείας, and “good works” in the previous clauses. There are other references which need mentioning here (τοῦτο, τις, and αὐτοῦ). The first among these is the demonstrative pronoun, τοῦτο, found in v. 8. It is highly debated about the reference relationship it is creating.⁴⁷ It does not agree with any single idea mentioned in the

⁴⁶ Reed, *Philippians*, 100. He provides a brief comparison between peripheral token, relevant token, and central token. Chain interactions in this passage include God raised us up with Christ, God made us sit with Christ.

⁴⁷ Some say it refers to faith while others maintain that it refers to salvation. See Thielman, *Ephesians*, 143–44; Best, *Ephesians*, 226–27; Barth, *Ephesians 1–3*, 225 says the pronoun refers to one of three things grace, faith, or salvation. Others think it refers to the entire preceding section such as Muddiman, *Ephesians*, 111; Bruce, *Colossians Philemon Ephesians*, 289. Larkin, *Ephesians*, 33, explains it as the nominative subject of an implied equative verb. Cf. Wallace, *Greek Grammar*, 334.

previous clause. The pronouns, τοῦτο, and τὸ δῶρον, do not refer back to either faith or grace. Logically it does not make sense that this pronoun refers back to grace or faith alone. I think the demonstrative pronoun refers to the whole idea of salvation in which grace and faith are encapsulated. Τὸ δῶρον also is an entity referring to the whole idea of salvation in its totality. Thus τοῦτο creates an anaphoric reference taking in the idea of salvation discussed in the previous clause. The indefinite pronoun, τις, in the purpose clause in v. 9 is an exophoric reference referring to “someone” who is not mentioned in the text preceding or following the pronoun. It is referring to someone outside the text. The personal pronoun αὐτοῦ in v.10 is an anaphoric reference that refers back to God introduced in v. 4 and mentioned in the immediate literary context of this section in v. 8. This creates a semantic chain of identity through co-referential ties.⁴⁸ The plural form of the personal pronoun, αὐτοῖς, in v. 10, is also an anaphoric reference which refers back to “good works” again creating another identity chain. Therefore, the use of cohesive ties like conjunctions, reference, and lexical coherence of repetition strongly suggests that this section is a cohesive unit.

Conjunction

I begin with the analysis of conjunctions because they project the logical system of interdependency and expansion.⁴⁹ There are comparatively a large number of conjunctions used in total in Eph 2:1–13 (about seventeen instances of use) than they are used in Eph 1:3–14 (about eight instances). Paul begins this new section by describing his Gentile readers’ former spiritual condition and proceeds to mention their salvation in

⁴⁸ Reed, *Philippians*, 93–94.

⁴⁹ Reed, *Philippians*, 90–91.

Jesus Christ. This passage contains six conjunctions *καί*, *δέ*, *ἵνα*, *γάρ*, *διό*, and *ὅτι*. The passage begins with the conjunction, *καί*. I briefly mention Louw and Nida's suggestions about different usages of *καί* in a given discourse.⁵⁰ In this particular context, in 1:19–23, Paul, in his prayer, mentions how God has powerfully worked through Christ Jesus in putting everything under his feet and making him the head of the church. In Eph 2:1–7, Paul talks about how God is working out salvation for his Gentile readers. In this context, *καί* does not seem to fit well as a marker of coordinate and subordinate relations (Domain 89). Thus *καί* here probably functions as a marker of transition indicating the beginning of a new sentence and a new section (91.1).⁵¹ Paul definitely begins a new sentence at this juncture. So this conjunction suggests the beginning of a new section. This marker of transition also suggests an end of the previous section (1:19–23, Paul's prayer) and the beginning of a new section (2:1–13). The appearance of the pronoun *ὑμᾶς* with *καί* signifies not only transitioning into a new section but Paul's shifting attention to his Gentile readers.⁵² I think this transition Paul is making here, is significant for my argument that Paul is progressively moving towards describing the salvation of his Gentile readers in a specific way. The analysis of cohesive ties in Eph 1:3–14 has shown that Paul is praising God for His work of salvation through Jesus Christ, including the salvation of his Gentile readers (1:13–14). Further, in 1:20–23, he establishes God's

⁵⁰ Louw and Nida, *Greek-English Lexicon*, define *καί* as a discourse marker of transition that marks the beginning of a new sentence (91.1). They also define *καί* as a marker of relations—specifically as a marker of sequential addition (89.87) and marker of addition (89.92 and 89.93). See also domain 91.1, and 91.12.

⁵¹ Hoehner, *Ephesian*, 307. Larkin, *Ephesians*, 27, notes that *καί* in this particular context functions as a marker of continuity. It introduces and furthers the discussion on the demonstration of God's power. He says that in Chapter 2 Paul begins a second major way God demonstrates his power.

⁵² Hoehner, *Ephesians*, 307, notes that Paul is making this transition emphatic and very personal. He says Paul intends to show that “the power of God that is historically and presently operating in Christ is also working in you.”

power through Jesus Christ over the rulers of darkness (1:21). Now by using ὑμᾶς with καί, he clearly transitions to his Gentile readers' previous way of life and then to their salvation. There are three clauses in v. 3 that begin with conjunctions: καί (two clauses) and ὡς (the final clause). Καί is used in a connective sense in all three clauses in v. 3. The first instance of καί in v. 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε (among whom also we all were formerly living) connects with the previous clause in v. 2, which is τοῦ πνεύματος τοῦ νῦν ἐνεργουῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας (the spirit that now works in the sons of disobedience). Here καί functions as a marker of an additive relation where Paul adds himself and other believers.⁵³ In v. 3 the shift in person ἡμεῖς (we) with this conjunction καί shows that Paul identifies himself and other believers with the "children of disobedience."⁵⁴ The next two instances of καί are in v. 3, which continue this connection. These cohesive ties indicate that this is a cohesive unit (2:1–3) made up of secondary clauses that expand the meaning of the primary clause. Paul expands, in this case, the meaning of God made us alive together with Christ in the context of his readers' former spiritual dead condition. In v. 5, καί functions as an adverb and connects the adverbial clause to the predicate (ἠγάπησεν) of the previous clause.⁵⁵ This conjunction

⁵³ Louw and Nida, *Greek-English Lexicon*, 790 (domain 89.93). Hoehner, *Ephesians*, 317, sees the conjunction as an adjunctive. Thielman, *Ephesians*, 125 and Lincoln, *Ephesians*, 97–98 translate the conjunction καί as "also" but do not discuss its usage in this verse. Arnold, *Ephesians*, 132, does not even attempt to translate this conjunction. Porter, *Idioms*, 211, does not mention the additive use of this conjunction, however, his adverbial usage of this conjunction comes closest to Louw and Nida and Hoehner's suggestions.

⁵⁴ There is a discussion among the scholars about the identity of this "we." Some argue that it has nothing to do with the Jew-Gentile ethnic identity, for example Arnold, *Ephesians*, 132. Where as some identify "we" as addition of Jewish Christian believers, for example Barth, *Ephesians*, 212; Hoehner, *Ephesians*, 324; Abbott, *Ephesians*, 21 ff. Wilson, "We and You," 678–79, suggests that in Ephesians "we" refers to all Christians and "you" refers to a smaller groups within the larger group. I disagree with him because in Eph 2:1–2 and Eph 3 Paul clearly identifies them as gentile. See also Jayne, "We and You," 151–52.

⁵⁵ Porter, *Idioms*, 211.

suggests there is a hypotactic relationship of manner indicating the quality of the love of God. In v. 6 the conjunction *καί* connects all three processes *συνεζωοποίησεν* (made alive together), *συνήγειρεν* (raised up together), and *συνεκάθισεν* (seated together) suggesting a paratactic relationship. The last instance of *καί* I discuss here is found in v. 8, the second primary clause of this passage. This conjunction forms a relationship of extension by means of a negative addition to the proposition made in the previous clause.⁵⁶ It adds to the notion of being saved by grace through faith that salvation is not from you and continues in the clause saying it is the gift of God.

The next conjunction I discuss is *δέ*, indicating an adversative relationship with the previous clause (semantic domain 89.124).⁵⁷ This conjunction places an adversative force on the act that follows, then, which is in sharp contrast with the previous section. In v. 4 it describes the adversative relationship between the former spiritual condition of the believers (dead to sin) and God's making them alive with Christ. This includes Paul's Gentile readers' former spiritual condition and their present condition in Christ. Further, in this context God's act of love is sharply contrasted with Paul's Gentile readers' spiritual dead condition and other believers' disobedient lives. Another usage of *δέ* in v. 13 with the adverb, *νυνί* is of a discourse marker of a summary statement (domain 91.4). Thus these two usages of *δέ* demonstrate Paul's progression in his argument (by adversative use in v. 4) and summarize his argument (v. 13). Paul summarizes this section by saying that "but now in Christ Jesus, you are brought near by his blood." The third conjunction I mention is *γάρ* used in vv. 8 and 10. This conjunction is a marker of

⁵⁶ Hoehner, *Ephesians*, 342, suggests that this conjunction is used epexegetically. Cf. Wallace, *Greek Grammar*, 334–35.

⁵⁷ Porter, *Idioms*, 208. Larkin, *Ephesians*, 30.

cause or reason between the events (89.23).⁵⁸ The next conjunction is *διό*, indicating the beginning of a new section. It is an emphatic marker of result, usually emphasizing the factualness of the event (89.47). It affirms what is said earlier and then moves the discourse further towards resultive remarks. The next clause is a secondary clause that begins with another conjunction *ὅτι*, which is a marker of discourse content (90.21), which fills in the content to remember. The next v. 12 begins with a secondary clause starting with *ὅτι* again providing more content material that Paul wants his Gentile readers to remember. Finally, I mention the conjunction, *ἵνα*, used in vv. 7, 9, and 10. In v. 7 it is bringing the sentence to a close, declaring the purpose of the three processes mentioned in the previous clauses, thus indicating a cohesive tie. Through all these, God show the surpassing riches of his grace and kindness.

Summary

The above analysis shows how various parts of the text are organized to form a meaningful and cohesive unit. It describes Paul's view about his Gentile readers' former spiritual condition and explains their new transformed status in Christ Jesus. Paul's use of conjunctions marks up his logical system in this passage. There are three important junctures where Paul uses the logical system of language to create meaning. First, he introduces this new section Eph 2:1–13 with conjunction, *καί*, in v 1 marking a point of transition in the discourse describing his Gentile readers' spiritual condition that had been under the control of sin and of the devil (2:1–2). Secondly, he uses conjunction, *δέ*, in v. 4

⁵⁸ Larkin, *Ephesians*, 33–34 explains “explanatory” function of this conjunction rather than grounds or reasons. He says in v 10 *γάρ* introduces a clarification by adding a positive statement to the negative statements in vv. 8–9.

to mark the beginning of a new section to show how God through Jesus Christ has transformed their spiritual condition—bringing them out of the bondage of the devil into salvation through Jesus Christ. In v. 8, another conjunction is used as a marker of the beginning of a new section. This time Paul uses *γάρ* as a marker of cause and reason. Third, *διό* in the last section also used to mark a new section. This section uses conjunctions, like *ὅτι* and *καί*, to explain his Gentile readers' hopeless condition in contrast to the privileged condition of the Jews. Again Paul uses, *δέ*, to suggest a break in the same section. He then provides contrasting material which explains his readers' changed spiritual condition. Thus Paul puts forward two sets of material that explain the Gentile Christian readers' former spiritual and social condition, contrasting that with the transforming work God has accomplished for them through Jesus Christ. Compared to the previous passage (1:3–14), there are a number of conjunctions used (especially, *καί*) to denote where a section ends and where another section begins. This analysis, then, shows that this entire passage is a cohesive unit.

Ephesians 3:1–13

The analysis of cohesive ties in this passage shows that there are a number of conjunctions, references, and lexical cohesion items in this passage. I begin with lexical cohesion.

Lexical Cohesion

One of the cohesive ties found in this passage is the lexical cohesion. I begin with the term *ἔθνος*, which is used repeatedly in vv. 1, 6, 8. It identifies Paul's Gentile readers.

They are further referred to by personal pronoun, *σὺ*, which appears in vv. 1, 2, and 12. It

creates a semantic chain of identity—you Gentiles.⁵⁹ The other cohesive ties, lexical repetition, are demonstrated by repeated use of the lexemes such as Χριστῷ Ἰησοῦ (and its cognates vv. 1, 4, 6, 8, and 11 2x); μυστήριον (vv. 3, 4, and 9); χάριτος (and its cognates vv. 2, 7, and 8); and θεός (vv. 2, 7, 9, and 10). Thus this section depicts lexical cohesion by repetitive use of these lexemes. The repeated use of these various lexemes shows that they create similarity chains (Paul, God, Jesus Christ, Gentiles, mystery, and gospel) through cohesive ties of lexical repetition. At the clause complex level chain reactions occur. Hence, Paul, God, Jesus Christ are the central tokens.⁶⁰ The μυστήριον, Paul discusses in this passage, is the inclusion of Gentiles in all blessings God has bestowed in Christ.⁶¹ The term Gentiles, ἔθνη is used twice (v. 1 and v. 6) in this passage and once in the next passage (v. 8) denoting lexical cohesion of repetition. An expression, τῆς χάριτος τοῦ θεοῦ (the grace of God) with a predicate, τῆς δοθείσης μοι (given to me), appears in v. 2 and v. 7. The repetition of this expression suggests a cohesive tie in the passage. There are a number of lexemes that are repeated within the passage and within the wider context of chapter 3 and the letter as a whole. The main participants, Paul, his Gentile readers, God, Jesus Christ, and grace, are repeated in this passage and also are present in other passages (1:1–14 and 2:1–13). There are a number of other lexemes that are repeated in this section: cognates of δίδωμι, οἰκονομίαν, εὐαγγέλια, and γνωρίζω and its cognates. In v. 10 the phrase ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις indicates lexical cohesive tie

⁵⁹ I have describes Paul and the personal pronoun creating identity chain earlier in this discussion and so I am avoiding duplication here.

⁶⁰ Reed, *Philippians*, 100, notes that “if two chains interact in more than one part of the text, it is probable that the author is ‘on about’ a similar topic thus creating cohesiveness.”

⁶¹ Scholars debate the problem posed by two clauses of v. 5. See Thielman, *Ephesians*, 197–98.

of substitution.⁶² A comparison of this phrase with a similar phrase τὸν ἄρχοντα τῆς ἐξουσίας, in 2:2, shows that Paul has used ταῖς ἀρχαῖς in place of τὸν ἄρχοντα, both in the context referring to the ruler of the air or the ruler in the heavenly places. Hence this account of repeated lexemes indicates that this section is a cohesive unit in itself, and it is in cohesive relationship with the previous sections as well.

Reference

This passage begins with a verbless primary clause having a demonstrative pronoun, τούτου, functioning as a discourse referential (domain 92.29).⁶³ This reference does not connect this passage with the previous notion that the Gentile is built as a spiritual dwelling place of God.⁶⁴ It is rather referring forward to why Paul is a prisoner of Christ Jesus for the sake of his Gentile readers' incorporation into God's plan of salvation. This is the reference point the demonstrative pronoun τούτου indicates. Thus in this context, τούτου functions as a cataphoric reference. Another reference is the relative pronoun, ὅς, used three times (in vv. 4, 5, and 7). In the first instance, the neuter accusative form, ὃ (v. 4), is used. In the context of the letter, it refers back to the brief writing about the mystery mentioned in the previous clause καθὼς προέγραψα ἐν ὀλίγῳ (as I have written before in brief). In the second instance, the neuter nominative form ὃ (v. 5) is used, which refers back to τῷ μυστηρίῳ τοῦ Χριστοῦ (the mystery of Christ). In the third instance, the neuter

⁶² Larkin, *Ephesians*, 24, suggests that these terms refer to supernatural powers. These supernatural powers of darkness have some kind of specific role by which they control the destiny and activities of human beings. See also Louw and Nida, *Lexicon*, domain 12.44.

⁶³ Louw and Nida, *Greek-English Lexicon*, 817 notes that this demonstrative or deictic reference refers to "an entity regraded as a part of the discourse setting."

⁶⁴ Thielman, *Ephesians*, 191; Lincoln, *Ephesians*, 171. They hold the view that this pronoun is referring back to the whole idea of integrating the gentile believers into God's dwelling place whose cornerstone is Jesus Christ.

genitive form, οἱ (v. 7) is used, which refers back to τοῦ εὐαγγελίου (the gospel) in the previous clause. These three uses of ὅς show an anaphoric reference that refer back to different entities that have already been introduced in their context of use. These cohesive ties demonstrate that the three relative pronouns provide an unbroken link between different, yet related, matters. Further, αὐτοῦ in v. 5 and v. 7 refers back to God (“God’s holy apostles and prophets” and “the power of God”). This depicts a co-referential cohesive tie which suggests an identity chain (God). The last two clauses in this sentence (3:8–12) contain three pronouns (two of them are relative pronouns ἣν, ᾧ, and one αὐτοῦ is an intensive pronoun). The last clause of the section contains another relative pronoun, ἥτις. The first relative pronoun ἣν (v. 11) refers back to the πρόθεσιν τῶν αἰώνων (the eternal purpose) mentioned in the immediately preceding phrase. The second relative pronoun ᾧ (v. 12) refers back to τῷ Χριστῷ Ἰησοῦ (Jesus Christ) mentioned in the previous clause. Both of these pronouns are anaphoric references referring back to an entity that is mentioned in the immediately preceding text. The use of the personal pronoun αὐτοῦ (v. 12) is also an anaphoric reference referring back to τῷ Χριστῷ Ἰησοῦ mentioned in the previous clause.⁶⁵ Thus the relative pronouns ὅς, ᾧ, (v. 5, v. 12) and intensive pronouns αὐτοῦ (v. 12) create an identity chain through co-referential cohesive

⁶⁵ Thielman, *Ephesians*, 219 suggests that this notion of faith in the genitive τῆς πίστεως αὐτοῦ does not refer to the faith of a believer rather referring to the faithfulness of Christ in his obedience unto death on the cross, cf. O’Brien, *Ephesians*, 249. For a detailed discussion on the faith of Christ or Christ’s faith, see Hooker, “Πίστις Χριστοῦ,” 46–62; Porter and Pitts, “Πίστις with a Preposition,” 33–53. Their conclusion suggest “the phrase indicates that Christ was the proper object of the faith.” Pollard, “The Faith of Christ,” 213 notes that this expression is found in the “Solid Core” of the Pauline letters Rom 3:22, 26; Gal 2:16 (2x), 20, 3:22; and Phil 3:9 along with Eph 3:12. Ephesians is the only instance of such use outside of so called genuine letters of Paul. I suggest that this instance of use of this phrase in Ephesians is a linguistic and theological evidence that might support Pauline authorship.

ties. I have reserved my comments on the use of personal pronoun ἐγώ which appears more frequently in this passage (vv. 1, 2, 3, 4, 7, 8, 11, 12). All the instances of this pronoun refer to Paul mentioned by nominative proper noun Παῦλος (v. 1). This suggests a very strong cohesive tie. It creates an identity chain through co-referential cohesive ties. He is also mentioned as the prisoner of Christ (v. 1) and minister of the gospel (v. 7).

Conjunction

The second cohesive ties are the conjunctions. Paul, in v. 2 begins to explain the reason why he is or his current state as a prisoner of Christ Jesus by using the conjunction, εἰ with an emphatic particle, γέ (v. 2). In this context εἰ functions as a marker of cause or reason, which refers to an actual event as a supposition (domain 89.30).⁶⁶ Thus it connects the whole passage that follows as a reason that logically explains the notion in the primary clause in v. 1. At the functional level, it expands or projects the primary clause.⁶⁷ In v. 3, the conjunction ὅτι⁶⁸ connects the content material with the previous verse. It connects the notion of the administering of the grace of God given to Paul with how that mystery was made known to him. This clause is further connected to the next clause by the use of the conjunction, καθώς (v. 3). Paul here declares that he has written

⁶⁶ There is another way of interpreting the conjunction εἰ. It could be seen as a protasis that which begins a long first-class conditional sentence and then in v 13 is concluded by the conjunction, διό functioning as an apodosis. It is difficult to explain this conditional relationship in the context of the long sentence. See Arnold, *Ephesians*, 183–84. Moreover, logically seeing the conjunction as a marker of cause or reason explains the passage in a better way. Larkin, *Ephesians*, 49, sees it as an assumption “inasmuch as” rather than seeing it as an element of doubt. See BDAG, 217–219.

⁶⁷ Halliday, *Functional Grammar*, 195 ff.

⁶⁸ This conjunction is bracketed in UBS4 and NA27 texts. There are many MSS that do not have this conjunction for example P⁴⁶ B F G. It is included in ⋈ A C D Ψ 33 1739 1881. Hoehner, *Ephesians*, 425 opines that the inclusion is supported by good text types, date, and geographical distribution. He thus concludes that there is no good reason for omitting it. I go with Hoehner and assume that there is no good reason to omit the word.

briefly about the mystery. This issue of Paul's brief piece of writing mentioned in this clause is debated.⁶⁹ The other conjunctions are *καί*, *ἵνα*, and *διό*. Paul uses *καί* to join two infinitival clauses *τοῖς ἔθνεσιν εὐαγγελίσασθαι* and *φωτίσαι [πάντας]*. In this context, Paul uses *καί* (v. 8) to elaborate and extend the proposition he has introduced in the primary clause explaining the grace that was given to him for the sake of the Gentile. This conjunction joins two subordinate clauses paratactically. The next conjunction, *ἵνα* (v. 10), introduces the purpose clause connecting the previous notion of preaching Christ and bringing the mystery of God to light so that God's wisdom may be made known to the evil spiritual world. Paul describes these evil spiritual forces by using these terms *ταῖς ἀρχαῖς* (the rulers) and *ταῖς ἐξουσίαις* (the authorities) and their cognates that govern non-believers' lives (2:1–2; 6:12; Cf. 1:21). These two conjunctions *καί* (v. 8) and *ἵνα* (v. 10) connect the clauses and elaborates the proposition that God's grace was given to Paul to preach the gospel and to bring to light the hidden mystery with the result that through the church God's wisdom is made known to the ruler and authority of the darkness. Thus the importance of preaching the gospel to defeat the rules and the authorities of the darkness becomes evident.

⁶⁹ Many scholars and commentators have tried to identify the piece of brief writing Paul is referring to. Bruce, *Colossians Philemon Ephesians*, 310–12 identifies it as Col 1:25–27. See also Hoehner, *Ephesians*, 427–28. He says Paul most likely alludes to Eph 2:11–22 as this brief piece of writing. He cites about a dozen scholars in his support. This view I think has one problem. If Paul is referring to a previous passage of this letter as a piece of his brief writing, then how can he mention in 3:4 that when you read this you can understand? Because logically his readers would have read it already. The present participle in 3:4 *ἀναγινώσκοντες* denotes an imperfective aspect and therefore the action as incomplete. This suggests that Paul sees this process of reading that brief piece of writing as incomplete. I argue that Ephesians is a coherent letter and its recipients would have received it in its entirety and that *ἀναγινώσκοντες* in 3:4 refers to an incomplete action, thus making it difficult to accept that Paul is alluding to Eph 2:11–22 as his brief piece of writing mentioned in 3:3.

Summary

This analysis of conjunctions, references, and lexical cohesion demonstrates that this passage is a cohesive unit. These cohesive ties indicate the logical relationships existing in the organizing of the text. It can be divided into subsections based on the logical relationships found in the text. Paul begins this passage in v. 1 by describing himself in suffering, and he ends the passage by claiming that his suffering is the glory of his readers. In between these two notions, he reveals the mystery given to him and of his administering this mystery of God's grace among the Gentiles. This analysis has also shown that God's grace was given to Paul to preach the gospel to Gentiles so that God's power and wisdom be made known to the principalities and powers of darkness through the Church. Thus it shows the significance of preaching of the gospel for the salvation of Gentiles.

Ephesians 4:17–24

This passage is the second of the five “walk” sections of the paraenesis, starting at v. 17 and ending at v. 32. The first of the “walk” sections begins with an appeal to walk worthy of one's calling (4:1), whereas the second section, which is of interest in this study, begins with a negative notion that “you no longer walk” as the Gentiles walk. The paraenesis section begins with a formula, παρακαλῶ οὖν ὑμᾶς (4:1), which strongly resembles Rom 12:1. In both these letters, the section begins with the same words.⁷⁰ In Eph 4:17–24, two things come out very clearly. First, Paul does not remind his Gentile readers about their former way of life and former spiritual condition as he did in Eph 2.

⁷⁰ Roon, *The Authenticity of Ephesians*, 61–62.

Second, he does not identify his Gentile Christian readers with those Gentiles who are not believers in Christ. Rather he urges his readers to stand in sharp contrast to their former sinful way of life. This passage has two sentences, 4:17–19 and 4:20–24, which posit material that shows sharp contrasts. These two sections of the passage begin with a primary clause and elaborate on the notion introduced in the primary clause with a conjunction *καθώς* in v. 17 and v. 21. There are a number of cohesive ties in this passage—conjunctions, references, and lexical cohesion. There are a total of 10 conjunctions in this passage.

Lexical Cohesion

Apart from the conjunctions and references, there is lexical cohesion that one can identify in this passage. Jesus Christ is mentioned three times, twice using the nouns *τῷ Ἰησοῦ*, *τὸν χριστόν* (vv. 20, 21) and in the third instance, *ἐν κυρίῳ* (v. 17). The repetition of these lexemes shows a similarity chain. All these lexemes refer to one person namely Jesus Christ. These pronouns thus are creating a substitute for Jesus Christ. God is mentioned twice in this passage in v. 18 and in v. 24, creating a similarity chain through the lexical cohesion of repetition. Thus the analysis of conjunction, reference, and lexical cohesion and substitute suggests a strong cohesion in this passage.

Reference

This passage contains various pronominal references. The passage begins with *τοῦτο* (v. 17) referring to an entity *μηκέτι ὑμᾶς περιπατεῖν* (you no longer walk) that is not yet introduced in the clause. So, this demonstrative pronoun is a cataphoric reference. There are three third person plural forms of *αὐτός* used: *αὐτῶν* in vv. 17–18 and *αὐτοῖς* in v. 18,

referring back to the Gentiles (τὰ ἔθνη) mentioned in v. 17. Along with these personal pronouns, a relative pronoun *οἵτινες* also refers back to the Gentiles. Further, three uses of the second person pronoun *σύ* in vv. 20, 22, and 23 refer to Paul's Gentile readers. Thus these co-referential cohesive ties create a semantic chain of identity (Gentile believers). There are two intensive pronouns in v. 21, *αὐτόν* and *αὐτῶ*, both are referring back to *χριστός*. Thus the use of these pronouns demonstrates the connection between the clauses and suggests cohesive ties in the passage and creates identity chains.

Conjunction

The first conjunction is *οὖν* (v. 17), a marker of result (89.50, subdomain relations of result). This conjunction connects this passage with the exhortation Paul has given in the previous passage to grow into full maturity in Christ for the sake of the body of Christ. The next conjunction *καί* (v. 17) is connecting two primary clauses. It simply indicates a connection between two predicates, *λέγω* (I say) and *μαρτύρομαι* (I testify/I affirm), and takes the discourse further. Thus this conjunction *καί* functions here as a marker of addition (89.92). Next, there are the double conjunctions *καθώς* and *καί* (v. 17) indicating an interesting combination in which *καί* pushes the discourse further by connecting it to the next information and *καθώς* furthers the discourse by providing a manner of doing/not doing something. In this context, Paul is urging them not to walk as the Gentiles walk. The conjunction *δέ* (v. 20) functions as adversative conjunction.⁷¹ The contrast it draws is between the way the Gentiles are living in the futility of their minds and the way Paul's

⁷¹ Porter, *Idioms*, 208. Louw and Nida suggest it is a marker of contrast (89.124).

Gentile Christian readers are taught in Jesus Christ. The next conjunction εἰ (v. 21) with an indicative verb is a marker of a first-class conditional clause followed by a clause that is connected by καί. The next clause begins with a marker of reason or causes καθώς (v. 21, 89.34). The next is the conjunction δε (v. 23), which is used as a connective in this context.⁷² The final conjunction is again καί (v. 24) that takes the discourse further. So there are cohesive ties marked by these conjunctions. Different elements of the passage are united as a whole by these conjunctions.

Summary

This passage is connected to the previous section (4:1–16), which is indicated by the use of the pronoun. The passage can be divided into two major sections: first, it is described by a boundary marker, οὖν, followed by another conjunction that joins first two primary clauses, and then the rest of the subordinate clauses which continue until another boundary marker, δε, appears in v. 20. Therefore it makes it easy to suggest the divisions in this passage: (1). Eph 4:17–19: warning against the old way of life; (2). Eph 4:20–24: exhortation about the new way of life.

The verb περιπατέω that is present in both sections of the letter (i.e., the first section Chapters 1–3), describes Paul's understanding about God's amazing work of salvation through Jesus Christ, his attitude towards his Gentile readers' former life, and his own calling as the missionary among the Gentiles. And in the second section, Chapters 4–6. Paul highlights his expectations about his readers' new way of life in Jesus Christ. In the first section, the verb is used to explain Paul's Gentile readers' former way

⁷² Porter, *Idioms*, 208.

of life and their new walk in Jesus Christ. In the second section, the verb is used to exhort them to walk worthy of their calling and not to walk according to their former way of life.

Information Flow

The information flow is determined by analyzing how the information is organized and how it progresses. The study of Theme and Rheme determines the distribution and arrangement of topics. This study also includes an analysis of the vocabulary used and how it is distributed throughout the discourse. In this study, I will limit the vocabulary study to words related to the notion of salvation and compare them with other Pauline letters when and where necessary.

Vocabulary (Lexical Analysis)

This study focuses on the notion of salvation in Ephesians, so in this section, I observe the number of times various lexemes (major lexemes pertaining to the notion of salvation) are used in Ephesians. I then compare the result with the use of the same lexemes in other Pauline letters and where applicable to the other books of the New Testament. I begin with *σώζω* and *σωτηρία* (domain 21). There are two instances of the use of the term, *σώζω* (2:5 and 2:8), and two usages of *σωτηρία* (in 1:13 and 6:17). The noun, *σωτηρία*, appears twice in Ephesians out of the 19 times it is used in Pauline epistles.⁷³ It appears five times in Romans and four times in the canonical Corinthian correspondence (1 and 2 Corinthians). Thus the use of this noun is 0.82 word(s) per 1000 words in Ephesians, 0.70 word(s) per 1000 words in Romans, and 0.35 word(s) per 1000

⁷³ I agree with Porter who believes that all 13 letters are written by Paul or/and his associates under his direction. Porter, *The Apostle Paul*, 156–57.

words in 1 and 2 Corinthians. Comparing that with the Gospel of Luke and Acts, the number we get is 0.30 word(s) per 1000 words in Luke and 0.37 word(s) per 1000 words in the book of Acts. The frequency of the use of these terms in the Pauline corpus is 0.58 word(s) per 1000 words. This statistical comparison suggests that the letter to the Ephesians makes comparatively more use of this term than other Pauline letters. This term falls under domain 21 (Danger, Risk, Safe, Save). In its context in 1:13, the term modifies “the gospel,” and in 6:17, it modifies the word helmet, which is a part of the spiritual armour. In this context, especially in 1:13, the meaning of the term falls under subdomain 21.25. Thus it indicates salvation in a “religious sense”—the state of having been saved. The other term $\sigma\omega\zeta\omega$ found in 2:5 and 2:8 also falls under the subdomain 21.27 meaning “to cause someone to experience divine salvation.” As we can see, the use of these terms in Ephesians denotes salvation in a religious sense.

The next important lexemes closely connected to salvation are $\pi\acute{\iota}\sigma\tau\iota\varsigma$ and $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\omega$ (domain 31). They are used ten times in Ephesians (1:13, 15, 19; 2:8; 3:12, 17; 4:5, 13; 6:16, 23). The frequency of the usage of these terms is 4.12 words per 1000 words a little better than Colossians 3.1 words per 1000 words and Philemon 3.6 words per 1000 words. In Romans (60x) the frequency is 8.4 words per 1000 words and 1 and 2 Thessalonians (19x) the frequency is 5.16 words per 1000 words. Whereas in 1 and 2 Corinthians the frequency of these lexemes is lowest in the Pauline letters—2.2 words per 1000 words. In Galatians (25x) and the Pastoral Epistles (38x) the frequency of this term is respectively 11.2 words per 1000 words and 10.8 words per 1000 words, which are highest among the Pauline letters. In Ephesians, the frequency of the usage of the term is neither low nor high but appears in all the chapters except Chapter 5.

One of the very important lexemes is *χάρις* (domain 88.66), appearing twelve times in Ephesians and double that (24x) in Romans. The frequency of this term in Ephesians is 4.95 words per 1000 words. In 1 and 2 Corinthians (10+18=28x), the frequency is 2.4 words per 1000 words. In other Pauline letters, the frequency of the use of this term is as follows: Romans (24x) 3.37 words per 1000 words; Pastoral Epistles (13x) 3.7 words per 1000 words; Galatians (7x) 3.1 words per 1000 words; and Colossians (5x) 3.1 words per 1000 words. The frequency of this word per 1000 words is highest in Ephesians. This shows that this lexeme is comparatively used the highest number of times in Ephesians. Above I have mentioned that *σωτηρία* and its cognates also occur more frequently in Ephesians. By means of the statistical analysis, I suggest that “salvation by grace” is one of the key topics in Ephesians. This notion of salvation has been arranged differently depending upon its context of use.

Analysis of another two lexemes in relation to the notion of salvation is significant at this juncture. These two lexemes are *παράπτωμα* (domain 88.297) and *ἁμαρτία* (domain 88.289). The former lexeme *παράπτωμα* is used 3x in Ephesians (1:7; 2:1, 5), 9x in Romans, and 4x in 1 Cor. The frequency of the use of the term in Ephesians is 1.2 words per 1000 words, and in Romans, it is 1.26 words per 1000 words. The latter term *ἁμαρτία* appears only once in Ephesians and about 47x in Romans, and 7x in 1 and 2 Corinthians. Its frequency of usage in Ephesians is 0.41 word(s) for 1000 words; in Romans, it is 6.6 words per 1000 words; in Gal it is 1.34 words per 1000 words. Thus these lexemes are less frequently used in Ephesians. I argue that a particular context of the use of this term might influence the semantic field of salvation, in this case, not limiting the scope of salvation to forgiveness of sins and trespasses. There are two

lexemes that require mention here. The first is *αἰών* which appears 7x in Ephesians (1:27; 2:2, 7; 3:9, 11, 21, 21) with the frequency of 2.9 words per 1000 words, in the pastoral epistles it appears 8x with the frequency of 2.29 words per 1000 words. Among the other Pauline letters, Galatians and Philippians have 1.3, and 1.2 words per 1000 words, and 1 and 2 Corinthians, Titus, and Colossians have 1 word per 1000 words, and Romans has a frequency of 0.7 word(s) per 1000 words. Thus *αἰών* appears more frequently in Ephesians than any of the Pauline letters. As discussed in the earlier chapter, this lexeme in the context takes the meaning of subdomain 12.44. Second, *περιπατέω* (domain 41) appears eight times in Ephesians with the frequency of 3.3 words per 1000 words. This is the highest usage among the Pauline letters. In the context, *περιπατέω* takes the meaning of subdomain 41.47, referring to Paul's readers' former way of life in which they followed the Devil. Thus this lexical analysis shows that in Ephesians, Paul is giving less focus to sins and trespasses and gives more attention to the supernatural powers and rulers. This is further shown by the use of two other lexemes, *ἄρχοντα* and *ἐξουσίας* referring to Paul's readers' past spiritual condition.

Summary

This analysis indicates the choice of various lexemes relating to the notion of salvation and the frequency of their usage compared to other Pauline letters and New Testament books. The statistical study shows that salvation vocabulary is used more frequently in Ephesians. Further, it shows that Paul is using vocabulary related to sin less frequently. He uses the vocabularies related to the spiritual world of darkness more frequently than any of his other letters in the New Testament. Thus, it is obvious that Paul's notion of

salvation in Ephesians has more inclination towards deliverance from the spiritual forces of darkness, particularly the devil.

Thematization

The structure of Ephesians is highly complex, which makes it difficult to determine the prime at the clause level and Theme at the clause complex level. In these selected passages of Ephesians, there are only 18 primary clauses distributed within the big sentences mentioned earlier. In this section, I will identify the Theme in all the clause complexes having finite verbs irrespective of their placement in primary or secondary clauses.⁷⁴ I will also observe participant changes at the clause complex level to determine Theme.⁷⁵ This will then help identify the topic at the discourse level.⁷⁶

Eph 1:1–2 The Letter Opening

The first two verses are the first two primary clauses in this passage. The subject of the first clause is a nominal word group Παῦλος ἀπόστολος (Paul an apostle) that introduces the author of the letter. In the second primary clause, another nominal group χάρις καὶ εἰρήνη indicates the Theme of that clause. The second primary clause portrays a participant change. This section has Paul the Apostle as Theme of the first clause and

⁷⁴ I have mentioned finite verbs here because Greek of the New Testament being an inflected language, the explicit subject is not always required. The implicit subject of finite verbs will be then considered as the theme.

⁷⁵ Theme does not refer to subject matter per se. As mentioned earlier, there are only a few (eighteen) primary clause in the selected passages of Ephesians (Eph 1:1–14; 2:1–13; 3:1–13; and 4:17–24). In Eph 1:1–2 there are two verbless primary clause and in Eph 1:3–14 there is only one primary clause and the rest are subordinate and embedded clauses. Thus I will analyze some key secondary clauses. The goal of this analysis is “to identify thematic material and distinguish them over supplementary material.” Yoon, *Galatians*, 119.

⁷⁶ This is achieved by summarizing the thematic element(s) in a given discourse.

grace and peace theme of the second clause. Thus in this section, the author introduces himself. The topic of this section is Paul and the greetings.⁷⁷

Eph 1:3–6 God's Blessings to the Ephesians

Paul begins the thanksgiving section, 1:3–14 of his letter, by a primary clause that is a verbless clause. The Theme can be identified by the nominal group $\delta \theta\epsilon\acute{o}\varsigma \kappa\alpha\iota \pi\alpha\tau\acute{\eta}\rho$, so, God and the Father is the Theme. The rest of the passage is an extended sentence made of up combination of clause complexes. God ($\delta \theta\epsilon\acute{o}\varsigma$) is then portrayed as an explicit subject of the finite verbs $\acute{\epsilon}\xi\epsilon\lambda\acute{\epsilon}\xi\alpha\tau\omicron$ (v. 4) and $\acute{\epsilon}\chi\alpha\rho\acute{\iota}\tau\omega\sigma\epsilon\nu$ (v. 6). There is no participant change in this passage except when it changes from Paul the Apostle (vv. 1 and 2) to God (v. 3ff.). Thus the Theme of this passage is God. There are two nominative participles, $\epsilon\acute{\upsilon}\lambda\omicron\gamma\acute{\eta}\sigma\alpha\varsigma$ (v. 3) and $\pi\rho\omicron\omicron\rho\acute{\omicron}\rho\acute{\iota}\sigma\alpha\varsigma$ (v. 5), followed by a pronoun $\acute{\eta}\mu\acute{\alpha}\varsigma$. The Rheme further elaborates on this Theme—what God does, who are the beneficiaries, and how it is done. There are various aspects of God's actions that are elaborated in the Rheme—God has blessed us with every spiritual blessing (v. 3), he has chosen us before the foundation of the world (v. 4), he predestines us for adoption (v. 5). All these actions are accomplished in and through Jesus Christ. Hence the topic of this passage is God blessing us through Jesus Christ according to his will.

⁷⁷ Establishing theme of this section by the nominal group Paul an Apostle (which is not disputed in any textual variants) will enhance the discussion of salvation in this letter. The reason being, it will then have the background support of missionary activities of Paul—proclamation of the gospel etc.

***Eph 1:7–12 God’s Gracious Redemption*⁷⁸**

There is no primary clause in this passage; thus, I will analyze the secondary clauses having finite verbs. There is a change in the participant in v. 7. It changes from God (1:3–6) to “we.” This change is demonstrated by the explicit subject of the finite verb ἔχομεν (we have...v. 7). Instead of God in the previous passage, now “we” is the new participant. The participant again changes from “we” to God. This is demonstrated by the explicit subject of the process chain in v. 8 ἐπερίσσευσεν (he abounded) and in v. 9 προέθετο (he purposed). The second change of participant is again demonstrated by the explicit subject of the verb ἐκκληρώθημεν (we were chosen v. 11). There is no further change of participants in this section. Thus the Theme of this passage is God and we. The Rheme further elaborates the Theme we—possessing redemption, having obtained inheritance according to God’s will and grace. The Theme God is further elaborated—he lavished his grace; he made us known the mystery of his will. Both Themes of this passage function in Jesus Christ. Hence, the topic of this passage is God (who lavished his grace upon us and purposed great blessing in Jesus Christ), and we (who received redemption and inheritance in Christ Jesus).

Eph 1:13–14. Salvation is Secured

This passage show a change of participant from 1st person plural “we” of ἐκκληρώθημεν mentioned in v. 11 to second person plural “you” demonstrated by nominative pronoun ὑμεῖς (you v. 13) as the explicit subject of the verb ἐσφραγίσθητε (you were sealed v. 13).

⁷⁸ Please see n. 26 for the division of this passage. In this passage I argue that the second use of ἐν ᾧ + a first person plural verb in v 11 does not show a section division but instead depicts continuation of the previous section.

The participant is again switched in the final clause to the Holy Spirit demonstrated by ὁ ἔστιν. The Theme of this passage is thus you (Paul’s Gentile readers) and the Holy Spirit. The Themes are further elaborated by Rheme—Paul’s Gentile readers heard the gospel, believed, were sealed with the Holy Spirit; they are called God’s own possession. This description is linked to their redemption.

This entire passage is about God, we and you. God is blessing both “we” and “you” in and through Jesus Christ. The first group he calls “we” that in the context includes his readers himself and probably other believers, and the second group he addresses as “you,” this is specifically his Gentile Christian readers. This analysis shows that Paul progressively leads the discussion to a climax in vv. 13–14, where he projects his Gentile readers having been sealed by the Holy Spirit, showing that God ultimately incorporated Paul’s Gentile readers through their hearing and faith in the gospel.

Eph 2:1–3 Former Spiritual Condition

There are no primary clauses in this passage. The Theme of the previous passage (1:20–21) is God, which is changed to “you” in this passage. This change of participant is demonstrated by the explicit subject of the verb περιεπατήσατε (you walked). It continues until the beginning of v. 3 where the change of participant is seen from “you” to “we.” The change in participants in 2:3 is signaled by ἡμεῖς (nominative plural) and 1st person plural verb form ἀνεστράφημέν. Thus the Theme of this passage is “you” and “we.” The Rheme elaborates the Theme “you” explaining their previous way of life and their former spiritual condition—under the rule and control of the ruler of the air, the devil. It further explains the sinful condition of all by the change in Theme from “you” to “we.”

Eph 2:4–7 Salvation and Grace

The first primary clause in this section has God as the Theme. This is demonstrated by the nominal group ὁ θεός and 3rd person singular verbs form ἠγάπησεν and συνεζωοποίησεν. This Theme is considered a marked Theme.⁷⁹ In the next primary clause, there is a change of participant from God to “you” depicted by ἐστε and nominative participle σεσωσμένοι. There is a change in participants from you to God again. This is demonstrated by God being the explicit subject of two finite verbs in v. 6 (συνήγειρεν and συνεκάθισεν). Thus the Theme for this passage is God and “you.” The Rheme elaborates the Theme God—he is described as one who loves us with great love, who made us alive with Jesus Christ, who raised us up with Christ Jesus, and seated us with Jesus Christ despite our spiritually dead condition. The passage ends with a purpose clause mentioning God’s purpose of demonstrating the rich grace he has shown us through Jesus Christ.

Eph 2:8–10 Salvation Gift of God

The Theme of this passage is “you” (Paul’s Gentile Christian readers). This is demonstrated by ἐστε and nominative participle σεσωσμένοι. It is closely resembling the clause in 2:5. There is a change in participant from “you” to God in v. 10. This is demonstrated by ἐσμεν and ὁ θεός. The Theme of this passage, therefore, is “you,” “we,” and God. The Rheme further describes that the salvation received by the Gentile Christians is by grace through faith, and it is not by men but is a gift from God. Thus this passage is about God and his saving activities in Jesus Christ. God’s saving activities

⁷⁹ Dvorak and Walton, “Clause as Message,” 48.

stand in contrast to the activities of “you” and “we” described in 2:1–3. This analysis shows that this passage is about Paul’s Gentile readers’ (identified as you) salvation through God’s work that transforms the spiritual condition of the believers. It specifically talks about Paul’s Gentile readers’ salvation (v. 5). Their salvation is expressed in the context of the previous passage, where Paul describes their former spiritual bondage (2:1–2). Thus the arrangement of Paul’s thoughts and linguistic connections he makes shows that he expresses salvation obtained by his Gentile readers is first and foremost deliverance from spiritual bondages, deliverance from the direct control of the devil.⁸⁰ The Rheme describes the Theme “we” further that we are created in Christ Jesus for ἔργοις ἀγαθοῖς (good works) so that we would walk in them.

Eph 2:11–13 Gentiles Receive God’s Promise

This Theme in this passage is “you” referring to Paul’s Gentile readers. This is demonstrated by a nominative word group ὑμεῖς τὰ ἔθνη (you Gentile). There is no change in participants in this passage. The 2nd person plural verb forms μνημονεύετε (you remember v. 11) and also ἦτε (v. 12) implies “you” as the Theme of this passage. The Theme of this passage, therefore, is “Gentile.” The Rheme actually describes what Paul commands them to remember. Paul divides this description of what to remember in two “temporal parts—depicted by two adverbs ποτὲ (v. 11) and νυνί (v. 13). In the first part, he describes his Gentile Christian readers’ former spiritual condition, and in the second part, he describes their new spiritual condition in Jesus Christ.

⁸⁰ This important notion of salvation is missing in most of the commentaries. Most of the commentators discuss the temporal meaning of salvation and miss this main point. For example Thielman, *Ephesians*, 133–36; Arnold, *Ephesians*, 135–36; Hoehner, *Ephesians*, 331–33.

Eph 3:1–7 Paul and God’s Mystery in Jesus Christ

This passage again is a long sentence. It has only one verbless primary clause followed by 12 secondary clauses, which give more information about the Theme. There are multiple changes in participants in this passage. The Theme in this passage is demonstrated by the nominal group Παῦλος and ἐγὼ. The change of participants occurs in v. 2 from Paul to “you,” which is depicted by the explicit subject of the predicate ἤκούσατε (you heard). In v. 3 there are two changes in participants: First is depicted by a nominal group μυστήριον (mystery) and the explicit subject of the predicate ἐγνωρίσθη (was made known) referring to the mystery. The second is Paul himself demonstrated by the explicit subject of the predicate προέγραψα (I wrote before). In v. 4 another participant change is demonstrated by the explicit subject of the predicate δύνασθε; thus the Theme is changed to “you.” In v. 5 mystery returns as the Theme demonstrated by the explicit subject of two predicates οὐκ ἐγνωρίσθη (was not made known) and ἀπεκαλύφθη (it is revealed). The text shows that Paul returns as the Theme depicted by the explicit subject of ἐγενήθη in v. 7. This analysis shows that Paul, mystery, and “you” (his Gentile readers) are Themes of the passage. Paul is letting his Gentile Christian readers know that he was given the mystery of Christ by a special revelation, and he was made a minister of this mystery.

Eph 3:8–13 Paul Reveals God’s Mystery to Gentile

This passage has two primary clauses, one at the beginning and the second at the very end of the passage. The Theme of this clause is identified by the nominal group ἡ χάρις (grace) and ἐδόθη (grace was given). This primary clause is followed by eight secondary

clauses that elaborate the Theme of the clause. There is a participant change in v. 11 from ἡ χάρις to God ἐποίησεν (God accomplished) and to “we” in v. 12 demonstrated by the explicit subject of the predicate ἔχομεν (we have). Thus this passage is about Paul, the grace of God given to him, and God who is carrying out his purpose through Paul. This passage explains Paul’s God-given calling to preach the gospel to the Gentile. Finally, Paul is urging his Gentile Christian readers not to lose heart because of his suffering.

Summary

Paul’s arrangement of his thought in the first part of his letter (Eph 1–3), to his idea of salvation, is progressive in nature. In Eph 1 he shows God’s multiple acts of salvation in and through Jesus Christ for all believers. Then in 1:13–14, he specifically draws his readers’ attention to their incorporation into this blessing by hearing the gospel, by believing, and by being sealed with the Holy Spirit. In Eph 2:1–13, he explains in detail the meaning of salvation for his Gentile readers. He clearly shows that they were under the spiritual bondage of the ruler of the air, the devil. But God delivered them freely through the death of Jesus Christ. In Eph 3:1–13, Paul explains his role in his readers’ salvation. He says that he is the minister of God’s mystery that was given to him by God’s grace. Thus this analysis of thematization shows Paul’s progressive description of his Gentile readers’ salvation.

Eph 4:17–24

This passage has three primary clauses and sixteen secondary clauses. The Theme is Paul himself demonstrated by the explicit subject of λέγω (I say) and μαρτύρομαι (I testify) in two primary clauses. There is a shift in participants in the secondary clause that follows

the primary clause. The change in participant is indicated by a nominal group ἔθνη (Gentiles) and a predicate περιπατεῖ (walk/live). There is a change in participant in v. 20. This is demonstrated by nominal group ὑμεῖς (you) and a predicate οὐχ ἐμάθετε (you did not learn). Thus the Theme of this passage is Paul, Gentiles, and you. This passage is about Paul's exhortation to his Gentile readers that they do not live as the unbelieving Gentiles live. This appeal is grounded in the fact that they no longer belong to that old pattern of living, including not being under spiritual bondage. Paul warns his Gentile Christian readers not to live as the unbelieving Gentiles do. This passage thus is about Paul's Gentile Christians readers. Paul exhorts them to put off the old nature and put on the new nature created in the likeness of God.

Prominence

There are a number of linguistic elements that indicate prominence in a discourse. I will limit my study to two of them, verbal aspect and personal reference. I will not mention all instances of verbal aspect and personal reference but those which are significant in describing prominence in the text.⁸¹ I will not follow the section divisions I have followed so far in this study but the selected passages without their internal divisions. In Greek, the aorist tense form is a default tense form for narratives. It is observed that Paul has used the aorist tense form as a default tense form in Ephesians.⁸²

⁸¹ See Chapter 2 for detail explanation of verbal aspect and my approach which follows Porter's theory of three aspect for Greek verbal system. See Porter, *Verbal Aspect*, 75–108; Porter, *Idioms*, 20–45.

⁸² In the analysis of verbal aspect (see Appendix 1) there are about 47 instances of the perfective aspect used (aorist tense form) out of 74 verbs analyzed.

Eph 1:1–14

In this thanksgiving passage Paul uses the aorist tense form as a default tense form that provides background material. The first section of this passage begins with an articular participle, ὁ εὐλογήσας (the one who blessed...us), that begins the background material. Paul continues using the perfective aspect (aorist tense form) until v. 6. All the processes, ἐξελέξατο ἡμᾶς (he chose us), προορίσας ἡμᾶς (he predestined us), and ἐχαρίτωσεν ἡμᾶς (he bestowed on us) in this section of the passage are background material. Paul concludes this section with an articular participle τῷ ἡγαπημένῳ (in the beloved). This participle refers to prepositional phrases ἐν Χριστῷ (in Christ 1:3), ἐν αὐτῷ (in him 1:4), and διὰ Ἰησοῦ Χριστοῦ (through Jesus Christ 1:5). Paul uses a stative aspect (perfect tense form), ending the section with foreground material. He highlights “in the beloved” and places other material in the background, as explained above.

Paul in the next section begins with an imperfective aspect (present tense form in this case) ἔχομεν (we have v. 7) highlighting the foreground material “we have redemption in the beloved through his blood.” He then returns to the background material perfective aspect (aorist tense form), ἐπερίσσευσεν (he lavished on us the grace v. 8), γνωρίσας (he made [the mystery] known...to us v. 9), προέθετο (he purposed in him v. 9), and ἀνακεφαλαιώσασθαι (to sum up all things in him v. 10). Thus Paul places all such actions of God aimed at achieving salvation in the background, explaining what God did for us so that we can benefit from his actions. He then highlights the end result, which is that “we have redemption.”

Paul continues with background material, namely, that “in him, we obtained an inheritance” (ἐκκληρώθημεν v. 11) and “we were predestined” (προορισθέντες v. 11).

Interestingly, then he places what we gain in the background and highlights that God who works according to his will (ἐνεργοῦντος v. 11) by placing it as foreground material.

Further, he provides a high point by using stative aspect (perfect tense form), προηλπικότας (v. 12), placing the frontground material that focuses on those who were the first to hope in Christ. Paul then continues providing background material using the perfective aspect (aorist tense form) ἐσφραγίσθητε (v. 13), ἀκούσαντες (v. 13), and πιστεύσαντες (v. 13).

Paul, in this passage, switches persons in his discourse to bring the attention of his readers to these following points.⁸³ The first point he highlights is in v. 7 where he switched from third-person singular “he” to the first person plural “we” (ἔχομεν). A similar shift from “he” to “we” is observed in vv. 11–12. Another shift in person can be seen in v. 13, Paul switching from first-person plural to second person plural. Two of these switching of pronouns in this passage emphasize the notion of redemption and salvation, one highlighting forgiveness of sins (“we”) and the other being sealed with the Holy Spirit after hearing and believing the gospel (“you” referring to his Gentile readers). Paul, then, brings his readers/listeners’ attention to the salvation they have received in Jesus Christ.

Eph 2:1–13

In this passage, Paul begins by making assertions about his readers’ past spiritual condition. In the first section of this passage, Paul uses two perfective aspect verbs (aorist

⁸³ I have highlighted briefly in Chapter 3 how various commentators see the shift in persons in this passage differently. Here linguistic analysis demonstrates how Paul is highlighting his material by switching persons.

tense form), one is referring to the Gentile readers' former way of life (*περιπατήσατε*), and the other includes all those who follow the flesh (*ἀνεστράφημεν*). These perfective aspect verbs denote background material. There are two imperfective aspect verbs (present verb form) showing foreground material, the first highlights the spirit of disobedience that is working (*ἐνεργοῦντος*) and second highlights those who follow the desires of their hearts (*ποιοῦντες*). This section, then, has two background processes and two foreground processes.

The next section has five processes that are the perfective aspect (aorist form) depicting background material. They are “he loved us” (*ἠγάπησεν*), “he made us alive” (*συνέζωποποίησεν*), “he raised us up” (*συνήγειρεν*), “he seated us with him” (*συνεκάθισεν*), and “he might show” (*ἐνδείξεται*). All of these background processes are performed by God. Paul uses the stative aspect (perfect tense form) once in this passage “by grace you have been saved” (*σεσωσμένοι*). This means that “salvation by grace” is foreground material. Paul places all of God's activities in his discourse in the background and highlights the fact that his Gentile readers are saved by grace. The notion of salvation by grace is repeated in the next section with the addition of the notion of faith. Paul again uses a stative aspect (perfect tense form) to describe salvation and so it is foreground material. He highlights the notion of salvation for his Gentile readers. Other processes contain perfective aspect (aorist tense form) indicating background material. These background processes are: no one should boast (*καυχῆσεται*), we are created (*κτισθέντες*), God prepared beforehand (*προητοίμασεν*), and we should walk in them (*περιπατήσωμεν*). Paul is developing his thought through this background material and foreground material. In both the sections (vv. 4–7 and vv. 8–10), he emphasizes the notion “you have

been saved by grace” using foreground material. In both sections, he uses other processes as background material. In the first of these two sections, he places God’s activity leading to salvation as background material, whereas, in the second section, he places the projected result of the gift of God as background material.

There are three processes that denote the imperfective aspect (present tense form); one process shows the perfective aspect (aorist tense form) and one stative aspect (perfect tense form). Paul commands them to remember their former way of life and their social status before coming to Christ. He uses imperfective aspect with *μνημονεύετε* (present imperative), and with *λεγόμενοι* (the present participle) and shows foreground prominence. Another instance of an imperfective aspect (present tense form) is used to describe their hopeless situation without Christ. Paul uses perfective aspect *ἐγενήθητε* (aorist tense form) to depict his readers’ coming near to Christ through his blood. This is background material. He uses stative aspect *ἀπηλλοτριωμένοι* (perfect tense form) to specifically show that they were excluded from the commonwealth of Israel.

There are a number of places where a shift in person can be identified. First two verses have second person plural verb form *περιεπατήσατε* and personal pronoun *ὑμᾶς*. This section is to show the Gentile Christian readers their former spiritually dead condition. There is a shift in person in v. 3 from second person plural to first-person plural, this shift from second-person to first-person shows that the author is moving from more prominent material to less prominent material. In vv. 4–10 all the processes are switched to third-person singular, shift further shows that this material is most prominent. Paul is shifting the person to second person plural whenever he talks about salvation (vv.

5 and 8). In the final section vv. 11–13 Paul returns to the second person plural verb forms and personal pronouns.

Eph 3:1–13

The first section of this passage portrays Paul as the prisoner of Christ Jesus for the sake of the Gentiles. It further explains how Paul received this revelation and how he administers the charge he received. Paul narrates these notions with the help of nine perfective aspect processes (aorist tense form) and two imperfective aspects (present tense form). He assumes that his readers will have heard about the stewardship of the grace of God (τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ). Then he explains how the mystery was made known to him (ἐγνωρίσθη) and that he has written about it (προέγραψα). These processes are perfective aspect depicting background material. Paul encouraged his readers to read what he has already written about the mystery. Paul used imperfective aspect (present tense form) foreground material to highlight this process. Paul further mentions that this mystery was not revealed/known to people in earlier times (οὐκ ἐγνωρίσθη) but is now revealed (ἀπεκαλύφθη) to the prophets and the apostles. Paul demonstrates this by using perfective aspect denoting background material. Paul finally declares that he was made a minister of God's grace. He uses background material hence perfective aspect (aorist tense form).

Paul declares that the grace was given to him ἐδόθη to preach the gospel to the Gentiles. This is perfective aspect (aorist tense form) and background material. Paul emphasizes that God, who has created all things had hidden this mystery ἀποκεκρυμμένου for ages. This is stative aspect (perfect tense form) indicating frontgrounded material.

One of the key topics of this letter is the hostile spiritual forces, and Paul declares that the wisdom of God might be made known to all γνωρισθῆ. This he says will be done through the Church. This is perfective aspect (aorist verb forms) background material. In the last section, the default narration tense form switches from aorist to present tense form. Paul uses imperfective aspect (aorist tense form) foreground material. There are three present tense word forms (imperfective aspect) used by Paul in this last section encourages his readers not to lose heart because of Paul's sufferings for the Gentile's sake αἰτουμαι μὴ ἐγκακέιν.

Eph 4:17–24

This passage begins with a series of imperfective aspect verbs (present tense form) λέγω, μαρτύρομαι, περιπατεῖ, and περιπατεῖν, probably making the distinction that in 4:17 all four present verb forms are used as a default tense. Paul's main concern is to appeal to his Gentile readers not to walk as the Gentile walk μηκέτι ὑμᾶς περιπατεῖν. The present tense form depicts foreground material. Next verses 4:18–19 have three stative aspect verbs (perfect tense form) ἐσκοτωμένοι and ἀπηλλοτρισμένοι and ἀπηλγηκότες. Paul continues to explain the spiritual condition of those Gentiles who are not yet believers or probably have rejected faith in Christ. He highlights three things they are darkened in their understanding ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, they are separated from the life of God ἀπηλλοτρισμένοι τῆς ζωῆς τοῦ θεοῦ, and they have lost their sensitivity ὅτινες ἀπηλγηκότες εαυτούς. This is foreground material. Beginning from verse 20 Paul uses seven perfective aspect verbs (aorist tense form) denoting background material: ἐμάθετε, ἠκούσατε, ἐδιδάχθητε, ἀποθέσθαι, φθειρόμενον, ἐνδύσασθαι, and κτισθέντα. Through these

background material, Paul is challenging his Gentile Christian readers to focus on the teaching they have received from Christ Jesus and that they would put off their old nature and put on the new nature that is created after the likeness of God. This brief analysis shows that in this passage, Paul initially uses imperfective aspect while he is giving initial instructions. He is using stative aspect (perfect tense form) to highlight unbelieving Gentile's current spiritual life. When he is giving them final instructions, he uses the aorist tense form.

There are clear indicators of a shift in persons in the discourse. Paul begins this passage with the involvement of 1st person singular. First, switching over of person is experienced in 4:18, Paul moves from 1st person singular to 3rd person plural. The shift again occurs at 4:20, from 3rd person plural to now it moves to 2nd person plural. The material in 3rd person plural is most highlighted.

Conclusion

In this chapter, I have analyzed three elements of the mode of the discourse: cohesion, information flow, and prominence. The limitations of such analysis are mentioned earlier in this chapter. I have analyzed conjunction, reference, and lexical cohesion to determine whether the text is a coherent unit or not. I have analyzed Theme and Rheme and select lexical analysis to study the information flow. Finally, I analyzed the verbal aspect and the shift in person to determine the prominence.

The analysis of coherence, information flow, and prominence helped me to determine the cohesion of the text, identifying the breaks in the complex long sentences, and see the way Paul has arranged his thematic material especially the notion of salvation in the selected passages to communicate the meaning to his readers. The study of the

cohesive ties, boundary markers, lexical-semantic analysis, thematization, and prominence by means of shifts in person has helped me see the way Paul has developed his Theme of salvation in Ephesians. It is evident that Paul has arranged his material in progression. He moves from explaining his Gentile readers' inclusion in God's saving acts (Eph 1:3–14) to explain the nature of their salvation (Eph 2:1–13). It has also demonstrated how Paul has used his Gentile readers' former spiritual condition to highlight the spiritual blessings they received in Jesus Christ.

Chapter 6

REGISTER OF EPHESIANS: AN EVALUATION OF DISCUSSION ON THE FIELD, THE TENOR, AND THE MODE OF EPHESIANS

Introduction

In this chapter, I will evaluate the results of the analysis of the field, the tenor, and the mode of the selected passages from Ephesians discussed in Chapter 3, Chapter 4, and Chapter 5. This evaluation focuses on the selected passages I have analyzed in these chapters. My main focus is to see how the theme of salvation for the Gentiles is portrayed in these passages. At the end of this evaluation, I present a summary of the context of situation of Ephesians.

I approached this study focusing on the theme of salvation in Ephesians. As mentioned in Chapter 1, there are various explanations about the meaning of salvation in Ephesians. A common ground among the scholars, in general, is to explain salvation in terms of forgiveness of sins and trespasses through the blood of Jesus Christ, deliverance from the wrath of God, union with Jesus Christ, and the concept of grace and faith.¹ A few scholars identify and emphasize the existence and influence of the evil spiritual powers and the ruler of the air from the text of Ephesians—1:21, 2:2; 3:10; 6:11, 12. But only a very few scholars connect it to the notion of salvation.² It is seen as a deliverance

¹ See for example Best, *Ephesians*; Hoehner, *Ephesians*; Uprichard, *Ephesians*; Lincoln, *Ephesians*; Osborne, *Ephesians*; Thielman, *Ephesians*; Gräbe, “Salvation in Colossians and Ephesians,” 294–95; Gromacki, “Ephesians 1:3–14,” 219–37.

² For example Sanders, “Hymnic Elements,” 218; Barth, *Ephesians*, 31–36; Arnold, *Power and Magic*, 147, 158, 165–71.

from the old nature—being sinful and spiritually dead under the wrath of God, and under the bondage of the evil powers.³ Here I summarise and evaluate the findings of the analysis of the field, the tenor, and the mode of selected passages from Ephesians. The summary and evaluation presented below are arranged according to the three contextual features field, tenor, and mode.

Field of Discourse

In this section, I highlight the key points of the analysis for each selected passages of Ephesians. The first Eph 1:1–14 can be divided into two major sections: 1:1–2, which is the letter opening and 1:3–14, which is the thanksgiving section. The first section Eph 1:1–2 identifies primary participants of this letter: Paul as the apostle of Jesus Christ by the will of God and his readers as the holy (saints) and faithful in Christ Jesus those who are in Ephesus (see Chapter 4 n82 for text-critical note) and include greetings. In the second section, Paul is talking about God is to be praised for he has blessed “us” (the readers and writer of the letter). The passage identifies Paul and his readers as the main participants. It also identifies God, the Holy Spirit, and Jesus Christ as the main participant. This passage is about God (Eph 1:3, 7, 11, 12, 13), Jesus Christ (Eph 1:1, 3, 5, 6, 10, 12), the grace of God (Eph 1:6–7), the will of God (Eph 1:5, 9, 11), the forgiveness of trespasses (Eph 1:7), the blood of Jesus Christ (Eph 1:7), redemption (Eph 1:7, 14), the Holy Spirit (Eph 1:13–14), the mystery of God (Eph 1:9), praise and glory of God (Eph 1:6, 12, 14), the word of truth (Eph 1:13), the gospel of salvation (Eph 1:13), election (Eph 1:4, 5, 11), adoption (Eph 1:5, 14), and involvement of all three persons of

³ Lincoln, *Ephesians*, 39, 104–05.

the trinity in achieving salvation.⁴ The actions or processes identified by predicators at the clause level in this passage are, God blessed us (Eph 1:3), chose us (Eph 1:4), predestined us (Eph 1:5, 11), bestowed favour upon us (Eph 1:6), the grace which he lavished upon us (Eph 1:6, 8), and God made known to us the mystery of his will (Eph 1:9). Other processes include receiving redemption (Eph 1:7, 14), obtaining an inheritance (Eph 1:11), being the first to hope (Eph 1:12), having heard and believed the word of truth the gospel of salvation (Eph 1:13), and you were sealed with the Holy Spirit (Eph 1:13–14). A comparison between these processes shows that except for the last three processes (Eph 1:13–14), all the other processes are related to God doing something to “us” or “we” receiving something. Thus until a certain point in the text, all the processes were actively or passively directed towards “us” or “we.” The last three clauses demonstrate a change in the pattern followed in the passage so far. The author focuses on the processes pertaining to his readers, in this case, Gentile Christian readers. There are three processes mentioned in v. 13 that are very significant for this study: 1. hearing of the gospel of salvation, 2. believing, and 3. being sealed by the Holy Spirit. So, the actions pertaining to the Gentile Christian readers assume that the task of preaching the gospel to the Ephesians was performed, and they are receiving the gospel by believing in him. Thus Paul, at the end of this passage, highlights how his Gentiles Christian readers received God’s blessing for their salvation. This hints at a situation of the Ephesians’ transition from not being saved to being saved and sealed by the Holy Spirit as the result of the missionary activities of preaching of the gospel to them and their hearing and

⁴ See Larkin, *Ephesians*, 5.

receiving the message in faith.⁵ This missionary activity of preaching the gospel could have been accomplished either by Apollos (Acts 18:24–28) or by Paul (Acts 19:1–41) or by both in a successive manner. Thus the field of this passage explains how God has blessed Paul and the Gentiles Christian readers (indicated by the use of first-person plural forms) and in a specific way Paul’s Gentiles Christian readers (indicated by second-person plural forms). It also mentions God’s mystery, which Paul joins with the notion of predetermination.⁶

Ephesians 2:1–13 has two “you” sections, which explain Paul’s Gentiles Christian readers’ former spiritual condition (2:1–2 and 2:11–12). The field analysis shows that the first part 2:1–2 demonstrates their dead spiritual condition that is under the bondage of the Devil. There are extra-linguistic participants in this section. They are ὁ αἰών, ὁ ἀρχων, and ὁ ἐξουσία τοῦ ἀέρος. These extra-linguistic participants are introduced as the circumstance by prepositional phrases. Paul not only refers to their existence but also explains their influence on the lives of his recipients. Arnold believes that in Paul’s day, it was common knowledge that “the supernatural realm exercised control over everyday life of people and their eternal destiny.”⁷ They gained control through worship offered to idols/spirits (angels) and performing magical practices. Arnold, in his study of Col 2:18 examines magical papyri, amulets, and inscriptions, and identifies a few features of magical practice observed by the people: the invocation of spirits (angels), using a command or a request, performing rites, and using certain names and specific

⁵ Winger, *Ephesians*, 205. Winger notes that “hearing the Gospel” refers back to the concrete, missionary moment when Paul (and perhaps Apollos) first explained the gospel in Ephesus (Acts 18:19–26).

⁶ Van Kooten, *Cosmic Christology*, 151.

⁷ See Chapter 4 n55.

terminologies.⁸ He sees the activity and dominion of such spirits in Gal 4:3, 9; Col 2:8, 20 (στοιχεῖα). The dominion of the supernatural evil authorities over normal life in a social setting can be observed by two major means. The first is the practice of magic and exorcism. The book of Acts also contains such examples, Acts 19:11–20 (the sons of Sceva) and Acts 8:9–24 (Simon). The sons of Sceva’s exorcism practices are in the context of Paul’s ministry in Ephesus. They are trying to use the name of Jesus in their exorcism practices and get hit back by the evil spirits (Acts 19:13–16). The practicing magicians who became believers in Jesus Christ confessed their magic practices and burned their books worth fifty thousand pieces of silver (Acts 19:18–20).⁹ These practices are prevalent even in 21st-century India, practiced not only by Hindu monks (Sadhus, Bhuvras, and Tantrics) but also by Muslim Maulvies or “Faquirs.” These practices are performed to destroy the victims economically, physically, and mentally.

These examples from the book of Acts and Pauline letters show that practices of magic and exorcism are indicators of the control of the supernatural realm over human lives. These practices are part of the larger social fabric of the first-century Greco-Roman world. The second is worshipping idols. The worship of Artemis was not limited to the city of Ephesus. Actually, she was worshiped more widely than any other deity known throughout Asia.¹⁰ There are multiple texts hinting at the belief in power and magic in the first-century world. This context of such power and magic practices in the first

⁸ Arnold, *Colossian Syncretism*, 14–15. Such practices are very common in Hindu religious practices, such as the chanting of “ohm” and names of some of the gods and goddesses multiple times. I agree that such practices bring the practitioners under the bondage of such gods and goddesses.

⁹ Arnold defines these magical practices in terms of “the acquisition of supernatural powers and the manipulation of the spirit world in the interest of the magician.” Arnold, *Power and Magic*, 20.

¹⁰ Arnold, *Power and Magic*, 20, citing Paus., *Descr.* 4.31.8. My aim here is not to discuss the cult of Artemis but to show that in the first-century Greco-Roman world, belief about supernatural evil spirits and powers controlling normal human life was quiet evident. For more on the cult on Artemis see Oster, “The Ephesian Artemis,” 24–44; and Immendorfer, *Ephesians and Artemis*.

century and the famous Artemis cult of Ephesus throw light on Paul's use of such power language in Ephesians. Bock notes that "the emphasis on magic and power in Ephesus as shown in Acts 19:18–19 may also explain the emphasis on 'rulers and authorities' in the epistle to the Ephesians."¹¹ Thus the language used in this section not only refers to first-century power and magic practices, but it also hints at idol worship. The second part, 2:11–12, shows their hopeless condition. In this section, Paul mentions six points of social and religious contrast between the unsaved Gentiles and the Jews: circumcision, the commonwealth of Israel, the covenant of promise, without Christ, without hope, and without God. The middle section in this passage is about God's gracious act that saves all, including the Gentiles, who were under spiritual bondage. Paul refers to "you are saved by grace" twice in 2:5 and 8 in the latter verse he adds the notion of faith. Thus Paul emphasizes that the foundation for this salvation is laid down by God in his gracious acts in Jesus Christ, and now it could be achieved by the human response in faith. Paul mentions in 2:8 that this salvation is the gift of God offered freely but must be received by faith (Rom. 3:24–25; 4:19–22; and 5:17).¹² There are three processes significant to understanding God's gracious act: God made us alive with Christ, he raised us up with Christ, and he seated us in heavenly places with Christ Jesus. So, the field of this passage, on the one hand, describes Paul's Gentiles Christian readers' former spiritual condition—dead in trespasses and sins, under the rule of the Devil, without Christ and without God in this world, and not having hope. On the other hand, it declares God's free gift of salvation to all those who believe which God achieved by his great love and abundant grace through Jesus Christ's sacrificial death. Thus it reveals that God, in his love and

¹¹ Bock, *Acts*, 602.

¹² Thielman, *Ephesians*, 143.

grace, saved Paul's Gentile Christian readers from the spiritual bondage of the Devil. The Ephesians did not spontaneously come under spiritual bondage, the indicative verb *περιεπατήσατε* (you walked) shows that they had willingly accepted to walk in the path of the Devil. The role the gospel that was preached to them played is significant.

In Eph 3:1–13, the main participants are Paul and his readers. The passage is about the stewardship of God's grace, which was given to Paul for the Gentiles. It is also about how the mystery of Christ was revealed to Paul. This mystery is that the Gentiles are now made partakers of the promise. There are not many linguistic elements that hint at the occasion or setting of the letter; however, this section hints at a historical event of Paul's Damascus experience. Paul is expressing his experience in this passage that "the mystery was made known to me" (*ἐγνωρίσθη μοι τὸ μυστήριον*). This mystery that he calls "the mystery of Christ" (3:4) is to make the Gentiles fellow heirs, fellow members of the body, and fellow partakers of the promise in Christ Jesus (Eph 3:6). Thus he shows that the Gentiles can receive the gospel. This passage is about Paul's God-given role to preach the gospel to the Gentiles. This task of proclaiming the gospel makes the ruler and authorities in the heavenly places know God's manifold wisdom through the Church (Eph 3:10). This shows the Church's role in proclaiming the gospel so that by "hearing" and "believing" (Eph 1:13), Gentiles can be brought near to God. Thus this passage shows that the gospel and the Church are vital parts of God's plan for salvation. Paul mentions in Rom 1:16 that the gospel is the power of God unto salvation (cf. 1 Cor 1:18). In Eph 1:13, he calls it the gospel of your salvation. The gospel of salvation and the Church are two key instruments of God, the main operative strategies of God in order to proclaim and achieve salvation for the Gentiles. God did not only achieve salvation for all Jews

and Gentiles through the sacrificial death of Jesus Christ, but he also revealed this truth to Paul and made him a servant of this gospel according to his gift of grace. So this passage shows God's double-action for the salvation of the Gentiles. He, through his son Jesus Christ, accomplished salvation for all, and then he sends his anointed messengers to proclaim this gospel of salvation even to those who were spiritually under the bondage of the ruler of the world that is the Devil through their idol worship. So, God's activity for salvation mentioned in the earlier chapters is just one side of the coin. The second important aspect is proclaiming this activity of God. This passage makes it plain that the role of the gospel and the role of the Church in proclaiming salvation to those who are in the spiritual darkness is very significant. In this passage, Paul plainly describes his God-given role to proclaim the gospel to the Gentiles. Paul's use of the passive voice, I was made a minister (*ἐγενήθην διάκονος* v. 7), shows that God is the agent of this passive verb, and Paul is the recipient.¹³ So it is God who is moving the work of salvation ahead by choosing his *διάκονος*. The term *διάκονος* refers to someone who is a servant or a helper (domain 35.20), or one who is assisting another (BDAG 230). Paul's special task as *διάκονος* refers to his work of urging people to receive God's salvation through faith in Jesus Christ (1 Tim 1:12; 1 Cor 3:5; 2 Cor 3:3, 6; 4:1; 5:18; 6:3–4; 11:23) and in Rom 11:13 it refers to his task as an apostle to the Gentiles. This task of service to the gospel is preaching it to the Gentiles.¹⁴

In Eph 4:17–24, Paul is exhorting his Gentile readers that because they are saved by God's gracious act on the cross, they must not follow the way of the Gentiles (4:17).

¹³ Porter, *Idioms*, 64–65.

¹⁴ Thielman, *Ephesians*, 206.

The Gentiles who do not believe in Jesus Christ follow the way of the ruler of the air the Devil; thus they must keep away (4:22). After warning them about not following the Devil, Paul exhorts them to put on a new life that is in Jesus. Paul's warning and exhortation show that his Gentile Christian readers are now not under the control of the demon. This achievement is gained by faith in Jesus Christ.

Tenor of Discourse

The tenor of Paul's letter to the Ephesians is determined by the speech functions Paul is using and the social roles at play in the discourse. The letter opening Eph 1:1–2 introduces Paul as an apostle of Jesus Christ by the will of God. The context of Ephesians does not call for such an introduction because there is no hint of any conflict or opposition to Paul's authority as in Galatians, 1 Corinthians, and 2 Corinthians. In the context of Ephesians, Paul uses this title along with prophets in 2:20; 3:5; and 4:11. In 2:19–20, he places the apostles at the very foundation of the Church, those who have an authoritative role in the Churches.¹⁵ Thus he declares his authoritative role to his recipients. The tenor of this passage (Eph 1:3–14) is to praise God and explain what God has done through Jesus Christ to secure salvation for all, including the Gentiles. Paul uses simple assertive statements to describe his point. Paul's social role is as an apostle is of an authoritative nature. In this context, the authority he has as an apostle is used to authenticate the information he is describing. It is not used in a sense to control his readers' social behaviour. Paul's use of second-person plural forms in vv. 13 and 14 show that Paul personalizing salvation for his Gentiles readers. He depicts them engaged in the process of salvation by means of "hearing" the gospel and "believing" in the gospel.

¹⁵ Thielman, *Ephesians*, 32.

Paul in Eph 2:1–13 mentions his readers' former spiritual condition using simple and direct statements, and a command. Paul, through simple and direct statements, provides information that God's salvation is rooted in his love, grace, and mercy. He makes a further simple proposition that this salvation is a gift from God, it is not a result of any good works. Paul makes an assertion that this gift of salvation through faith in Jesus Christ leads to good works in Christ. God is seen as a patron operating through his mercy, grace, and love for the benefit of his people (this includes Gentiles Christians). In the last section of this passage, Paul uses the semantic function of command. He gives a command to his readers to remember their former socio-religious condition. Through this command function, Paul demands something from his Gentiles readers. He demands that his readers understand the spiritual transformation they have experienced in Jesus Christ by remembering their former spiritual condition under the control of the Devil.

Paul uses the function of a simple statement to introduce himself in a new way in Eph 3:1–13. He introduces himself as the *ὁ δέσμος τοῦ Χριστοῦ*. This is not a title of honour or authority like *Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ* in Eph 1:1. The context of Eph 1 where Paul introduces himself as the author of the letter, probably demands such an authoritative title. Whereas in Eph 3 he is introducing himself as the prisoner in the context of his ministry among the Gentiles. He is placing his Gentiles readers on a higher beneficiary level showing them that it was for their benefit he is suffering (3:1, 13). This could be seen as a patron-client relationship. Paul's role as a patron and his Gentiles readers' role as the clients shows that the Gentiles received benefits of Paul's actions. The tenor of this section shows that Paul has offered and performed his service to the Gentiles. He is suffering for the salvation of his Gentiles readers. He further introduces

him as “the least of the saints” (τῷ ἐλαχιστοτέρῳ πάντων ἁγίων). So twice in this passage, he is explaining himself as a humble servant of God. He is depicting himself as a servant of the gospel (οὗ ἐγενήθην διάκονος) for the sake of Christ and for the sake of his readers; this is also evident from his simple request in 3:13 (ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν). He is not commanding them, nor is he demanding something from them, rather he is requesting them not to be worried about his suffering. He sees his own suffering as the glory of his readers. Paul then explains how the mystery of Christ Jesus was revealed to him. Further, Paul uses the direct statement to assert that the revelation he received by grace is not from people, but rather it is God’s doing. Paul also informs his readers that they, as a Church, also have a task to fulfill that is to make God’s wisdom known to the world.¹⁶ The tenor of this passage is Paul’s use of simple assertions to explain his readers’ former life and then explains the gospel for them that they are saved by the grace of God. So, different functions of Paul’s social role as an apostle are evident in Eph 1:1 (as the one who writes the letter) and Eph 3:1 (as the one who is suffering for them).

In this passage, Paul arranges his material in such a way that he clearly now moves his readers’ identity away from the Gentiles. He places his readers opposing to the unbelieving Gentiles who are alienated from the life of God. After he finishes explaining their way of living in the futility of their minds, he uses a negative statement. He brings in contrast with the use of a conjunction to show a break in the information flow.

The analysis of the first three selected passages shows Paul directly (i.e., Eph 2:2, 11–12; 3:1) or indirectly (i.e., Eph 1:13) addressing his readers as Gentiles. But in Eph 4:17–24, Paul shows his readers are discrete from the non-believing Gentiles. In this

¹⁶ Yoder Neufeld, *Ephesians*, 150.

passage Paul identifies his Gentiles readers as those who have learnt the ways of following Christ Jesus.

Mode of Discourse

The mode of Ephesians is determined in this study by identifying cohesion and theme and by describing what parts of the text are given prominence by the author. In Eph 1:1–2, Paul projects Jesus Christ as the uniting agent—Paul himself is an apostle of Jesus Christ, his readers are holy and faithful in Christ Jesus, and Paul greets them in the name of God who is the father of Jesus Christ. Jesus Christ is mentioned nine times in 1:3–14 through various lexemes. God is also repeatedly mentioned in this passage through various lexemes. This entire passage (1:1–14) is a cohesive unit. The cohesive ties explained in Chapter 5 show that it is a cohesive unit. Though this passage is one long sentence, different sections can be identified based on the boundary markers (conjunction and other devices), which also show the changes in the information flow and in grammatical person.

Ephesians 2:1–13 is a unit that shows meaningful ties in the co-text. The analysis of cohesive ties in the previous chapter has shown that this passage is a cohesive unit. Paul describes his readers' former spiritual condition in two sections one at the beginning of the passage (2:1–2) and the other at the end of the passage (2:11–12). In the middle section (2:4–10) he places the notion of salvation by grace through faith. The perfect tense form used in 2:5 and 2:8 (you have been saved) are foreground material highlighting the notion of salvation as prominent material. Thus he places his readers' former way of life depicting background prominence and salvation foreground prominence. Jesus Christ is again an entity that indicates cohesion in this passage along

with other lexemes and conjunctions. The analysis of information flow shows that Paul is shifting the theme of the subsection frequently. He is shifting it at the beginning from “God” to “you” and then from “you” to “we” (2:1–3). It shows that Paul is trying to get his readers’ attention to their own former spiritual condition. He further shifts the theme to God (2:4–7), showing what God has graciously done for them and how through that God is fulfilling his purpose. Paul then affirms that salvation is the gift of God, and no human merit can earn it. With another shift in theme, Paul again returns to his Gentiles Christian readers’ former spiritual condition and concludes that now you are brought near through Jesus’ death.

The analysis of the verbal aspect (background, foreground, and frontground material) of selected passages of Ephesians demonstrates that Paul has placed the notion of salvation from the spiritual bondage as prominent material. Paul shows background material by use of perfective aspect verbs, and by using stative aspect verbs in the middle of the section, he highlights the fact that the mystery was kept secret for a long time. The analysis of Theme and Rheme shows that this passage is about Paul and his ministry among the Gentiles and that this ministry was given to him by God. It is about the grace of God given to him and about God carrying out his purpose through Paul.

The use of conjunctions and pronouns show cohesion in these passages (Eph 1:1–14; 2:1–13; 3:1–13; 4:17–24). Overall lexical analysis suggests that in Ephesians, Paul is highlighting the religious aspect of being saved, which is based on God’s grace. Thus one of the main topics in Ephesians is salvation by grace, and that is through faith, and it is the gift of God. Further, the notion of sins and trespasses are less frequently used in Ephesians compared to the other Pauline letters. On the other hand, the ruler of the air,

the Devil is mentioned more frequently compared to the other Pauline letters. Thus this analysis shows that Paul is highlighting salvation that is offered by the grace of God is deliverance from the bondage of the Devil and his spiritual realm.

Context of Situation of Ephesians

I briefly explain the context of situation of Ephesians based on the analysis of the selected passages. Some of the scholars hold the view that there are no probable direct hints that suggest a possible historical occasion.¹⁷ The analysis of the text shows the purpose of the letter and the context of situation. Further, according to Acts 19:1–41, there was a significant amount of time Paul had given in ministering to the Ephesians first in the synagogue and later among the Gentiles. Further, there are a few personal indirect hints that contribute to the overall purpose and setting of the letter. Paul clearly distinguishes between the Gentiles Christian recipients' former way of life and their new life in Jesus Christ. In 4:17–24, Paul is urging them not to walk as those unbelieving Gentiles do. He also reminds them they were once under the bondage of the Devil, but now they are free in Christ Jesus. So, looking into the analysis of field, tenor, and mode of the selected passage, this aspect of Paul's letter becomes clearer. In 1:3–14, Paul praises God for all he has done to bless them spiritually, including sealing the Gentiles recipients with the Holy Spirit. Paul highlights their former spiritual condition in 2:1–13 and how, by God's grace, they received salvation as God's gift. He mentions in 3:1–13

¹⁷ O'Brien, *Ephesians*, 50. Lincoln, *Ephesians*, lxxxii–lxxxiii, holds that this letter deals with broad Christian principles. He says it is dangerous to seek for a specific purpose and setting of this letter. I have discussed earlier about the author and the recipient of this letter. Determining a specific historical setting of this letter is quite difficult. It depends upon how a person sees the issue of authorship and the destination of the letter. As mentioned earlier I have accepted that position that this letter was written by Paul and that as some MSS have ἐν Ἐφέσῳ I believe the letter reached Ephesus and the Church in Ephesus received it.

his calling to minister to Gentiles and about his suffering for them. In 4:17–24, he is encouraging them not to walk as the unbelieving Gentiles walk. So, looking at the flow of the information, the arrangement of themes and topics, and the subject matter of these passages I suggest that Paul is addressing two important points pertaining to salvation in the context: first, he assures his readers that now they are saved from their spiritual bondage and that looking at his own example of suffering for them, they are encouraged not to follow their former way of life. So, the context of situation is that the Gentiles Christian readers formerly lived under the spiritual bondage by indulging in idol worship, magical practices, and immoral living. This is indirectly evident by the linguistic time indicators in the text (i.e., ποτε, τῷ καιρῷ ἐκείνῳ). Paul's Gentile readers are in such a spiritual condition, whether they recognized this or not. This resonates with his exhortation to his recipients to take the full armour of God for the spiritual battle (6:10–20).

Chapter 7

CROSS-CULTURAL READING OF SALVATION IN EPHESIANS: A DIALOGUE WITH THE HINDU NOTION OF SALVATION

Introduction

A modern interpreter of the biblical text finds himself/herself standing between two worlds: the ancient world in which the biblical text was shaped and the contemporary world. “A strong hermeneutical bridge must be built to span these two worlds.”¹ My goal in this chapter is to suggest a possible way to take forward the results of the analysis of a biblical text. This step forward is an attempt to communicate the meaning of salvation in the selected passages of Ephesians to a modern Indian Christian audience with implications for communicating the gospel to the Hindu community around the world. This study focuses on the findings of the meaning of salvation in the context of Ephesians, then it interacts with a Hindu understanding of salvation.

The hermeneutical task of this study aims at relating Paul’s idea of salvation in Ephesians to Indian readers in the context of the Hindu religion. It will focus on two major aspects: a description of Paul’s idea of salvation in Ephesians and a description of Hindu religious beliefs. This study suggests that the task of interpreting the biblical text lends itself to a cross-cultural application of the meaning of the text. There are two processes, first application of register analysis (analysis of field, tenor, and mode) of the biblical text and second a cross-cultural

¹ Larkin, *Greek is Great Gain*, 169.

hermeneutical inquiry.² Every religious tradition or belief is based on written text and/or oral traditions that are rooted in history and specific cultures and societies.³

Christian faith is rooted in the Bible which includes the oral traditions and socio-cultural milieu in which the text and the oral traditions were formed. “The Bible is a foreign text because of the socio-political and cultural distance between text and context; it becomes exclusive, elusive and eclectic.”⁴ The concepts, the terminology and language of one religious text differ significantly from that of the other. I will study and provide a comparison between the concept of salvation in Ephesians and the concept of salvation in Hindu scriptures and its modern understanding and practices. I will also provide some suggestions by way of implications for churches and mission movements in their task of being witnesses of Christ Jesus especially to their Hindu neighbors. Before doing a cross-cultural study of the notion of salvation, I explain two related issues here under—religion and culture, and text and interpreter.

Religion and Culture

How does one experience the world around him/her and perceive the meaning of reality around him/her? Two significant factors need mentioning at this point: religion and culture. “Religion is the metaphysical and existential relations between God and humans whereby the meaning of life, the quest for faith and wholeness, and the pursuit of truth are ultimate concerns of humans in the creative and the redemptive manifestation of God.”⁵ Religion is a metaphysical and ethical system that forms behavioural patterns in

² See Methodology section in Chapter 2 for details.

³ Maben, “Multi-faith Hermeneutics,” 131.

⁴ Maben, “Multi-faith Hermeneutics,” 133.

⁵ Yeo, *Rhetorical Interactions*, 25.

humans by creating a general understanding of existence.⁶ Yeo defines culture as “a way of life that reflects the universal search of humans for the transcendence for meaning, justice and love.”⁷ The phenomenon of religion is very complex. Its complexity is described by Klostermaier:

It is not easy to proceed on the middle way between agnosticism and gullibility, between cynicism and credulity, but if the meaning of religion is to be found anywhere, it is on this small ridge between these abysses. Religions, and the religions of India are as good an example as any, have, in the course of known history, given rise to, and justified, not only sanctity but also depravity; they have elevated and suppressed man; they have celebrated beautiful rituals and horrible cults; they have civilized human societies and have legitimated tyrannical cruelties; they have opened up a universe of meaning beyond the work-a-day-world of every man and have also created illusions that exploded like coloured soap bubbles as soon as they were touched by reality. That religion in some form or other has survived its own worst abuses and misunderstandings shows a strength that comes from a depth greater than that of the merely calculating and exploiting the human mind.⁸

In various historical settings the world has experienced religions swinging between the two poles described above. Religions have united communities and have torn them apart through religious wars and violent acts, as for example in the Christian crusades, the holy wars of Muhammad, the killing of millions of Jews in the Holocaust, the longstanding torturing of low caste people in India by higher caste Hindus, the mass killing of Hindus by Mogul kings, and the killing of thousands of Muslims and tribal Christian (*adivasis* [indigenous tribes of India]) by Hindus in India even in the 21st-century. These examples actually show that religions per se are not fully responsible for these acts of violence, but rather how the conflict is perceived by various religious groups in their environment.

⁶ Geertz, “Religion as a Cultural System,” 4.

⁷ Yeo, *Rhetorical Interactions*, 25.

⁸ Klostermaier, *Mythologies and Philosophies of Salvation*, 235–36.

Religion and culture can overlap in a certain environment up to certain extent, however they can be totally different. For example music, clothing, food, and colour choices in different states of India are very different though most may be Hindus. On the other hand there are certain cultural elements influenced by religious practices. Thus interpreting the difference between religious and cultural signals is important.⁹ There are certain natural phenomena pertaining to human life that are not part of just one particular culture such as, birth, death, marriage, and family. These phenomena are universal, however, the way they are practiced or handled vary from culture to culture. For example, Indian Christian brides wear white *sari* or dress, and Hindu brides wear red *saris* or dresses as a symbol of success, fertility, and prosperity.¹⁰ Religion also plays a significant role in how these phenomena are practiced. For example, Indian Christians, like Indian Muslims, bury their dead, but Hindus cremate their dead. In the west I have seen some Indian Christians cremating their dead family members. Religiously and culturally speaking, this is not accepted in the Indian context for Christians. So, religion and culture both play a significant part in how life is perceived in different contexts. Humans are religious, social, and cultural beings. A person's religion and culture play a vital role in how he/she perceives the world around him/her. This does not mean that all those who belong to a particular religion and culture have similar understanding of the world around them.

All individuals depending upon their interests, emotional and intelligence quotient, education, and economic status vary in their understanding of the world around them. The notion of culture is a complex phenomenon, a broad phenomenon that

⁹ Vanhoozer, "What is Everyday Theology?" 17.

¹⁰ Lipner, *Hindus: Their Religious Beliefs and Practices*, 298–99.

encompasses the formal social construct and integrated system of beliefs and practices on the one hand, and on the other hand it is perceiving a text, things, or people from the “limited perspective of our own cultural point.”¹¹ Religion and culture play a very significant role in shaping a general understanding of what is happening in the world around us. It includes our understanding of the nature of God (gods), humanity, and the final destiny of humans.¹² The theological understanding of a text is immersed in a culture and historical context. A theological understanding of a text, therefore, must find its home in the text itself, the cultural environment of the reader, and the text’s historical development.¹³ My specific interest in this study is to bring into dialogue the Hindu understanding of the notion of salvation with Paul’s manifestation of God’s salvation in Ephesians.

Text and the Interpreter

A text, in the context of cross-cultural hermeneutics, is perceived as a religious language, whether a biblical text or a Hindu sacred text. A modern interpreter is spatially and temporally distant from these texts. His/her cultural environment does not match that of the text’s environment. This concept of the text and the interpreter has been popularized by Thiselton as “two horizons.” He recognized that just as the text is conditioned by the given historical, literary, and linguistic context of the writer of the text, so the modern interpreter stands in a given historical, literary, and linguistic context and tradition.¹⁴ In

¹¹ Cosgrove et al., *Cross-Cultural Paul*, 2.

¹² Vanhoozer, “What is Everyday Theology?” 16.

¹³ Song, “New Frontiers of Theology,” 20.

¹⁴ Thiselton, *Thiselton on Hermeneutics*, 441. Thiselton, *Two Horizons*, xix, says: The goal of biblical hermeneutics is to bring about an active and meaningful interaction between the interpreter and the text. See also Thiselton, *New Horizons*, 1–30.

the context of this study, the process of cross-cultural inquiry assumes two different interpreters: first that of an Indian Christian who interprets the selected texts of Ephesians and second these texts as read from an Indian Hindu perspective. In the study of religious language the difference between environment of the original communication (ancient world) and the modern interpreter's environment often creates confusion. Yeo says the religious language is neither equivocal nor univocal, but analogical. This is evident by the use of signs, symbols and metaphors in the religious language.¹⁵ In order to understand a religious text one needs to interpret the symbols and the metaphors. For instance, in Ephesians and Colossians the metaphor of body and head is used to describe the relationship between Christ and the Church. In Eph 6, warfare language is used to communicate spiritual battle. Paul's letter to the Ephesians is of primary interest, since it is the word of God which is living, active and able to withstand the challenges of time and space because of its durability, truthfulness, adaptability, and applicability.¹⁶ But we need to factor in the contemporary cultural contexts the text will be applied to.

Here I mention two important aspects of this cross-cultural interpretation of Ephesians. This Christian mission was begun by God who called Paul to preach the gospel to the Gentiles (Eph 3:7–8). Paul's letters, including Ephesians, are the evidence of his Gentile mission in the first-century Greco-Roman world. He believed that God is the Lord of his missionary work, that he is a missionary called by God, that the message is salvation in Jesus Christ, and that it is done by God through his divine power.¹⁷ The central reality of Paul's missionary work is the proclamation of the gospel as a

¹⁵ Yeo, *Rhetorical Interaction*, 32.

¹⁶ Yeo, *Rhetorical Interaction*, 43.

¹⁷ Schnabel, "Paul's Missionary Strategy," 156–57.

missionary sent by God (Eph 1:13; 3:8; Rom 10:14–21). Paul is the primary communicator of the gospel to the Gentiles.¹⁸ Similarly my interest in communicating the gospel to Hindus has led me to study the notion of salvation in Ephesians more closely. This study, then, will focus on relating the notion of salvation in Ephesians to the Hindu reader's context.

Manifestation, Faith, and Salvation

God's manifestation is his revelation of the mystery which he kept hidden for long time. He has showered his abundant grace on the Gentiles through the blood of Jesus Christ, enabling them be brought near him, and bestow many blessings on them. In Ephesians God's manifestation of his grace is evident by his actions of choosing, predestining, bestowing favour on the believers, making believers alive with Christ, raising them with Christ, and causing them to sit in the heavenlies with Christ. In Eph 2:5 and 8 Paul shows that salvation is achieved by grace through faith in Jesus Christ and this is the gift of God. He also mentions the significance of the gospel in relation to the Gentiles' salvation (Eph 1:13, 3:8). Faith in Jesus Christ, God's grace, and salvation are connected very closely in Ephesians and other Pauline letters (Eph 2:5, 7, 8; 3:2, 7, 8, 12, 17; 4:5, 7, 13; Rom 3:24–28; Col 2:12–13; Gal 1:6; 1 Cor 1; 2 Cor 5). Later in this chapter I will discuss the cross-cultural application of these topics. This brief paragraph shows that God has manifested his grace and favour upon the Gentiles in many different ways. It also shows that faith is very essential for salvation. It describes how God in his grace is working towards humans

¹⁸ Schnabel, "Paul's Missionary Strategy," 161.

accepting his salvation, offering it as a free gift to humans to be received by them through faith. God manifests his grace to Gentiles through the preaching of the gospel by Paul.

Hinduism: A Brief Description

Hinduism as a religion is not a single philosophy but a huge cluster of multiple philosophies that create many subsections within the bigger umbrella of Hinduism. The complexity of traditional clan gods, caste-based gods, and popular gods and goddesses does significantly influence one's understanding of the world around him/her.¹⁹ There are multiple communities in India based on their castes. It is not possible to interact with all religious and cultural practices these communities have. I will focus more on the mainstream belief of Hinduism which applies across all communities—for example their understanding of god, sin, salvation, the devil, life after death, and faith.

Hinduism's central belief, the essence, lies in understanding that the Hindu religion is "Hindu dharma." The word "dharma" could either be translated as "religion" or "the right way of life."²⁰ This way of life precisely delineates the duties of caste based on four *varnas* (वर्ण)—*Brahmins* (priests, scholars, teachers), *Kshatriyas* (warriors, rulers, administrators), *Vaishyas* (business people, agriculturalists), and *Shudras* (servants, service providers). Also it is based on the stages of life described as four *Ashramas* (आश्रम)—*Brahmcharyashram* (childhood and student), *Grihasthashram* (establishing a household), *Vanprasthashram* (retired life), and *Sannyashram* (renunciation).

¹⁹ The clan gods and goddesses are family deities which are followed for many generations. Each family also worships other more universal popular gods and goddesses. There are caste-based gods worshiped by specific castes, as well. For example lower caste people serve Hanumana (the monkey god) because he is a servant of the Rama the god of higher caste Hindus. Their discrimination between castes is demonstrated by their selection of deities to be worshiped by different communities. This significantly affects a lower caste person's understanding of what is happenings in his/her world.

²⁰ Lipner, *Hindus: Their Religious Beliefs and Practices*, 4.

A Hindu sees his/her human life as the highest life form for attaining *moksha* (salvation). Moksha is described in Hinduism as spiritual realization (*Aham Brahmasmi*: I am divine). Once a person attains this realization, he/she is freed from the cycle of re-birth and merges in the ultimate Brahman. There are other important concepts and terminologies that need our attention: *karma*, the cycle of *re-birth* and *re-death*, *punya*, and *paap*.²¹ One important thing to be noted is the nature of Hindu scriptures. The four Vedas are considered as the fundamental scriptures of Hinduism. However, Hinduism, as an all-inclusive system of beliefs, has added many scriptures such as the *Ramayana*, *Mahabharata*, and the *Bhagavad Gita*. The Hindu scriptures are not a “closed canon,” but they keep adding different works to their list of authentic scriptures. So, there are beliefs that are reformulated, and there are some beliefs that are added to the existing beliefs. The concept of *reincarnation* and *karma* are among those beliefs that are believed to be added later.²² *Karma* is one of the most popular concepts in Hinduism. This concept emphasizes the human being’s ability to do all things and that whatever he or she does has either a positive or negative impact on his or her life and society. *Karma* travels with you beyond death, to a new form of re-birth and is passed on by birth.²³ *Punya Karma* refers to good works that bring *karma* merit to the soul. *Paap* (sin) is bad *karma*. There is no precise definition of *paap* in Hinduism. According to Swami Vivekanand’s understanding, *Vadanta* does not recognize sin as more than human errors. The greatest error is to call a human being a sinner.²⁴ For example, speaking a lie is considered a *paap* or bad *karma*, however, if someone lies to benefit someone, then such lie is not

²¹ Lipner, *Hindus: Their Religious Beliefs and Practices*, 259.

²² Michaels, *Hinduism*, 156.

²³ Michaels, *Hinduism*, 327.

²⁴ See *The Complete Works of Swami Vivekananda*.

considered as *paap* because his/her intention was helping another individual who is considered good. *Karma* is “a force that works across individuals, every act is *karma* of various people.”²⁵ According to this definition, every activity happening around us is the *karma* of someone around us. The concept of *karma*, according to popular modern Hinduism, is one of the means to attain salvation. The cycle of re-birth, *punarjanma* is a cycle of 8.4 million births and deaths a soul goes through. This cycle of re-birth is considered as bondage, and so freedom from this cycle is salvation. *Karma* plays a significant role in attaining this salvation.

Cross-Cultural Reading of Salvation in Ephesians

In this section, I will bring the field of Ephesians, particularly the notion of salvation, into the dialogue with a Hindu understanding of salvation. This process of cross-cultural reading of salvation looks for common identifying markers and places of differentiation and then proceeds towards transformational experience. There are two very important contextual concepts I briefly describe later in this section: the concept of “re-birth” (*punarjanam*) in Hinduism with its corresponding concept of “born-again” in Christianity, and the concept of *avatara*. The field analysis of Ephesian (Chapter 3) has demonstrated that Paul is talking about God, Jesus Christ, and his Gentile readers, whom God has saved in Jesus Christ. Paul also reminds his Gentile readers about their previous spiritual condition—under the spiritual bondage of the devil, without God and without Christ. Paul talks about God’s grace that is freely given to both the Jews and Gentiles. He also highlights faith in Jesus Christ. Paul is differentiating between two stages his Gentile readers have experienced: first, they were unbelieving Gentiles who were without Christ

²⁵ Subramaniam, *Holy Science*, 43.

and God, and who were under the spiritual bondage of the devil before they heard the gospel of their salvation. Second, after believing in Jesus Christ, they are incorporated into God's blessed community and now saved from the spiritual bondage of the devil. I will now propose a cross-cultural reading of the notion of salvation in Ephesians, stressing common identifying markers and places of differentiation. I will then offer a brief explanation of salvation for first-generation believers in Christ Jesus coming from a Hindu religious background.

Similarities and Differences

In cross-cultural dialogue, similarities and differences are discussed. I am offering a cross-cultural reading of the notion of salvation in Ephesians. In this dialogical process, I present the understanding of the notion of salvation in Ephesians and how in various ways, it is described in Hinduism. The foundation of salvation in Ephesians is the life, death, and resurrection of Jesus Christ (cf. 1:7; 6:12; 2:13). Paul describes salvation in terms of God's grace and a person's faith in Jesus Christ. It cannot be achieved by the works of humans because Paul explains in Rom 3:23 and 6:23 that all human beings are sinful by nature; thus, their works are fundamentally sinful. On the other hand, Hinduism describes salvation achieved by the good *karma* of an individual. It is more or less dependent upon the works of the person. This notion of salvation is "not a new event, but it is the discovery of a past forgotten truth, reactivation of dormant principles immanent in man from the beginning."²⁶ This notion of salvation demonstrates that it requires individual efforts. In Hinduism, there are many schools of thought. I am highlighting two major schools of thought. First, Advaita Vedanta, Samkhya-yoga, and Jainism believe

²⁶ Klostermaier, *Mythologies and Philosophies of Salvation*, 238.

that the basic *mukti* of salvation is self-realization. Second, Visistadvaita, Saiva Sidhanta, and Kashmir Saivism believe that the association with God contributes to *mukti*.²⁷ I here take the most popular view of Advaita Vedanta popularized by Adi Shankaracharya. There are two major aspects of salvation in Hinduism I would like to focus on: first, *Jivanmukti* (liberation of life/soul). This concept sees the human soul/life as eternal, pure, knowledge, consciousness, and ever liberated. It is subjected to beginningless *avidya* (lack of knowledge, sin).²⁸ When the soul/life is liberated from this *avidya*, it achieves *jivanmukti*. There are three means for achieving *jivanmukti*: “Gnosis (*Tattvagyaana*), obliteration of latent desires (*vasna-kshaya*), and dissolution of mind (*mano-nasha*).”²⁹ This form of salvation is achieved in the present life before one’s death. Second is *moksha*, it means the state of total or absolute transcendence. It sees the human soul as pure and perfect; however, the soul may be corrupted. In Indian tradition, it is never asked how this pure soul became impure and corrupted because it is simply accepted.

There are similarities and differences found with the Christian understanding of salvation and the human spirit. The similarities are that the human spirit is considered pure and perfect in its original state of creation but lost its purity when Adam and Eve

²⁷ Srivastava, *Advaitic Concept of Jivanmukti*, 11–12. Advaita Vedanta (अद्वैत वेदान्त) is one of most popular schools started by a famous Hindu philosopher Adi Shankaracharya in the 8th century AD. This school of thought follows *Upanishad*, *Brahma Sutra*, and *Bhagvat Gita* texts. It is the oldest sub-school of Vedanta. Their core belief is that the human spirit *Atman* is the same as the highest metaphysical reality Brahman. Thus self-realization is God realization. This knowledge is required to attain spiritual liberation, salvation that is *mukti* or *moksha*. This notion of *mukti* salvation is not philosophical as it is thought in the Western world, but more of a spiritual experience attained by meditation. See Deutsch, *Advaita Vedanta*. Advaita Vedanta school recognizes four types of salvation or *mukti*: *sadyomukti* (immediate deliverance), *kramamukti* (gradual deliverance), *Jivamukti* (deliverance of one’s soul from all the *maya* of the world), and *videhamukti* (deliverance after death).

²⁸ Srivastava, *Advaitic Concept of Jivanmukti*, 162.

²⁹ Srivastava, *Advaitic Concept of Jivanmukti*, 185. Srivastava claims that these three should be practiced simultaneously and not in isolation. Failing to do this will result in not achieving *Jivanmukti* even in a hundred years.

sinned (Gen 1–3) and that the human spirit is in need of salvation. The difference is that the Bible explains how by personal choice, the human race lost purity and became impure. The Bible also explains that the human spirit was pure and perfect because it was created in the image of God. As mentioned elsewhere, *moksha*, in general terms, means liberation from the cycle of re-birth and re-death. This stage of being freed from birth and death results in supreme peace. Kulshreshtha explains that this peace is achieved through the true knowledge of Brahman (*Kathopanishad* 1.1.17), and oneness with Brahman (*Mundaka Upanishad* 3.2.4). The one who is liberated from bondage and achieves this stage of union with Brahman loses his/her individuality and identity and merges in the Brahman.³⁰ Kulshreshtha, in her work, also mentions that this salvation in its proper sense, is marked by the attainment of unity and oneness with the Supreme Self (the Brahman).³¹ Srivastava's explanation of the concept of *Moksha* is more detailed. He states,

The concept of *Moksha* has two aspects, a negative and a positive one. In its negative aspect, it connotes, freedom from sin (*a-paap*), freedom from fear (*a-bhaya*), freedom from grief (*a-shoka*), freedom from desire (*niskama*), freedom from the body (*a-sharira*), freedom from death and decay (*vi-mrut*, *a-mrut*), freedom from attachment etc. It is also meant freedom from good and evil deeds. Overall it means freedom from all the effects of human action or *karmas* that bind him/her to his/her lower plane of existence. The positive aspect of *mukti* is characterized as a state of supreme bliss. A realized soul attains the culmination of happiness.³²

This deeply rooted traditional concept of *moksha* posits a challenge to Paul's description of salvation in Ephesians. Deliverance from sin is the only common ground I see between these two concepts of salvation (Eph 1:7). Paul shows that sins are forgiven

³⁰ Kulshreshtha, *Salvation in Vadanta*, 9–10.

³¹ Kulshreshtha, *Salvation in Vadanta*, 106.

³² Srivastava, *Advaitic Concept of Jivanmukti*, 10.

because Christ sacrificed his life and took our sins upon himself. A similar concept of salvation could be found in Shiva's dance (*Tandava Nrutya*). Shiva's dance, also known as *Siva Kalakantha*, is seen as the constant willingness of god to take upon himself the sins of his devotees.³³ Paul in Eph 2:8 emphasizes that salvation is God's gift and not from any human beings, οὐκ ἐξ ὑμῶν and it cannot be achieved by human works (οὐκ ἐξ ἔργων). The salvation in Ephesians is not by human works but by God's grace, that is by his saving and sacrificial act on the cross, by sending messengers who proclaim the gospel of salvation, and through faith on the part of the hearers of the gospel. This notion of salvation posits a challenge to a Hindu person to grasp the biblical concept of salvation that requires a divine agent (Jesus Christ) to attain salvation. The exclusive claim of Christianity that Jesus is the unique and the only saviour of the world is unacceptable to an all-inclusive mind of a Hindu person.

In Ephesians, Paul has emphasized the role the grace of God plays in providing salvation for believers (Eph 1:6, 7; 2:5, 7, 8; 3:2, 7). This concept of grace in Ephesians, as mentioned in Chapter 3 of this study, shows God's gracious kindness. Paul has mentioned that this grace is freely given to believers (Eph 1:6). The concept of grace is central in Paul's soteriology in Ephesians. Its source is God himself, and God is bestowing his glorious grace on the believers for the purpose of their salvation. In Hinduism, the concept of grace is described by various Sanskrit terms: *prasada* (grace, gift), *anugraha* (favour, grace), *daya* (kindness, compassion, pity), and *krupa* (pity, compassion).³⁴ Samkara believed in divine grace as a reality that is fully accepted, the

³³ Klostermaier, *Mythologies and Philosophies of Salvation*, 240. However, these two events vary greatly—one is a sacrificial offering of oneself for the sake of his subjects, another is performing a type of ritual to win forgiveness of sins for them, and the other is conveying power through the dances.

³⁴ Malkovsky, *The Role of Divine Grace*, 161–62.

highest Brahman is the source of grace.³⁵ The notion of divine grace is found in Vedantic writings, but the function of the divine grace is not clear, and there is a lack of systemization of grace.³⁶ Thus the concept of grace is found in both Christian and Hindu traditions and writings; its function is clearly demonstrated only in the Christian writings. The concept of salvation in Christian writings centers on God's grace. In the Hindu concept of salvation, divine grace is not much required because salvation, in Hinduism, is more or less achieved by human merits and self-realization. The concept of God's grace demonstrated "in Christ" has two contextual meanings: first, Jesus Christ's incarnation (*avatara*) is a gracious act of God. The concept of Jesus' incarnation is a concept any Hindu will have no difficulty in understanding because the concept of incarnation is very common in Hinduism. According to the Hindu concept of incarnation, when the world is overpowered by evil, god, by his own, will enter the created order to assist men.³⁷ There are many such incarnations identified in Hinduism, referred to as *avataras* (at least ten *avataras* of Vishnu). The purpose of these incarnations in Hinduism is threefold: to protect the *sadhus* (devotees), to destroy evil-doers, and to establish the sacred law in the universe.³⁸ The incarnation (*avatara*) of Jesus Christ (John 1:14, 3:16; Rom 1:3) can be contextually explained to Hindus as the supreme *avatara*, who did not come to destroy the evil-doers but to save all humans and destroy evil itself and defeat the devil.³⁹ This supreme *avatara* has demonstrated his victory over the devil by sacrificing himself on the cross (cf. Eph 1:7) and by his resurrection. In Hindu tradition, such *avataras* are

³⁵ Malkovsky, *The Role of Divine Grace*, 284.

³⁶ Malkovsky, *The Role of Divine Grace*, 396.

³⁷ Williams, *The New Face*, 62.

³⁸ Chakaravarti, *Ramanuja (Visistadvaita)*, 325.

³⁹ I call Jesus the supreme *avatara* because there is no other *avatara* required, there is none like him, and he even saves the evil-doers, destroys evil itself, and the devil.

considered as their household *Gurus*. Mangalwadi describes Jesus contextually as the *Sanatan Sadguru Maharaj* (the eternal true Guru the king), which goes parallel with projecting Jesus as the supreme *avatara*.⁴⁰ Second is the concept of being born-again in Christ (John 3: 5–7). The salvation achieved by Jesus Christ does not require one to go through the cycle of re-births (*punarjanam*), because by being born-again in Christ delivers humans from all bondages for eternity. There is no other *avatara* required because the supreme *avatar* Jesus Christ is eternal.

My main thesis in this study is that Paul's power language, his choice of the shift in person (from the first-person plural to second-person plural), and his focus on salvation, the gospel, grace, and faith in Ephesians demonstrate that Paul is describing salvation as redemption from the spiritual bondage of the ruler of the air in which his Gentile readers once lived. The concept of salvation in Ephesians is also explained as deliverance from sin, trespasses, the wrath of God, and final judgment. Paul's use of the power language and the mention of the Ephesians walking according to the ruler of the air in Ephesians hint at the idol worship cult of Artemis and other forms of magic and divination prevalent in the city.⁴¹ Paul addresses his readers as saints and faithful in Jesus Christ (Eph 1:1), and later in the letter shows that they once followed the ruler of the air, but now they are in Jesus Christ. So Paul describes one aspect of their salvation as deliverance from the devil and the authority of the darkness. Paul is distancing himself and the Jews from his Gentile Christian readers while he talks about his Gentile readers' past spiritual condition. He indicates this distancing by changing the person from first person plural to second person plural.

⁴⁰ Mangalwadi, *The World of Gurus*, 235–37.

⁴¹ See Arnold, *Power and Magic*; Arnold, *Powers of Darkness*; Immendörfer, *Ephesians and Artemis*.

I would argue that the spiritual condition of Hindus and Sikhs in India is similar. There are multiple gods and goddesses people are worshiping (almost 330 million gods and goddesses). Even in the 21st century, there are incidents of sacrificing human male children to please the so-called deities. In light of Paul's description in Ephesians, the idol worship practiced in India also can be seen as the Devil or demon worship.⁴² Just as the Ephesians were unaware of this fact, I suspect such Indians are also not aware that they are worshiping demons. However, it is challenging to communicate this to a Hindu person because of the deep trust they have in their gods and goddesses.

The Hindu social system also plays a vital role in their worldview. The social fabric, in general, is based on their religious understanding. A complex religious understanding leads to a complex social structure. This includes the caste system and social discrimination. One recent example is of two lower caste children (a boy aged ten years and a girl aged twelve years) being virtually beaten to death for defecating in open in a North Indian village.⁴³ There are many incidences of social discrimination based on Hindu's religious beliefs about the caste system (such as is articulated in *The Laws of Manu*). If a lower caste person commits a social crime according to the higher caste people, he/she will not be forgiven, and no grace will be offered to him/her. As a result, the concepts of forgiveness, the grace of God, and the love of God attract the socially marginalized people to Christ.

⁴² The general description of such deities and their scary looking idols show that these deities really appear like demons. Hindu scriptures have narrated wars between *the devas* (gods), *devis* (goddesses), and *danavas* (demons).

⁴³ Hollingsworth Julia and Manveena Suri, CNN, September 26th, 2019.

Transformation

Another aspect of cross-cultural dialogue is transformation. The transformational experience is expected when a dialogical communication occurs. But in general, it is difficult for a Hindu mind to accept that he/she is inadequate to attain his/her own salvation and that he/she will have to depend on a foreign non-Hindu guru or deity for salvation. This is one of the greatest obstacles in sharing the gospel to a modern Hindu person. The message of free gift of salvation in Jesus Christ may seem acceptable to a modern Hindu mind (please see another aspect of this view below); however, the traditional religious value he/she holds posits a great hindrance. Traditionally forsaking one's own religion and embracing a foreign God is understood as a social and religious crime. Hindu "Dharma (social and religious duty)" demands sole allegiance to the religion and ancestral god(s) as a received inheritance from the ancestors. So, conversion from Hinduism to another religion postulates death threats to a person from his/her own family members and from the wider community. Paul in Eph 4:21–23 urges his Gentile Christian readers to leave their former way of life and put on the new self. If the demand of Paul for his Gentile Christians readers is analyzed cross-culturally with the Hindu understanding of conversion, it is actually asking a Hindu person to commit a social and religious crime. The exclusive claims of salvation in Christ Jesus alone are generally unaccepted among the Hindus. They may want to accept Jesus as one of the many gods but not as the only saviour of the world. This posits a challenge for missionary movements among the Hindus. There are two levels of battle: First preaching the gospel to Hindus in a way that they would believe in the gospel just as the Ephesians did. Second, is to train the new disciples to follow the new pathway of life in Jesus Christ.

Paul's concept of salvation in Ephesians shows that it is not the result of a human initiative, nor can it be achieved by human actions. Paul's description of salvation in Ephesians focuses exclusively on God's role through Jesus Christ in attaining salvation for those who believe. The central notion of Jesus' sacrificial death as the means of salvation may seem foolish to a modern Hindu mind just as the Greeks of the first-century Greco-Roman world (Eph 1:7; 2:13; Col 1:20; Rom 3:25; 5:9; cf 1 Cor 1:23). So to a Hindu person, the Christian understanding of salvation appears childlike. It is childlike because salvation is prepared and achieved by God, and human involvement is made limited to having faith. They consider their way of salvation achieved by human works is "a matured spirituality." Salvation is not "cognitive retention or subscription of particular data, but a relational response to, and trust in the Divine."⁴⁴ There are fundamental differences between Christian and Hindu understanding about who God is, about sin, humanity, salvation, death, and the afterlife.

Though it looks very difficult to share the gospel to Hindus and bring them in a living and loving relationship with Jesus Christ, there are many individuals and families who have experienced Jesus Christ by responding to the gospel they heard. To those first-generation Christians who come from Hindu religious background, this brief cross-cultural analysis will show them how God has blessed them in Jesus Christ. They are now, as Paul's first readers, free from all the demonic and devilish bondages.

Conclusion

There are fundamental differences between a Hindu understanding of salvation and Paul's concept of salvation in Ephesians. There are three major differences I have

⁴⁴ Yeo, *Rhetorical Interaction*, 27.

mentioned in the cross-cultural analysis—the nature of salvation, the means (or way) of salvation, and the result of salvation. Though there are conceptual differences in the understanding of salvation, there are at least two connecting points to communicate a Christian understanding of salvation. First is the concept of God's grace, forgiveness of sins, and the eternal love of God. These three elements of Paul's concept of salvation will make positive connections with the social fabric of the Hindu society in general. Second, the unity, social freedom, and social equality offered in Christ Jesus makes more sense to them initially than understanding the theological concepts. Paul has highlighted such unity in Christ in Ephesians. Thus though there are theological differences in understanding salvation, the need for salvation remains among all castes of Hindus. Paul has proclaimed forgiveness in Jesus Christ through the grace and love of God, which results in social unity and equality. Paul proclaimed the gospel of Jesus Christ cross-culturally to the Gentiles across Asia Minor. In fact, he believed (Eph 3) he was given the responsibility of preaching the gospel to the Gentiles. Thus the proclamation of the gospel in a cross-cultural setting, keeping in mind the challenge of culturally shaped understanding, is inevitable.

CONCLUSION

The study of Ephesians has been approached in multiple ways by scholars. The majority of scholars have discussed the theme of salvation in their textual and theological analysis. A closer look at various scholars' treatments shows that there are differences of opinion pertaining to the meaning of salvation in Ephesians. This study has shown that the notion of salvation, though mentioned in the commentaries and monographs, has not received sufficient attention in Ephesians scholarship. This dissertation has attempted to examine the meaning of the notion of salvation in its context of situation utilizing Halliday's SFL model of register analysis, which focuses on the analysis of the field of the discourse, the tenor of the discourse, and the mode of the discourse.

In the analysis of the field of Ephesians, I have performed transitivity network analysis and the lexical analysis of the selected passages of Ephesians. It shows that Ephesians is primarily about Paul and his gentile readers.¹ Paul progressively develops and describes God's blessings in Jesus Christ. I highlight four major topics Paul is communicating to his gentile readers: 1) God's multifold blessings in Christ Jesus, 2) the salvation of his Gentile readers from the control of the powers and principalities, 3) his God-given ministry among the Gentiles, and 4) exhortations to his readers not to follow their old way of life. He also emphasizes his Gentile readers' former spiritual condition and explains that God has saved them from that spiritual bondage (Eph 2:1–13; 3:1–13).

¹ I have earlier mentioned the discussion among scholars regarding the identity of Paul's recipients. I favour the view that identifies them as gentile Christians (Eph 1:13; 2:11 ff.; 3:1, 8).

In other words, Paul is simply highlighting the fact that the gentile readers are delivered from the dominion of darkness as a result of God's saving act through Jesus Christ; now they are no longer "dead" and no longer under the rule of the ruler of this world (Eph 2:1–13). The lexical study demonstrates various aspects of the ideational meaning pertaining to the notion of salvation, grace, faith, and unity in Christ, gospel, and proclamation of the gospel, and in heavenly places. One of the highly discussed notion of salvation among the scholar is the temporal meaning of salvation. The analysis of the verbal aspect shows that Paul does not indicate temporal implications of salvation because the Greek verbal system does not indicate time. It shows Paul's subjective view. For example, the perfect tense form *σεσωσμένοι* indicates stative aspect and so frontgrounds prominence. This demonstrates that in Paul's view salvation of the gentiles is of the topmost importance.

The tenor analysis reveals Paul's identity as an apostle and as a prisoner of Christ. It describes his spiritual authority and his heart of service towards his gentile readers. The tenor of the selected passages shows Paul in a position of power and social advantage over his gentile readers. However, later it reveals Paul as a servant of the gospel and his readers as beneficiaries of the service Paul renders. The tenor analysis speech function of command in 2:11 shows that Paul seems to demand that his gentile readers understand the social and spiritual transformation they have experienced in Christ. This transformation highlights their previous way of life and their present condition in Jesus Christ. Paul frequently refers to his readers' previous way of life and their former spiritual condition. He clearly emphasizes their salvation and new way of life.

The study of the cohesive ties, boundary markers, lexical-semantic analysis, thematization, and prominence reveals the way Paul has developed his theme of salvation in Ephesians. The mode analysis shows that Paul has arranged his material in progression. He begins his assertion by blessing God for his activities through Christ Jesus for the salvation of his people, including his gentile readers (Eph 1:3–14). He further emphasizes specifically how his gentile readers are saved from his former spiritual condition (Eph 2:1–13). Then Paul explains God's gracious act of incorporating Gentiles into God's plan of salvation by his ministry to them (Eph 3:1–13). Finally, he exhorts them not to follow their old pattern of life (Eph 4:17–24). It has also demonstrated how Paul has used his gentile readers' former spiritual condition to highlight the spiritual blessings they received in Jesus Christ.

This analysis shows that Paul's idea of salvation in Ephesians is one of his prominent topics. It explains that salvation is a divinely planned entity. God executes and achieves it through Jesus Christ. Salvation is the gracious gift of God. The mystery of God's eternal plan of salvation in Jesus Christ reveals that God has incorporated the gentiles in his plans through adoption in Jesus Christ. It also explains the salvation of the gentiles in terms of deliverance from their former spiritual bondages.

The context of situation of Ephesians seems very similar to that of the Hindus in India and the Indian diaspora. They are practicing idol worship, magic, and witchcraft on a larger scale. The Hindus do not realize that they are under spiritual bondage and that they need deliverance from the ruler of darkness. The Hindus have a very complex idea of salvation, which is not divinely initiated nor achieved by any of their deities. It solely depends upon one's *karma*. The field and tenor analysis show the significant role the

gospel plays in the gentile's salvation. Thus there is a need to proclaim the gospel to the Hindus (just as Paul did it for the gentiles) so that by hearing and believing they will receive this great salvation and be delivered from the bondage of the devil. The church has an important role to play as an agent of God's grace and love beyond ethnic, cultural, social, and political boundaries, just as Paul modelled.

Appendix A

Systemic Functional Linguistics

Register analysis is propounded by the Systemic Functional Linguistics (SFL) theorists and practitioners.¹ It is a vast field of study and impossible to explain in its entirety. I will briefly explain a few important notions of SFL and then define those concepts of SFL, which are significant for register (context of situation) analysis. SFL does not perceive grammar as a traditional set of rules but as a “system of resources for creating meanings by means of wording.”² SFL focuses on the function of language in its context of situation and sees language as a system of choices developed in a given cultural context.³ SFL perceives language as functional, which is based on meaning. SFL is more concerned about how the language functions in a given context of situation and how the meaning is conveyed by the language in use. SFL perceives grammar as not only linguistic forms but how those forms function to produce meaning.⁴ Halliday sees grammar as the anchor to hold the semantics down and links grammar and semantics at every step.⁵ The grammar of the language is a significant part of the system which interfaces with the social processes in the culture, and organizes the meaning of the

¹ It falls under Sociolinguistics a sub-discipline of modern linguistics. Ferguson, “Diglossia,” 325–40; and Fishman, “Bilingualism with and without Diglossia,” 29–38, focused on the connections between the use of language and various social factors. They are early proponents of sociolinguistics. Modern linguistics sees language as a system of choices in which various linguistic items are interconnected. See Porter, “The Greek Language of the New Testament,” 113–14. See also Toffelmire, *A Discourse and Register*, 17–18.

² Halliday and Matthiessen, *Halliday's Functional Grammar*, 2.

³ Halliday and Hasan, *Language, Context, and Text*. They make a distinction between the use of language and function of language and evaluate many scholars' definitions, for example, that of, Malinowski; Karl Bühler; James Britton; and Desmond Morris. They conclude that language is used in three different ways—informative use, interactive use, and imaginative use. Halliday says these scholars look at language from the outside and use this approach as a grid for interpreting the different ways in which people use language. Halliday goes one step forward and sees the functional variation that is built in the language system, the very foundation to the organization of language itself, the organization of a semantic system. Thus he opines that function does not just involve the use of language but it is a fundamental property of language.

⁴ Halliday, *Functional Grammar*, xx, xvii.

⁵ De Beaugrande, “Register in Discourse Studies,” 11, 12.

experience we engage in by realizing them in the systems of lexis, grammar, and structure.⁶ SFL sees language as creating meaning through meaningful choices within a system of options.⁷ It describes our experiences and carries out our interactions with people.⁸ In short, SFL opens avenues of studying language beyond its set rules. Functional Linguistics provides a model that allows for possible integration of history, literary, sociological and, above all, various linguistic features into one conceptual framework. SFL connects socially grounded meanings with instances of language use.⁹ This interest in semantics has resulted in understanding the importance of the units of language beyond the word, the phrase, or even the sentence, that is, the discourse level.

Language as a System

As mentioned above, linguistic analysis of a given text is a far more complex task than applying a traditional set of grammar rules accounting for the structure of the language. I assume such a traditional approach is a paralyzing approach because it sees language through a structural lens only, downplaying the geographical, temporal, and social background to the text. An analysis of a given text should consider the language in its context because the fact is that “language cannot and does not occur in vacuum...it is a social tool through which individuals communicate with their environment.”¹⁰ Multiple factors affect the use of language in any situation it is used.

⁶ Halliday and Matthiessen, *Halliday's Functional Grammar*, 23–24. Chomsky on the other hand directed his study towards sentence structure. His fundamental aim was to study the structure of the grammatical sequence. He argued for independence of grammar from semantics. His famous example to support his theory is, “colorless green ideas sleep furiously.” Chomsky, *Syntactic Structures*, 15.

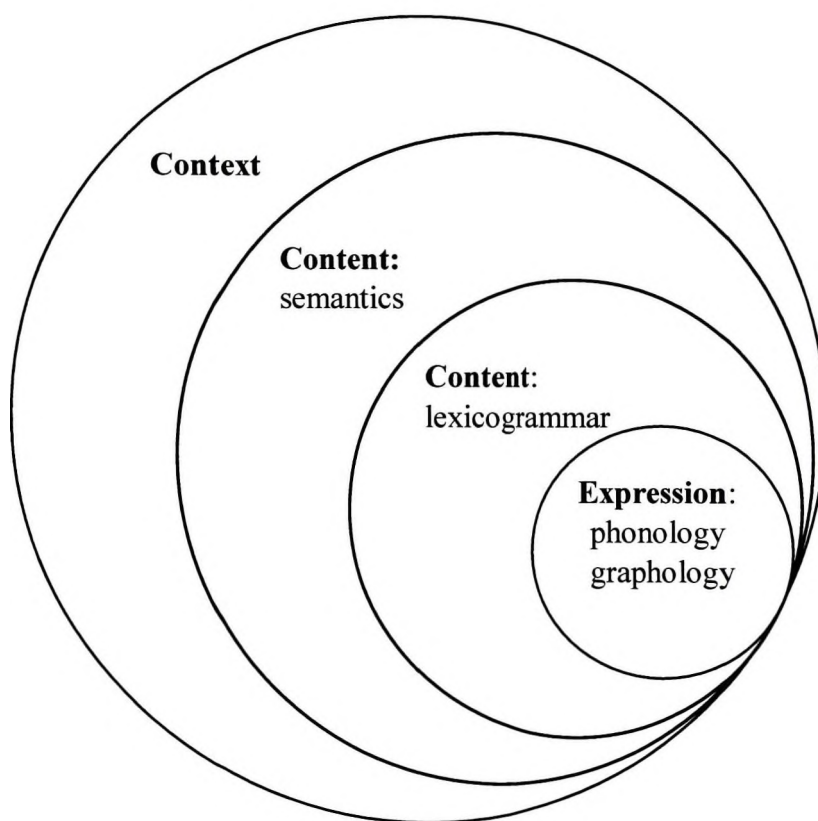
⁷ Campbell, *Advances*, 63.

⁸ Halliday and Matthiessen, *Halliday's Functional Grammar*, 24.

⁹ Porter, *The Letter To the Romans*, 24.

¹⁰ O'Donnell, “Register-Balanced Corpus,” 255.

Figure 2 Stratification



A single individual may employ significantly different language depending on the goal he/she has for which the language is being used.¹¹ This leads to understanding the basic concept that language is a network of system. Halliday in his analysis of English language proposes a stratification view of language having three levels: context, content and expression.¹² This approach discerns a direct relationship between these three strata. Figure 2 visualizes the stratal relationship and significance of the context in a stratified system of language.¹³ The system of a language is “the underlying potential of a language

¹¹ O’Dennell, “Register-Balanced Corpus,” 255.

¹² Halliday and Matthiessen, *Halliday’s Functional Grammar*, 24–26. He further expands the stratum of content into lexicogrammar and semantics and the stratum of expression in phonetics and phonology and includes writing mode as a part of expression stratum.

¹³ Halliday and Matthiessen, *Halliday’s Functional Grammar*, 25, 659–61; Halliday, *Functional Grammar*, xiv–xvii; Halliday and Hasan, *Language Context and Text*; cf. Thompson, *Functional Grammar*, 6–8.

as a meaning-making resource.”¹⁴ SFL relies upon three strata: context, content, and expression.¹⁵ The context stratum refers to both the context of culture and the context of situation. For this particular study I will limit the analysis to context of situation.

The context especially of the ancient languages is difficult to determine because we neither have sufficient knowledge nor sufficient data for those eras.¹⁶ What we have are instances of language usage and these are not sufficient to determine the entire language system. Halliday notes “there can be no such thing as complete account of the grammar of a language, because a language is inexhaustible...The language system that lies behind the text (the finite body of text—instances of language usage) is of indefinite extent.”¹⁷ The content refers to semantics and lexicogrammar and the expression refers to phonology/graphology. For this study the available data is the written text we have. The content stratum has two components—semantics and lexicogrammar. These two strata reflect two tasks. As Halliday notes,

We use language to make sense of our experience, and to carry out our interaction with other people. This means that the grammar has to interface with what goes on outside language: with the happenings and conditions of the world, and with the social processes we engage in. But at the same time it has to organize the construal of experience, and the enactment of social processes, so that they can be transformed into wording. The way it does this is by splitting the task into two. In step one, the interfacing part, experience and interpersonal relationships are transformed into meaning; this is the stratum of semantics. In step two, the meaning is further transformed into wordings; this is the stratum of lexicogrammar.¹⁸

The semantic component has a tripartite structure which include ideational meaning or metafunction, interpersonal meaning or metafunction, and textual meaning or

¹⁴ Halliday and Matthiessen, *Halliday's Functional Grammar*, 27.

¹⁵ Porter, *The Letter to the Romans*, 24.

¹⁶ Porter, “Register in the Greek of the New Testament,” 210.

¹⁷ Halliday, *Functional Grammar*, xiii.

¹⁸ Halliday and Matthiessen, *Halliday's Functional Grammar*, 25.

metafunction. Thus “the situational factors correlate with the semantic component, which govern formal realization.”¹⁹ This explains the stratal relationship between the context, semantics, lexicogrammar, and phonology/graphology. This stratal relationship depicts the way the language is systematized as hierarchy.²⁰ I am adapting a four strata system where context is considered as a stratum above the content (semantic) stratum. Yoon sees the recognition of the context stratum above the content stratum helpful because the metafunctions of language relate to the content (semantic) stratum and register relates to the context stratum.²¹ This stratal system depicts the speaker/writer’s perspective and shows the hierarchy of relations that produces the text in its final form either spoken or written. From the point of view of a reader/listener or a language analyst, this system provides logical possibilities to understand the context beginning from graphology to lexicogrammar, from lexicogrammar to semantics, and from semantics to the context stratum.

Text and Meaning

Analyzing any text must be concerned with meaning. This meaning is not concerned with the meaning of lexical items alone, for instance, as in a dictionary, rather referring to a structure of meaning, a semantic structure.²² The first task is to define text. It is any

¹⁹ Porter, “Register in the Greek of the New Testament,” 209.

²⁰ See Halliday and Webster, *Halliday in the 21st Century*.

²¹ Yoon, *Discourse Analysis*, 72.

²² Louw, *Semantics*, 1–4; Nida, “Semantic Structure and Translating,” 121 refers to two main distinctions of meaning—cognitive and emotive aspects of meaning and linguistic and nonlinguistic aspects of meaning. This is then seen as four sectors of meaning—“cognitive-linguistic referring to meaning of lexical items and grammatical meaning of combination of words, phrases, and clauses, emotive-linguistic referring to behavioral response of people to linguistic forms, cognitive-nonlinguistic referring to referential meaning, and emotive-nonlinguistic referring to the emotional response of people to the content of the message.” It is worth noting here again that Chomsky kept semantics out of linguistics and saw language as a system of rules and suggested that study of syntax is independent of semantics (Chomsky, *Syntactic Structures*).

instance of language that communicates meaning to someone who knows that language.²³ In other words “a text is a passage of discourse which is coherent in two regards: it is coherent with respect to the context of situation, and therefore consistent in register, and it is coherent with respect to itself, and therefore cohesive. Neither of these two conditions is sufficient without the other.”²⁴ Martin describes text as a social process and is a manifestation of the culture.²⁵ Thus a text is a coherent linguistic unit that is functional in its context.

The second is describing meaning. In the SFL model I have selected for this study, language is perceived according to its use, making the mode of interpretation is functional one. The language in use is a part of the language system. The semantic features of a language are primarily represented by clauses.²⁶ This means the meaning is studied at a clause level. The traditional way of interpreting is limited to word study. Semantics in modern linguistics is not limited to the meaning of words but also the meaning of the total communication.²⁷ This communication is analyzed primarily at clause level and then at discourse level.²⁸ Here I attempt to demonstrate how word association (not collocation), at the clause complex and at sentence level, gives a completely different meaning to the same lexeme in a different context of use.²⁹ I here refers to a single lexical item used in different contexts of use. For example ὕδωρ in John

²³ Halliday, *Functional Grammar* 3rd edition, 3.

²⁴ Halliday and Hasan, *Cohesion in English*, 23.

²⁵ Martin, *English Text*, 493.

²⁶ Halliday, *Functional Grammar*, 21.

²⁷ Louw, *Semantics*, 10.

²⁸ This is based on the five levels of discourse: word, clause, sentence, paragraph, and discourse. For detailed description of these levels, see Reed, *Discourse Analysis*, 42–47.

²⁹ Nida, “Semantic Structure and Translating,” 121–22. He suggests that there are two main distinguishing features of the meaning of the lexical items, different meanings of a single lexical item in differing contexts and related meanings of different lexical items. I have given the example of different meaning of ὕδωρ in different contexts of use.

4:7, along with the associated words, ἀντλήσαι (to draw), and πείν (to drink), and the information about the location of the event in v. 6 (πηγή τοῦ Ἰακώβ Jacob's well on which Jesus sits) indicate physical water. And so we see that, it describes the event of the Samaritan woman coming to Jacob's well to draw ὕδωρ with Jesus requests to give him ὕδωρ to drink. Thus ὕδωρ in the context of usage means the physical water for drinking. In v. 10 Jesus talks about living water. In this context of use ὕδωρ is modified by the participle ζῶν. Jesus says he will give her living water if she asks for it. In v. 14 Jesus connects ὕδωρ with eternal life (ἀλλομένου εἰς ζωὴν αἰώνιον). Thus it indicates that he is not talking about drinking water for which the woman had come to the well rather referring it as the life which Jesus Christ is offering.³⁰ From this passage we can see that a single lexical item differs in meaning based on its usage in its context. The SFL model of linguistic analysis sees language in the context of its usage to determine the meaning of the given text.

Another important feature of SFL is that it does not focus on analyzing the language form or language structure per se, rather it analyzes how the meaning is carried out by such language forms and structures.³¹ It is vital to note the significance of the situation in which the text is uttered or produced. Thus the SFL linguistic analysis goes beyond the rank of word study and considers the text at discourse level because the meaning of a given text is not restricted to word boundaries.³² In other words, any language user does not first make a choice of a word and then look for a meaning

³⁰ Bennema, *Excavating John's Gospel*, 54–55. Based on Judaism he suggests four possible referents for “living water.”

³¹ Louw, *Semantics*, 12.

³² Louw, *Semantics*, 14.

corresponding to the word the process; it is actually a reverse process, meaning comes first and then the selection of lexical items is made.³³ Nida suggests that “meaning is not a possession; it is a set of relations for which a verbal symbol is a sign.”³⁴ These verbal symbols not only include single words but the entire discourse that reveal of relations by which people communicate.³⁵ There is a “clear difference between a word’s (*lexiconal*) meaning and its usage in a context that reveals the relations of the words and their combinations, their grammatical structure, and also the situation of the utterance.”³⁶

Ephesians is one of the letters in the Pauline corpus. As stated earlier, my presupposition for the authorship of this letter is to favour Pauline authorship. If so, the basic context is Paul is writing to the Ephesians who are believers in Jesus Christ.³⁷

Dialect, Genre, and Register

There are two types of language varieties: variety according to language user and variety according to the use of the language. For example, dialect is a variety according to the user; and sociolect is a variety of language spoken by a particular social group or class or subculture.³⁸ Dialectal variations differ in phonetics, phonology, and lexicogrammar but not in semantics, whereas register differs in semantics and thus in lexicogrammar.³⁹ A

³³ Louw, *Semantics*, 20.

³⁴ Nida, *Exploring Semantic Structures*, 14.

³⁵ Louw, *Semantics*, 48.

³⁶ Louw, *Semantics*, 52, 68. Emphasis added by me. This claim may not be true for all the instances of the use of a word. In the example of ὕδωρ I have given above twice in vv. 7 and 13 it means a natural substance water (subdomain 2.7). Louw suggests about eight different types of possible meanings: cognitive meaning, figurative meaning, emotive meaning, grammatical meaning, encyclopedic meaning, logical meaning, and linguistic meaning. For brief explanation of each of these categories see Louw, *Semantics*, 54–60. Nida suggested four fundamental types of related meanings: continuous, complementary, overlapping, and included. For a brief explanation of these categories see Nida, “Semantic Structure and Translating,” 122–24.

³⁷ For a detailed discussion on Ephesus and the recipients of this letter, see Immendorfer, *Ephesians and Artemis*, 37–76, especially 50–53.

³⁸ Lewandowski, “Sociolects and Registers,” 60.

³⁹ Halliday, *Language as Social Semiotic*, 35, 67.

dialect is a variety of the language a person speaks habitually. It is basically saying the same thing in different ways. The register is what you are speaking at the time, which depends upon what you are doing at that particular time. Registers are saying different things in different ways, differing in meaning. Therefore, semantics is the controlling factor for register. It is a clustering of semantic features according to the situation type. In other words, “it is a configuration of semantic resources that the member of a culture typically associates with a situation type.”⁴⁰ The features of the text are considered as the realization of semantic patterns. Halliday further suggests that “semantic systems” relate to “grammatical systems” through the pre-selection of options.⁴¹ In a clearly circumscribed social context that has a closed set of options, one can predict the formal linguistic features like words, phrases, and even clauses of language. Some examples of different contexts are market language for buying, for sports commentary, for newspaper headlines, and for blogs and text messages. These are a small fraction of the total phenomena of a language.⁴² The following table displays key differences between register and dialect.

Dialect Variety according to user	Register Variety according to use
A Dialect is: <ul style="list-style-type: none"> ▪ what you speak habitually, ▪ determined by who you are, and ▪ expressing the diversity of social structure 	A register is: <ul style="list-style-type: none"> ▪ what you are speaking at that time, ▪ determined by what you are doing, and ▪ expressing the diversity of social process
So in principle dialects are: <ul style="list-style-type: none"> ▪ different ways of saying the same thing 	So in principle registers are: <ul style="list-style-type: none"> ▪ ways of saying different things

⁴⁰ Halliday, *Language as Social Semiotic*, 68, 123.

⁴¹ Halliday, *Language as Social Semiotic*, 62, 98.

⁴² De Beaugrande, “Register in Discourse Studies,” 11.

<ul style="list-style-type: none"> ▪ differ in phonology and lexicogrammar but not in semantics 	<ul style="list-style-type: none"> ▪ differ in semantics and hence in lexicogrammar and phonology
Principal controlling variables: <ul style="list-style-type: none"> ▪ social class, caste; rural or urban provenance, generation, age, sex 	Principal controlling variables: <ul style="list-style-type: none"> ▪ field (a type of social action), tenor (role relationship), and mode (symbolic organization)

Table 1: Dialect and Registers⁴³

Register is distinct from other varieties of language—style and genre. Halliday sees the concept of genre in a limited sense. Genre is a lower order semiotic concept, and register is the higher-order semiotic concept. Thus genre of a text contributes to its register.⁴⁴ The concept of genre is “a theoretical construct that intervenes between language function and language form.”⁴⁵ Genre theory differs from register theory “on account of higher emphasis placed on social purpose as a determining variable in language use.”⁴⁶ Porter places genre within the context of culture, thus distinct from the register, which addresses the context of situation.⁴⁷ To make this point clearer I quote his own words.

“Genre” should be reserved as a term for the various conventional literary types that were available within a given context of culture. Thus the notion of genre is temporally and culturally restricted, such that the genre that were available in classical Greece, Constantinian Rome, and twentieth-century America would be distinctly different and in need of definition according to the culture of the day, even if they share the same name, such as biography, romance, history, drama, poetry or the like. Register, however, is distinct from genre, and it functions within a given genre. Register addresses not the context of culture but rather context of situation—that is, a reconstruction of the linguistic situation in which a given discourse would or could have been generated.⁴⁸

⁴³ This is taken from Halliday, “Language as Social Semiotic,” 35.

⁴⁴ Halliday, *Language as Social Semiotic*, 145.

⁴⁵ Leckie-Tarry, “The Specification of a Text,” 30.

⁴⁶ Leckie-Tarry, “The Specification of a Text,” 31.

⁴⁷ Porter, “Dialect and Register,” 202.

⁴⁸ Porter, “Linguistic Analysis,” 54.

Register is a distinct variety of language from that of dialect and genre. However, as the context of situation is encapsulated in the broader system of context of culture, so register in any given situation falls under the broader umbrella of these varieties. The concept of register is explained in detail later in this chapter. There are two important perceptions needed to explain prior to describing register: the concept of text and context and SFL.

Appendix B

Transitivity Network Analysis

Following table shows transitivity analysis of selected passages from Ephesians. I have analyzed the processes, the participants, and the circumstance. This analysis follows OpenText.org clause division. I have used following markings in identifying the processes and participants: Primary Participants (1); Secondary Participants (2); Perfective Aspect (PA); Imperfective Aspect (IA); Stative Aspect (SA); Aspectually Vague Verbs (AV).

Verse	Text	Process	Participants	Circumstance
1.1	Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ... τοῖς ἁγίοις... καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ	—	Παῦλος ἀπόστολος (1), θεοῦ (2) Χριστῷ Ἰησοῦ (2) τοῖς ἁγίοις (2) καὶ πιστοῖς (2)	
1.2	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν	—	Χάρις, εἰρήνη (1) θεοῦ (2)	
1.3	Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογία πνευματικῇ ἐν τοῖς ἐπουρανόις ἐν Χριστῷ	ὁ εὐλόγησας (PA)	ὁ θεὸς (1) καὶ πατὴρ (1) τοῦ κυρίου (2) Ἰησοῦ Χριστοῦ (2) εὐλογία (2) ἡμῶν, ἡμᾶς (2)	ἐν τοῖς ἐπουρανόις ἐν Χριστῷ
1.4	καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,	ἐξελέξατο (PA)	God (1) Jesus Christ (2) καταβολῆς (2) κόσμου (2) ἡμᾶς (1) ἁγίους (2) ἀμώμους (2)	πρὸ καταβολῆς κόσμου ἐν αὐτῷ ἐν ἀγάπῃ
1.5	προορίσας ἡμᾶς εἰς υἰθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,	προορίσας (PA)	Jesus Christ (2) God (1) υἰθεσίαν (2) εὐδοκίαν (2) θελήματος (2)	διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ
1.6	εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.	ἐχαρίτωσεν (PA) ἡγαπημένῳ (SA)	ἔπαινον (2) δόξης (2) God (1)	ἐν τῷ ἡγαπημένῳ.

1.7	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ,	ἔχομεν (IA)	We (1, finite verb) ἀπολύτρωσιν (2) τοῦ αἵματος (2) τὴν ἄφεσιν (2) παραπτωμάτων (2), grace.	διὰ τοῦ αἵματος αὐτοῦ, κατὰ τὸ πλοῦτος...
1.8	ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει,	ἐπερίσσευσεν (PA)	σοφία (2) φρονήσει (2) God (1)	ἐν πάσῃ σοφίᾳ καὶ φρονήσει
1.9	γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ	γνωρίσας (PA) προέθετο (PA)	μυστήριον (2) θελήματος (2) εὐδοκίαν (2) God (1)	κατὰ τὴν εὐδοκίαν αὐτοῦ ἐν αὐτῷ
1.10	εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.	ἀνακεφαλαιώσασθαι (PA)	Christ πληρώματος τῶν καιρῶν (2) οὐρανοῖς καὶ γῆς (2)	ἐν αὐτῷ ἐν τῷ Χριστῷ,
1.11	ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,	ἐκληρώθημεν (PA) προορισθέντες (PA) ἐνεργούντος (IA)	We (1, finite verb) πρόθεσιν (2) βουλὴν (2) θελήματος (2) God Jesus Christ (2)	ἐν ᾧ κατὰ πρόθεσιν κατὰ τὴν βουλὴν
1.12	εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ	προηλπικότας (SA)	ἡμᾶς (1) ἔπαινον (2) δόξης (2)	ἐν τῷ Χριστῷ
1.13	ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,	ἐσφραγίσθητε (PA) ἀκούσαντες (PA) πιστεύσαντες (PA)	ὑμεῖς (1, the recipients of the letter) λόγον (2) εὐαγγέλιον (2) σωτηρίας (2) πνεύματι (2)	ἐν ᾧ

1.14	ὅ ἐστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.	—	ἄρραβὼν (1) ἀπολύτρωσιν (2) ἔπαινον (2) δόξης (2)	εἰς ἀπολύτρωσιν.. · εἰς ἔπαινον...
2.1	Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίας ὑμῶν,	—	ὑμᾶς (1) παραπτώμασιν (2) ἁμαρτίας (2)	—
2.2	ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα 5, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·	περιεπατήσατε (PA) ἐνεργοῦντος (IA)	αἰῶνα (2) κόσμου (2) τὸν ἄρχοντα (2) ἐξουσίας (2) πνεύματος (2) ἀπειθείας (2)	κατὰ τὸν αἰῶνα... κατὰ τὸν ἄρχοντα ἐν τοῖς υἱοῖς...
2.3	ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιών, καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·	ἀνεστράφημέν (PA) ποιοῦντες (IA)	ἡμεῖς (1) ἐπιθυμίαις (2) σαρκὸς (2) θελήματα (2) τέκνα (1) ὀργῆς (2)	ποτε ἐν ταῖς ἐπιθυμίαις...
2.4	ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν ἡμᾶς,	ἡγάπησεν (PA)	θεὸς (1) ἐλέει (2) ἀγάπην (2)	—
2.5	καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, - χάριτί ἐστε σεσωσμένοι-	συνεζωοποίησεν (PA) σεσωσμένοι (SA)	ἡμᾶς (1) παραπτώμασιν (2) Χριστῷ (2) χάριτί (2)	
2.6	καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,	συνήγειρεν (PA) συνεκάθισεν (PA)	Jesus Christ	ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ
2.7	ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.	ἐνδείξηται (PA)	Jesus Christ (2) αἰῶσιν (2) χάριτος (2) God (1)	ἐν τοῖς αἰῶσιν... ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ...
2.8	Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως·	σεσωσμένοι (SA)	χάριτί (2) πίστεως (2) God	—

	καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·		τοῦτο δῶρον (1)	
2.9	οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι.	καυχῆσθαι (PA)	ἔργων (2)	—
2.10	αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.	κτισθέντες (PA) προητοίμασεν (PA) περιπατήσωμεν (PA)	θεός (1) ποίημα (1) ἔργοις (2)	ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς
2.11	Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,	μνημονεύετε (IA) λεγόμενοι (IA)	The recipients (1) ἔθνη (1) ἀκροβυστία (1)	ἐν σαρκί
2.12	ὅτι ἦτε τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.	ἀπηλλοτριωμένοι (SA) ἔχοντες (IA)	The recipients (1) Christ (2) καιρῷ ἐκεῖνῳ (2) τῶν διαθηκῶν (2) τῆς ἐπαγγελίας (2) ἐλπίδα (2)	—
2.13	νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ οἱ ποτε ὄντες μακαρὰν ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.	ἐγενήθητε (PA)	The recipients (1) Christ (2) αἵματι τοῦ Χριστοῦ (2)	νυνὶ...ποτε ὄντες
3.1	Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμος τοῦ Χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν	—	Paul (1) Christ Jesus (2) You (2) τῶν ἐθνῶν (2)	—
3.2	- εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,	ἠκούσατε (PA) δοθείσης (PA)	The recipients (1) οἰκονομίαν (2) τῆς χάριτος τοῦ θεοῦ (2) Paul, μοι (2)	εἰς ὑμᾶς
3.3	[ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,	ἐγνωρίσθη (PA) προέγραψα (PA)	τὸ μυστήριον (1) ἀποκάλυψιν (2) Paul, μοι (2)	κατὰ Ἀποκάλυψιν
3.4	πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,	δύνασθε (IA) ἀναγινώσκοντες (IA) νοῆσαι (PA)	The recipients (1) τῷ μυστηρίῳ (2) Paul, μου (2)	ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ

3.5	ὁ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,	οὐκ ἐγνωρίσθη (PA) ἀπεκαλύφθη (PA)	mystery, ὁ (1) ἀποστόλοις (2) προφήταις (2) ἐν πνεύματι (2)	ἐν πνεύματι...
3.6	εἶναι τὰ ἔθνη συγκληρονόμοι καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,	—	ἔθνη (1) ἐπαγγελίας (2) εὐαγγελίου (2)	ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου
3.7	οὐ ἐγεωθήην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.	ἐγεωθήην (PA) δοθείσης (PA)	Paul (1) διάκονος (1) χάριτος...θεοῦ (2) τῆς δυνάμεως (2)	κατὰ τὴν δωρεὰν... κατὰ...δυνάμεως
3.8	Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγγελίσασθαι το ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ	ἐδόθη (PA) εὐαγγελίσασθαι (PA)	Paul, ἔμοι (2) ἡ χάρις (1) τοῖς ἔθνεσιν (2) το ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ (2)	—
3.9	καὶ φωτίσαι [πάντας] τίς ἡ οἰκοκομαία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπο τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,	φωτίσαι (PA) ἀποκεκρυμμένου (SA) κτίσαντι (PA)	ἡ οἰκοκομαία (1) μυστηρίου (2) θεῷ (2) αἰώνων (2)	ἐν τῷ θεῷ...
3.10	ἵνα γνωρισθῆ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,	γνωρισθῆ (PA)	ἀρχαῖς (2) ἐξουσίαθς (2) σοφία τοῦ θεοῦ (1) ἐκκλησίας (2)	ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας
3.11	κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,	ἐποίησεν (PA)	πρόθεσιν God Christ Jesus	ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν
3.12	ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν	ἔχομεν (IA)	We (1) παρρησίαν (2) πίστεως (2)	διὰ τῆς πίστεως αὐτοῦ

	πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.			
3.13	διὸ αἰτούμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόψζα ὑμῶν.	αἰτούμαι (IA) μὴ ἐγκακεῖν (IA)	δόψζα (1)	
4.17	Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,	λέγω (IA) μαρτύρομαι (IA) περιπατεῖν (IA) περιπατεῖ (IA)	Paul (1) κυρίῳ (2) ἔθνη (1) The recipients	ἐν ματαιότητι τοῦ νοῦς αὐτῶν
4.18	ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτρισμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς καρδίας αὐτῶν,	ἐσκοτωμένοι (SA) ὄντες (AV) ἀπηλλοτρισμένοι (SA) οὖσαν (AV)	Gentile (1) θεοῦ (2) ἄγνοιαν (2) πῶρωσιν (2) καρδίας (2)	διὰ τὴν ἄγνοιαν... διὰ τὴν πῶρωσιν...
4.19	οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.	ἀπηλγηκότες (SA) παρέδωκαν (PA)	Gentile (1) ἀσελγείᾳ (2) ἐργασίαν (2)	εἰς ἐργασίαν... ἐν πλεονεξίᾳ
4.20	ὁ μὲις δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν,	ἐμάθετε (PA)	The recipients (1) Χριστόν	
4.21	εἰ γὰρ αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,	ἠκούσατε (PA) ἐδιδάχθητε (PA)	The recipients (1) Ἰησοῦ (2) ἀλήθεια (2)	—
4.22	ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,	ἀποθέσθαι (PA) φθειρόμενον (IA)	The recipients (1) ἀναστροφὴν (2) ἐπιθυμίας (2)	κατὰ τὴν προτέραν... κατὰ τὰς ἐπιθυμίας...
4.23	ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν	ἀνανεοῦσθαι (IA)	Πνεύματι (2)	—
4.24	καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀλήθειας.	ἐνδύσασθαι (PA) κτισθέντα (PA)	The recipients (1) θεὸν (2) δικαιοσύνη (2) ὁσιότητι (2)	ἐν δικαιοσύνῃ καὶ ὁσιότητι

Appendix C

Speech Functions

Following table shows the speech function of the primary clause of the selected passages from Ephesians. I have also listed the indicative verb forms found in the secondary clauses to identify grammatical number of the participants. I have used following markings to identify the speech functions: SS – simple statement; DS – direct statement, and C – command.

Verse	Text	Process	Person	Speech Function
1.1	Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ	—		SS
1.2	τοῖς ἁγίοις καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ	—		SS
1.3	εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,	—		SS
1.4	καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρό καταβολῆς κόσμου	ἐξελέξατο	3PS	—
1.6	ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.	ἐχαρίτωσεν	3PS	—
1.7	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ	ἔχομεν	1PP	—
1.8	ἧς ἐπερίσσευσεν εἰς ἡμᾶς	ἐπερίσσευσεν	3PS	—
1.9	ἣν προέθετο ἐν αὐτῷ...	προέθετο	3PS	—
1.11	ἐν ᾧ καὶ ἐκκληρώθημεν...	ἐκκληρώθημεν	1PP	—
1.13	ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τον λόγον τῆς ἀληθείας τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ	ἐσφραγίσθητε	2PP	—
1.14	ὅ ἐστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν	ἐστιν	3PS	—

2.2	ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου...	περιεπατήσατε	2PP	—
2.3	ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν καὶ ἡμεθα τέκνα φύσει ὀργῆς	ἀνεστράφημέν	1PP	—
		ἡμεθα	1PP	—
2.4	ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν ἡμᾶς	— ἡγάπησεν	3PS	SS SS
2.5	συνεζωποίησεν τῷ Χριστῷ χάριτί ἐστε σεσωσμένοι-	συνεζωποίησεν	3PS	DS
		ἐστε	2PP	DS
2.6	καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,	συνήγειρεν	3PS	DS
		συνεκάθισεν	3PS	DS
2.7	ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις	ἐνδείξηται	3PS	
2.8	τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν θεοῦ τὸ δῶρον·	ἐστε σεσωσμένοι	3PS	DS
		ἐστε		SS
2.9	οὐκ ἐξ ἔργων	—		SS
2.10	αὐτοῦ γὰρ ἐσμεν ποίημα οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν	ἐσμεν	1PP	DS
		προητοίμασεν	3PS	
		περιπατήσωμεν	1PP	
2.11	διὸ μνημονεύετε	μνημονεύετε	2PP	C
2.12	ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ	ἦτε	2PP	—
2.13	νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς...ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ	ἐγενήθητε	2PP	—
3.1	Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμος τοῦ Χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν	—		SS
3.2	εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ	ἠκούσατε	2PP	—
3.3	[ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον καθὼς προέγραψα ἐν ὀλίγῳ	ἐγνωρίσθη	3PS	—
		προέγραψα	1PS	—

3.4	πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,	δύνασθε	2PP	—
3.5	ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι,	οὐκ ἐγνωρίσθη ἀπεκαλύφθη	3PS 3PS	—
3.7	οὐ ἐγεωήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ .	ἐγεωήθη	1PS	—
3.8	ἔμοι τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἢ χάρις αὕτη...τοῖς ἔθνεσιν εὐαγγελίσασθαι	ἐδόθη	3PS	DS
3.10	ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἢ πολυποίκιλος σοφία τοῦ θεοῦ,	γνωρισθῇ	3PS	—
3.11	κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν,	ἐποίησεν	3PS	—
3.12	ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.	ἔχομεν	1PP	—
3.13	διὸ αἰτοῦμαι...μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόψξα ὑμῶν.	αἰτοῦμαι μὴ ἐγκακεῖν ἐστὶν	1PS 3PS	DS —
4.17	Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν	λέγω μαρτύρομαι περιπατεῖ	1PS 1PS 3PS	DS DS —
4.19	οἵτινες ἀπληγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.	παρέδωκαν	3PS	—
4.20	ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν	ἐμάθετε	2PP	DS
4.21	εἰ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,	ἠκούσατε ἐδιδάχθητε ἐστὶν	2PP 2PP 3PS	— —

Appendix D

The following table shows data for three analyses: Coherence, Information Flow, and Prominence of selected passages from Ephesians. I have identified the processes, the thematic actor, and cohesive devices. This analysis follows OpenText.org clause division. I have used following markings in identifying the cohesive devices, thematic actor and the processes. (1) CC: Coordinating conjunction (2) CS Subordinating conjunction (3) LCR: Lexical Coherence of Repetition (4) LCS: Lexical Coherence of Synonymy (5) S: Substitute (6) R: Reference.

Verse	Text	Process	Thematic actor	Cohesive device
1.1	Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἀγίοις καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ	—		Χριστῷ Ἰησοῦ (LCR)
1.2	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ	—		Ἰησοῦ Χριστοῦ (LCR) θεοῦ (LCR)
1.3	εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογία πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ	—	ὁ θεὸς	Ἰησοῦ Χριστοῦ (LCR) εὐλογήσας (LCR) εὐλογία (LCR) Χριστῷ (LCR)
1.4	καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρό καταβολῆς κόσμου εἶναι ἡμᾶς ἀγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ	ἐξελέξατο	ὁ θεὸς	καθὼς CS αὐτῷ R ἡμᾶς (LCR) αὐτοῦ R
1.5	προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ	— —	— —	ἡμᾶς (LCR) Ἰησοῦ Χριστοῦ (LCR) αὐτόν R αὐτοῦ R θελήματος (LCR) αὐτοῦ R ἥς R
1.6	εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἥς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ	ἐχαρίτωσεν	ὁ θεὸς	αὐτοῦ R ἥς R ἡμᾶς (LCR) τῷ ἡγαπημένῳ S

1.7	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ	ἔχομεν	We	ᾧ R αὐτοῦ R αὐτοῦ R χάριτος (LCR)
1.8	ἧς ἐπερίσσευσεν εἰς ἡμᾶς	ἐπερίσσευσεν	ὁ θεὸς	ἧς R ἡμᾶς (LCR)
1.9	γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ...	προέθετο	ὁ θεὸς	θελήματος (LCR) αὐτοῦ R εὐδοκίαν (LCR) ἣν R αὐτῷ R
1.10	ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ἐν αὐτῷ.			τῷ Χριστῷ (LCR) αὐτῷ R
1.11	ἐν ᾧ καὶ ἐκκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ	ἐκκληρώθημεν	We	ᾧ R καὶ CC προορίζω (LCR) θελήματος (LCR) αὐτοῦ R
1.12	εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ			ἡμᾶς (LCR) αὐτοῦ R Χριστῷ (LCR)
1.13	ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ	ἐσφραγίσθητε	You	ᾧ R καὶ CC ᾧ R καὶ CC
1.14	ὁ ἔστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ	ἔστιν	The Holy Spirit	ὁ R ἡμῶν (LCR) ἀπολύτρωσιν (LCR) τῆς δόξης (LCR) αὐτοῦ R

2.1	Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίας ὑμῶν			Καὶ CC ὑμῶν (LCR)
2.2	ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου	περιεπατήσατε	You	αἷς R
2.3	ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν καὶ ἡμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποὶ	ἀνεστράφημέν ἡμεθα	We We	οἷς R καὶ CC ἡμῶν (LCR) καὶ CC ὡς CS
2.4	ὁ δε θεὸς πλούσιος ὢν ἐν ἐλέει διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἠγάπησεν ἡμᾶς	ἠγάπησεν	ὁ θεὸς	δε CC αὐτοῦ R ἡμᾶς (LCR) ἦν R
2.5	καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, - χάριτί ἐστε σεσωσμένοι	συνεζωοποίησεν ἐστε	ὁ θεὸς You	καὶ CC τῷ Χριστῷ (LCR) ἡμᾶς (LCR)
2.6	καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,	Συνήγειρεν συνεκάθισεν	ὁ θεὸς ὁ θεὸς	καὶ CC καὶ CC Χριστῷ Ἰησοῦ (LCR)
2.7	ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.	ἐνδείξῃται	ὁ θεὸς	αὐτοῦ R ἡμᾶς (LCR) Χριστῷ Ἰησοῦ (LCR) χάριτος (LCR)
2.8	τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ σωτηρίαν καὶ τοῦτο οὐκ ἐξ ὑμῶν θεοῦ τὸ δῶρον·	ἐστε	You	γὰρ CC καὶ CC τοῦτο R χάριτί ἐστε- σεσωσμένοι (LCR) τις R
2.9	οὐκ ἐξ ἔργων ἵνα μή τις καυχῆσθῃται	καυχῆσθῃται	Someone	ἵνα
2.10	αὐτοῦ γὰρ ἐσμεν ποίημα οἷς προητοίμασεν ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν	Ἔσμεν προητοίμασεν περιπατήσωμεν	We ὁ θεὸς We	αὐτοῦ R γὰρ CC οἷς R Χριστῷ Ἰησοῦ (LCR)
2.11	διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί	μνημονεύετε —	You	διὸ CC ὅτι CS

2.12	ὅτι ἦτε τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ καὶ ξένοι τῶν διαθηκῶν... καὶ ἄθεοι ἐν τῷ κόσμῳ	ἦτε	You	ὅτι CS Χριστοῦ (LCR) καὶ CC
2.13	νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς...ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ	ἐγενήθητε	You	δὲ CC Χριστῷ Ἰησοῦ (LCR) ὑμεῖς (LCR)
3.1	Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμος τοῦ Χριστοῦ [Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν	—	Παῦλος	Τούτου R
3.2	εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς	ἠκούσατε	You	εἴ CS χάριτος (LCR) ὑμᾶς (LCR)
3.3	[ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον καθὼς προέγραψα ἐν ὀλίγῳ	ἐγνωρίσθη προέγραψα	μυστήριον Paul	ὅτι CS μοι (LCR) καθὼς CS
3.4	πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ	δύνασθε	You	ὃ R μυστήριον (LCR) μου (LCR) τοῦ Χριστοῦ (LCR)
3.5	ὃ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν ἀπεκαλύφθη τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι	οὐκ ἐγνωρίσθη ἀπεκαλύφθη	μυστήριον μυστήριον	ὃ R ὡς CS ἀπεκαλύπτω (LCR) αὐτοῦ R
3.6	εἶναι τὰ ἔθνη συγκληρονόμοι καὶ σύσσωμα καὶ συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου	—	—	ἔθνη (LCR) Χριστῷ Ἰησοῦ (LCR)
3.7	οὗ ἐγενήθη διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ	ἐγεωήθη	Paul	οὗ R χάριτος (LCR) μοι (LCR) αὐτοῦ R

3.8	ἔμοι τῷ ἐλαχιστοτέρῳ πάντων ἀγίων ἐδόθη ἡ χάρις αὕτη τοῖς ἔθνεσιν εὐαγγελίσασθαι το ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ	ἐδόθη	χάρις	ἔθνη (LCR) τοῦ Χριστοῦ
3.9	καὶ φωτίσαι [πάντας] τίς ἢ οἰκονομαία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπο τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι	—	—	καὶ CC οἰκονομαία LCR) μυστηρίου (LCR)
3.10	ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίας ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ	γνωρισθῇ	σοφία τοῦ θεοῦ	ἵνα CS ἀρχαῖς (LCS) ἐξουσίας (LCR) ἐπουρανίοις (LCR)
3.11	κατὰ πρόθεσιν τῶν αἰώνων ἦν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν	ἐποίησεν	God	ἦν R Χριστῷ Ἰησοῦ (LCR)
3.12	ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ	ἔχομεν	We	ᾧ R αὐτοῦ R πίστεως (LCR)
3.13	διὸ αἰτοῦμαι...μὴ ἐγκακίην ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόψξα ὑμῶν	αἰτοῦμαι ἐστὶν	Paul Paul's sufferings	διὸ CC ὑμῶν (LCR) ἥτις R
4.17	Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν	λέγω μαρτύρομαι περιπατεῖ	Paul Paul Gentile	οὖν CC Τοῦτο R κυρίῳ (LCS) καθὼς CS καὶ CC ἔθνη (LCR) αὐτῶν R
4.18	διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν	—	—	αὐτοῖς R αὐτῶν R
4.19	οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ	παρέδωκαν	Gentile	οἵτινες R
4.20	ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν	ἐμάθετε	You	ὑμεῖς R δὲ CC Χριστόν (LCR)
4.21	εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε	ἠκούσατε ἐδιδάχθητε	You You	εἴ CS αὐτὸν R

	καθώς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ	ἐστὶν	The truth	αὐτῷ R καὶ CC καθώς CS Ἰησοῦ (LCR) ὑμᾶς R
4.22	ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν	—	—	ὑμᾶς R
4.23	ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν	—	—	δὲ CC ὑμῶν R
4.24	καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον	—	—	καὶ CC

BIBLIOGRAPHY

- Abbott, T. K. *Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians*. 1897. Reprint, Edinburgh: T. & T. Clark, 1922.
- Allan, J. A. "The 'In Christ' Formula in Ephesians." *NTS* 5 (1958) 54–62.
- Arnold, Clinton E. *The Colossian Syncretism: The Interface between Christianity and Folk Belief at Colossae*. Tübingen: Mohr Siebeck, 1995.
- . *Ephesians*. ZECNT 10. Grand Rapids: Zondervan, 2010.
- . *Ephesians, Power, and Magic: The Concept of Power in Ephesians in Light of its Historical Setting*. Cambridge: Cambridge University Press, 1989.
- . *Powers of Darkness: Principalities and Powers in Paul's Letters*. Downer's Grove: Intervarsity, 1992.
- Bakhtin, Mikhail M. *The Dialogic Imagination: Four Essays*. Translated by Caryl Emerson and Michael Holquist. Austin: University of Texas Press, 1981.
- Barr, James. *The Semantics of Biblical Language*. Oxford: Oxford University Press, 1961.
- Barth, Markus. *Ephesians: Introduction Translation and Commentary on Chapters 1-3*. New York: Doubleday, 1974.
- . *The Broken Wall: A Study of the Epistle to the Ephesians*. London: Collins, 1960.
- Bartlett, Tom. "Multiscalar Modelling of Context: Some Questions Raised by the Category of Mode." In *Society in Language, Language in Society: Essays in Honour of Ruqaiya Hasan*, edited by Wendy L. Bowcher and Jennifer Yameng Liang, 166–83. Basingstoke: Palgrave MacMillan, 2016.
- Baur, F. C. *Paul the Apostle of Jesus Christ: His Life and Works, His Epistles and Teachings*. Peabody: Hendrickson, 2003.
- Bennema, Cornelis. *Excavating John's Gospel: A Commentary for Today*. New Delhi: ISPCK, 2005.
- Berry, Margaret. "On Describing Context of Situation." In *Society in Language, Language in Society: Essays in Honour of Ruqaiya Hasan*, edited by Wendy L. Bowcher and Jennifer Yameng Liang, 184–205. Basingstoke: MacMillan, 2016.

- Best, Ernest. *A Critical and Exegetical Commentary on Ephesians*. ICC. Edinburgh: T. & T. Clark, 2001.
- . *Ephesians: A Shorter Commentary*. London: T. & T. Clark, 2003.
- . “Ephesians: Two Types of Existence.” *Interpretation* 47 (1993) 39–51.
- Biber, Douglas. *Dimensions of Register Variations: A Cross-Linguistic Comparison*. Cambridge: Cambridge University Press, 2000.
- Biber, Douglas, and Susan Conrad. *Register, Genre and Style*. New York: Cambridge University Press, 2009.
- Bock, Darrell L. *Acts*. BECNT. Grand Rapids: Baker, 2007.
- Brandon, S. G. F., ed. *The Saviour God: Comparative Studies in Concept of Salvation*. Manchester: Manchester University Press, 1963.
- Brannon, Jeff M. *The Heavens in Ephesians: A Lexical, Exegetical, and Conceptual Analysis*. New York: T. & T. Clark, 2011.
- Bratcher, Robert G., and Eugene A. Nida. *Paul's Letter to the Ephesians*. UBS Handbook Series, New York: UBS, 1982.
- Breeze, Mary. “Hortatory Discourse in Ephesians.” *Journal of Translation and Text-linguistics* 5 (1992) 313–47.
- Brown, Gillian and George Yule. *Discourse Analysis*. Cambridge: Cambridge University Press, 1983.
- Brown, Raymond E. *The Churches the Apostles Left Behind*. New York: Paulist, 1984.
- . *An Introduction to the New Testament*. The Anchor Bible, 627–30. New York: Doubleday, 1997.
- Bruce, F. F. *The Epistle to the Colossians, to Philemon, and to the Ephesians*. NICNT. Grand Rapids: Eerdmans, 1984.
- Burnett, Gary W. *Paul and the Salvation of the Individual*. Leiden: Brill, 2001.
- Caird, G. B. *Principalities and Powers: A Study in Pauline Theology*. Oxford: Clarendon, 1956.
- Campbell, Constantine R. *Advances in the Study of Greek: New Insights for Reading the New Testament*. Grand Rapids: Zondervan, 2015.

- . *Basics of Verbal Aspect in Biblical Greek*. Grand Rapids: Zondervan, 2008.
- . *Paul and Union with Christ: An Exegetical and Theological Study*. Grand Rapids: Zondervan, 2012.
- . *Verbal Aspect, the Indicative Mood, and Narrative: Soundings in the Greek of the New Testament*. Studies in Biblical Greek 13. New York: Peter Lang, 2007.
- . *Verbal Aspect and Non-Indicative Verbs: Further Soundings in the Greek of the New Testament*. Studies in Biblical Greek 15. New York: Peter Lang, 2008.
- Campbell, William S. *Unity and Diversity in Christ: Interpreting Paul in Context Collected Essays*. Eugene: Cascade, 2013.
- Carson, D. A., and Douglas J. Moo. *An Introduction to the New Testament*. 2nd edition. Grand Rapids: Zondervan, 2005.
- Chakaravarti, V. R. Srisaila. *The Philosophy of Ramanuja (Visistadvaita)*. Madras: Bharati Vijayam, 1974.
- Childs, Robinson William. "Exegesis on the Soul." *Novum Testamentum* 12 (1970) 102–17.
- Chomsky, Noam. *Syntactic Structures*. Paris: Mouton, 1978.
- Cloran, C. "Context, Material Situation, and Text." In *Text and Context in Functional Linguistics*, edited by Mohsen Ghadessy, 177–217. Amsterdam: Benjamins, 1999.
- Cosgrove, Charles H. et al., *Cross-Cultural Paul: Journey to Others, Journeys to Ourselves*. Grand Rapids: Eerdmans, 2005.
- Cotterell, Peter. "Sociolinguistics and Biblical Interpretation." *Vox Evangelica* 16 (1986) 61–76.
- Dahl, Nils Alstrup. *Studies in Ephesians*. WUNT 131. Tübingen: Mohr Siebeck, 2000.
- Davidse, Kristin. "Systemic Functional Linguistics and the Clause: The Experiential Metafunction." In *The Routledge Handbook of Systemic Functional Linguistics*, edited by Tom Bartlett and Gerard O'Grady, 79–95. London: Routledge, 2017.
- De Beaugrande, Robert. "Register in Discourse Studies: a Concept in Search of a Theory." In *Register Analysis: Theory and Practice*, edited by Mohsen Ghadessy, 7–25. London: Pinter, 1993.

- De Wette, W. M. L. *An Historical-Critical Introduction to the Canonical Books of the New Testament*. Translated from the 5th edition by Frederick Frothingham. Boston: Crosby, Nichols, 1858.
- Dibelius, Martin. *An die Kolosser, Epheser, an Philemon*, HZNT. 2nd edition. Tübingen: Mohr Siebeck, 1927.
- . *Slavery as Salvation: The Metaphor of Slavery in Pauline Christianity*. New Haven: Yale University Press, 1990.
- Dodd, C. H. "Ephesians." In *Abingdon Bible Commentary*, edited by Fredrick Carl Eiselen et al., 1222–37. New York: Abingdon, 1929.
- Dunn, James D. G. *The Theology of Paul the Apostle*. 1998. Reprint, Grand Rapids: Eerdmans, 2006.
- Dvarok, James D. "Thematization, Topic, and Information Flow." *JLIABG* 1 (2008) 17–37.
- Dvorak, James, and Ryder Dale Walton, "Clause as Message: Theme, Topic, and Information Flow in Mark 2:1–12 and Jude." *BAGL* 3 (2014) 31–85.
- Egins, Suzanne and J R Martin. "Genre and Register of Discourse." In *Discourse as Structure and Process*, edited by Teun A. van Dijk, 230–56. London: SAGE, 1997.
- Elbert, Paul, "Possible Literary Links between Luke–Acts and Pauline Letters Regarding Spirit-Language." In *The Intertextuality of the Epistles: Exploration of Theory and Practice*, edited by Thomas L. Brodie et al., 226–54. Sheffield: Sheffield Press, 2006.
- Ellis, J. N. and Ure, J. "Language Varieties: Register." In *Encyclopaedia of Linguistics, Information and Control*, edited by A. R. Meetham, 251–259. Oxford: Pergamon, 1969.
- Evanston, Edward. *The Dissonance of the Four Generally Received Evangelists, and the Evidence of their Respective Authenticity Examined*. Ipswich: George Jermyn, 1792.
- Fanning, B. M. *Verbal Aspect in New Testament Greek*. Oxford: Clarendon, 1990.
- Fee, Gordon D. *Pauline Christology: An Exegetical-Theological study*. Peabody: Hendrickson, 2007.
- Ferguson, Charles A. "Dialect, Register, and Genre: working assumptions about conventionalization." In *Sociolinguistic Perspectives on Register*, edited by

- Douglas Biber and Edward Finegan, 15–30. New York: Oxford University Press, 1994.
- Firth, J. R. *Selected Papers of J. R. Firth 1952–1959*. London: Longmans, 1968.
- . “The Technique of Semantics.” Paper presented at a meeting of the Philological Society, November, 1935. *Transactions of the Philological Society*.
- Fishman J. A. “Bilingualism with and without Diglossia; Diglossia with and without Bilingualism.” *Journal of Social Issues* 23 (1967) 29–38.
- Fitzmyer, Joseph A. *Pauline Theology: A Brief Sketch*. Englewood Cliffs: Prentice-Hall, 1967.
- Fowl, Stephen E. *Ephesians: A Commentary*. NTL. Louisville: Westminster, 2012.
- Frick, Peter. “The Means and Mode of Salvation: A Hermeneutical Proposal for Clarifying Pauline Soteriology.” *Horizons in Biblical Theology* 29 (2007) 203–22.
- Friesen, S. J. *Imperial Cults and the Apocalypse of John: Reading Revelation in the Ruins*. Oxford: Oxford University Press, 2001.
- Geertz, Clifford. “Religion as a Cultural System,” in *Anthropological Approaches to the Study of Religion*, edited by Michael Banton, 1–45. London: Tavistock, 1966.
- Geoff, Thompson. *Introducing Functional Grammar*. London: Arnold, 1996.
- Ghadessy, Mohsen, ed. *Register Analysis: Theory and Practice*. London: Pinter, 1993.
- Gnilka, Joachim. *Der Epheserbrief*. Basel: Herder, 2002.
- Gombis, Timothy. “Ephesians as a Narrative of Divine Warfare.” *JSNT* 26.2 (2004) 403–18.
- . “The Triumph of God in Christ: Divine Warfare in the Argument of Ephesians.” PhD diss., University of St. Andrews, 2005.
- Goulder, M. D. “The Visionaries of Laodicea.” *JSNT* 43 (1991) 15–39.
- Gräbe, Petrus J. “Salvation in Colossians and Ephesians.” In *Salvation in the New Testament: Perspectives on Soteriology*, edited by Jan G. van der Watt, 287–304. Leiden: Brill, 2005.
- Gregory, Michael and Susanne Carroll. *Language and Situation: Language Varieties and Their Social Contexts*. London: Routledge and Kegan, 1978.

- Gromacki, Robert. "Ephesians 1:3–14: Blessings of Salvation". In *New Testament Essays in Honour of Homer A. Kent Jr.*, edited by Gary T. Meadors, 219–37. Winona Lake: BMH, 1991.
- Halliday, M. A. K. "Context of Situation". In *Language, Context and Text: Aspects of Language in a Social Semiotic Perspective*, edited by Halliday M. A. K. and Hasan, R. Geelong: Dakin University Press, 1985.
- . *Halliday's Introduction to Functional Grammar*. 4th edition, revised by Christian Matthiessen M. I. M. London: Routledge, 2014.
- . *An Introduction to Functional Grammar*. London: Arnold, 1985.
- . *An Introduction to Functional Grammar*. 3rd edition, revised by Christian Matthiessen M. I. M. London: Hodder Arnold, 2004.
- . "Language as Social Semiotic." In *Language and Literacy in Social Practice*, edited by Janet Maybin, 23–43, 1994. Reprint, Clevedon: The Open University, 2003.
- . *Language as Social Semiotic: The Social Interpretation of Language and Meaning*. London: Arnold, 1978.
- . "Language as Social Semiotic: Towards a General Sociolinguistic Theory." In *Language and Society: The Collected Works of M. A. K. Halliday*, edited by Jonathan J. Webster, 169–202. Vol 10, London: Continuum, 2009.
- . *Linguistic Studies of Text and Discourse*, The Collected Works of M. A. K. Halliday, edited by Jonathan J. Webster, Vol 2. London: Continuum, 2002.
- . "The Notion of 'Context' in Language Education." In *Text and Context in Functional Linguistics*, edited by Mohsen Ghadessy, 1-24. Amsterdam: John Benjamins, 1999.
- . *System and Function in Language: Selected Papers*, edited by Gunther Kress. London: Oxford University Press, 1976.
- . "Text as Semantic Choice in Social Context." In *Linguistic Studies of Text and Discourse*, The Collected Works of M. A. K. Halliday, edited by Jonathan J. Webster, 23–81. Vol 2, London: Continuum, 2002.
- Halliday, M. A. K. et al., *The Linguistic Science and Language Teaching*. London: Longman, 1964.
- Halliday, M. A. K. and R. Hasan. *Cohesion in English*. English Language Series 9. London: Longman, 1976.

- Halliday, M. A. K. and R. Hasan. *Language, Context and Text: Aspects of Language in a Social Semiotic Perspective*. Geelong: Dakin University Press, 1985.
- Halliday, M. A. K. and Jonathan J. Webster. *Halliday in the 21st Century*. The Collected Works of M. A. K. Halliday, Vol 11. London: Bloomsbury, 2013.
- Hasan, Ruqaiya. "Language and Society in systemic functional perspective." In *Continuing Discourse on Language a systemic functional perspective*, edited by Ruqaiya Hasan et al. London: Equinox, 2005.
- . "The Ontogenesis of decontextualized language: some achievements of classification and framing." In *Towards a Sociology of Pedagogy: the Contribution of Basil Bernstein to Research*, edited by A. Morais et al., 47–79. New York: Peter Lang, 2001.
- . "Speaking with reference to context." In *Text and Context in Functional Linguistics*, edited by Mohsen Ghadessy, 219–32. Amsterdam: Benjamins, 1999.
- . "Wherefore Context? The Place of Context in the System and Process of Language." In *Grammar and Discourse: Proceedings of the International Conference on Discourse Analysis*, edited by Ren Shaozeng et al., 1–21. Macau: University of Macau, 2001.
- Heil, John Paul. *Ephesians: Empowerment to Walk in Love for the Unity of All in Christ*. Studies in Biblical Literature 13. Atlanta: SBL, 2007.
- Heine, Ronald E. *The Commentaries of Origin and Jerome on St. Paul's Epistles to the Ephesians*. Oxford: Oxford University Press, 2002.
- Hill, A. A. *Introduction to Linguistic Structures; from Sound to Sentence in English*. New York: Harcourt, 1958.
- Hock, Ronald F. "The Problem of Paul's Social Class: Further Reflections." In *Paul's World*, Pauline Studies 4, edited by Stanley E. Porter, 7–18. Leiden: Brill, 2008.
- Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids: Baker, 2002.
- Holmes, Janet. *An Introduction to Sociolinguistics*. Harlow: Pearson Education, 2001.
- Honda, Yoshichika. "Bhartrhari on Sentence (*vakya*) and its Meaning (*vakyartha*) as *Partibha*." *JIBS* 46 (1998) 17–22.
- Hooker, Morna D. "Another Look at Πίστις Χριστοῦ," *SJT* 69 (2016) 46–62.
- Hübner, Hans. *An Philemon. An die Kolosser. An die Epheser*. Tübingen: Mohr Siebeck, 1997.

- Hudson, R. A. *Sociolinguistics*. 2nd edition. Cambridge: University Press, 1996.
- Immendorfer, Michael. *Ephesians and Artemis: The Cult of the Great Goddess of Ephesus as the Epistle's Context*. WUNT 2.436. Edited by David Hellholm et al. Tübingen: Mohr Siebeck, 2017.
- Jayne, Donald. "We and You in Ephesians 1: 3–14." *Expository Times* 85 (1974) 151–52.
- Johnson, Edna. *A Semantic and Structural Analysis of Ephesians*. Dallas: SIL, 2008.
- Käsemann E. "Ephesians and Acts." In *Studies in Luke and Acts*, edited by L.E. Keck and J. L. Martyn, 288–97. Philadelphia: Fortress, 1980.
- Keown, Mark "The Christ-Pattern for Social Relationships: Jesus as Exemplar in Philippians and other Pauline Epistles." In *Paul and His Social Relations*, edited by Stanley E. Porter and Christopher D. Land, 301–31. Leiden: Brill, 2013.
- Kirby, John C. *Ephesians, Baptism and Pentecost: an Inquiry into the Structure and Purpose of the Epistle to the Ephesians*. Montreal: McGill University Press, 1968.
- Klingbeil, Gerald A. "Metaphors and Pragmatics: An Introduction to the Hermeneutics of Metaphors in the Epistle of the Ephesians." *BBR* 16.2 (2006) 273–93.
- Klostermaier, Klaus. *Mythologies and Philosophies of Salvation in the Theistic Traditions of India*. Waterloo: Wilfrid Laurier University Press, 1984.
- Köstenberger, Andreas J., et al. *Going Deeper With the New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament*. Nashville: B&H, 2016.
- Kreitzer, Larry J. *Hierapolis in the Heavens*. Edinburgh: T. & T. Clark, 2007.
- Kulshreshtha, Saroj. *The Concept of Salvation in Vedanta*. New Delhi: Ashish, 1986.
- Lamb, David A. *Text, Context and the Johannine community: a sociolinguistic analysis of the Johannine writings*. London: T & T Clark, 2014.
- Land, Christopher D. *The Integrity of 2 Corinthians and Paul's Aggravating Absence*. Sheffield: Sheffield Phoenix, 2015.
- Larkin, William J. *Ephesians: A Handbook on the Greek Text*. BHGNT. Waco: Baylor University Press, 2009.
- . *Greek is Great Gain: A Method for Exegesis and Exposition*. Eugene: Wipf and Stock, 2008.

- Leckie-Tarry, Helen. *Language and Context: A Functional Linguistic Theory of Register*. London: Pinter, 1995.
- . “The Specification of a Text: Register, Genre, and Language Teaching.” In *Register Analysis: Theory and Practice*, edited by Mohsen Ghadessy, 26–42. London: Pinter, 1993.
- Lewandowski, Marcin. “Sociolects and Registers – a Contrastive Analysis of Two Kinds of Linguistic Variation.” *Investigationes Linguisticae* 20 (2010) 60–79.
- Lincoln, Andrew T. *Ephesians*, WBC. Dallas: Word, 1990.
- Lipner, Julius. *Hindus: Their Religious Beliefs and Practices*. The Library of Religious Beliefs and Practices, editors John Hinnells and Ninian Smart. London: Routledge, 2010.
- Lona Horacio. E. *Die Eschatologie im Kolosser–und Epheserbrieff*. Würzburg: Echter, 1984.
- Longacre, Robert E. “Discourse Peaks as Zone of Turbulence.” In *Beyond the Sentence: Discourse and Sentential Form*, edited by Jessica R. Wirth, 81–98. Ann Arbor: Karoma, 1985.
- Louw Johannes P. “A Discourse Reading of Ephesians 1:3–14.” In *Discourse Analysis and the New Testament: Approaches and Results*, edited by Stanley Porter, 308–315. Sheffield: Sheffield Academic, 1999.
- . *Semantics of New Testament Greek*. Philadelphia: Fortress, 1982.
- Louw, Johannes P. and Eugene A. Nida. *Greek–English Lexicon of the New Testament Based on Semantic Domain*. 2 vol. New York: United Bible Society, 1988.
- Lukin, Annabelle. “Language and Society, Context and Text: the Contributions of Ruqaiya Hasan.” In *Society in Language, Language in Society: Essays in Honour of Ruqaiya Hasan*, edited by Wendy L. Bowcher and Jennifer Yameng Liang, 143–65. Basingstoke: MacMillan, 2016.
- Maier, Harry O. *Picturing Paul in Empire: Imperial Image, Text and Persuasion in Colossians, Ephesians and the Pastoral Epistles*. London: Bloomsbury, 2013.
- Malinowski, Bronisław. *Coral Gardens and Their Magic*. 2 vols. London: Allen and Unwin, 1935.
- . “The Problem of Meaning in Primitive Languages,” in *The Meaning of Meaning: A Study of the Influence of Language upon Thought and of the Science*

- of Symbolism*, by C. K. Ogden and I. A. Richards, 296–336. London: Kegan Paul, 1923.
- Malkovsky, Bradley J. *The Role of Divine Grace in the Soteriology of Samkaracharya*. Leiden: Brill, 2001.
- Mangalwadi, Vishal. *The World of Gurus*. New Delhi: Vikash, 1977.
- Marshall, I. H. “The Development of the Concept of Redemption in the New Testament.” In *Reconciliation and Hope: New Testament essays on atonement and eschatology presented to L.L. Morris on his 60th birthday*, edited by Robert Banks, 153–169. Grand Rapids: Eerdmans, 1975.
- Martin, J. R. *English Text: System and Structure*. Philadelphia: John Benjamins, 1992.
- Martin, J. R., and David Rose. *Working with Discourse: Meaning Beyond the Clause*. London: Continuum, 2003.
- Martin, Ralph P. *Ephesians, Colossians and Philemon*. Interpretation, edited by James Luther Mays. Atlanta: John Knox, 1991.
- Matthiessen, Christian M. I. M. “Register in the Round: Diversity in a Unified Theory of Register Analysis.” In *Register Analysis: Theory and Practice*, edited by Mohsen Ghadessy, 221–92. London: Pinter, 1993.
- Matthiessen, Christian M. I. M. and M. A. K. Halliday, *Systemic Functional Grammar: A First Step into the Theory*. Beijing: Higher Education Press, 2009.
- McDonald, Margaret Y. *Colossians and Ephesians*. Sacra Pagina 17. Collegeville: Liturgical, 2000.
- Meeks, Wayne A., ed. *The Writings of St. Paul*. A Norton Critical Edition, edited by Herbert J. Muller. New York: W. W. Norton, 1972.
- Metzger, Bruce. *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3rd ed. New York: Oxford University Press, 1992.
- . *A Textual Commentary on the Greek New Testament*. New York: UBS, 1994.
- Michaels, Axel. *Hinduism: Past and Present*, translated by Barbara Harshav. Princeton: Princeton University Press, 2004.
- Middleton, J. Richard. “A New Heaven and a New Earth: the Case for a Holistic Reading of the Biblical Story of Redemption.” *JCTR* 11 (2006) 73–97.

- Mitton, C. L. *Ephesians*. New Century Bible Commentary. Grand Rapids: Eerdmans, 1973.
- Moore, Alison Rotha. "Register Analysis in Systemic Functional Linguistics." In *The Routledge Handbook of Systemic Functional Linguistics*, edited by Tom Bartlett and Gerard O'Grady, 418–37. London: Routledge, 2017.
- Moritz, Thorsten. *A Profound Mystery: The Use of the Old Testament in Ephesians*. Supplement to Novum Testamentum 83. Leiden: Brill, 1996.
- . "Reasons for Ephesians." *Evangel* 14 (1996) 8–14.
- Morris, L. *The Apostolic Preaching of the Cross*, Grand Rapids, Eerdmans, 1955.
- Moule, C. F. D. *An Idiom-Book of New Testament Greek*. 2nd ed. Cambridge: Cambridge University Press, 1959.
- Moule, Handley C. G. *Ephesian Studies*. London: Pickering & Inglis, ND.
- Mouton, Elna. "The Communicative Power of the Epistle to the Ephesians." In *Rhetoric, Scripture and Theology: Essays from the 1994 Pretoria Conference*, edited by Stanley Porter and Thomas H. Olbricht, 280–307. Sheffield: Sheffield Academic, 1996.
- Muddiman, John. *The Epistle to the Ephesians*. Black's New Testament Commentaries. London: Continuum, 2001.
- Nida, Eugene A. *Exploring Semantic Structures*. Munich: Fink, 1975.
- . "Semantic Structure and Translating." *The Bible Translator* 26 (1975) 120–32.
- Nock, A. D. "A Vision of Mandulis Aeon." *HTR* 27 (1934) 53–104.
- O'Brien, Peter T. *The Letter to the Ephesians*. PNTC. Grand Rapids: Eerdmans: 1999.
- O'Donnell, Matthew Brook. *Corpus Linguistics and the Greek of the New Testament*. New Testament Monograph 6, edited by Stanley E. Porter. Sheffield: Sheffield Phoenix, 2005.
- . "Designing and Compiling a Register-Balanced Corpus of Hellenistic Greek for the Purpose of Linguistic Description and Investigation." In *Diglossia and Other Topics in New Testament Linguistics*, edited by Stanley E. Porter, 255–93. Sheffield: Sheffield Academic, 1993.

- Ong, Hughson T. "Sociolinguistics and New Testament Exegesis: Three Approaches to Discourse Analysis Using Acts 21:27–22:5 as a Test Case." *BAGL* 4 (2015) 49–84.
- Osborne, Grant R. *Ephesians Verse by Verse Commentary*. Bellingham: Lexham, 2017.
- Oster, R. "The Ephesian Artemis as an Opponent of Early Christianity" *Jahrbuch für Antike und Christentum* 19 (1976) 24–44.
- Panikkar, Raimundo. *The Unknown Christ of Hinduism*. London: Longman and Todd, 1964.
- Pao, David W. "Gospel within the Constraints of an Epistolary Form: Pauline Introductory Thanksgiving and Paul's Theology of Thanksgiving." In *Paul and the Ancient Letter Form*, edited by Stanley E. Porter and Sean A. Adams, 101–27, *Pauline Studies* 6. Leiden: Brill, 2010.
- Percy, Ernst. *Die Problem der Kolosser- und Epheserbriefe*. Lund: Gleerup, 1946.
- Perkins, Pheme. *Ephesians*. Abingdon New Testament Commentaries. Nashville: Abingdon, 1997.
- Pike, Kenneth. *Language in Relation to a Unified Theory of the Structure of Human Behaviour*. The Hague: Moulton, 1967.
- Pitts, Andrew W. "Philosophical and Epistolary Contexts for Pauline Paraenesis." In *Paul and the Ancient Letter Form*, edited by Stanley E. Porter and Sean A. Adams, 269–306, *Pauline Studies* 6. Leiden: Brill, 2010.
- Pitts, Andrew W. and Joshua D. Tyra, "Exploring Linguistic Variations in an Ancient Greek Single-Authored Corpus: A Register Design Analysis of Josephus and Pauline Pseudonymity." In *The Language and Literature of the New Testament: Essays in Honour of Stanley E. Porter's 60th Birthday*, edited by Lois K. Fuller Dow et al., 257–83. Leiden: Brill, 2016.
- Pollard, Paul. "The Faith of Christ in Current Discussion." *Concordia Journal* 23 (1997) 213–28.
- Porter, Stanley E. *The Apostle Paul: His Life, Thought, and Letters*. Grand Rapids: Eerdmans, 2016.
- . "Dialect and Register in the Greek of the New Testament: Theory." In *Rethinking Contexts, Rereading Texts*. JSOT Supplement Series 299, edited by M. Daniel Carroll R, 190–208. Sheffield: Sheffield Academic, 2000.

- . “The Functional Distribution of Koine Greek in First-Century Palestine.” In *Diglossia and Other Topics in New Testament Linguistics*, edited by Stanley E. Porter, 53–78. Sheffield: Sheffield Academic, 2000.
- . “Greek Grammar and Syntax.” In *The Face of New Testament Studies: A Survey of Recent Research*, edited by Scott McKnight and Grant R. Osborne, 76–103. Grand Rapids: Baker, 2004.
- . “The Greek Language of the New Testament.” In *Handbook to Exegesis in the New Testament*, edited by Stanley Porter, 99–130. Leiden: Brill, 1997.
- . *Idioms of the Greek New Testament* 2nd ed. Sheffield: Sheffield Academic, 1994.
- . “The Language that Paul did not Speak.” In *Paul’s World*, edited by Stanley E. Porter, 131–49. Leiden: Brill, 2008.
- . *The Letter to the Romans: A Linguistic and Literary Commentary*. Sheffield: Sheffield Phoenix, 2015.
- . *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice*. Grand Rapids: Baker, 2015.
- . “Prominence an Overview.” In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O’Donnell, 45–74. Sheffield, Sheffield Phoenix, 2009.
- . “Register in the Greek of the New Testament: Application with Reference to Mark’s Gospel.” In *Rethinking Contexts, Rereading Texts*, edited by M. Daniel Carroll R. JSOT Supplement Series 299, 209–29. Sheffield: Sheffield Academic, 2000.
- . “Systemic Functional Linguistics and the Greek Language: The Need for Further Modeling.” In *Modeling Biblical Language: selected papers from the McMaster Divinity College Linguistics Circle*, edited by Stanley E. Porter et al., 7–47. Leiden: Brill, 2016.
- . *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood*. New York: Peter Lang, 1989.
- Porter, Stanley E. and Andrew W. Pitts. “Πίστις with a Preposition and Genitive Modifier: Lexical Semantic, and Syntactic Considerations in the Πίστις Χριστοῦ Discussion.” In *The Faith of Jesus Christ: Exegetical, Biblical, and Theological Studies*, edited by Michael F. Bird and Preston M. Sprinkle, 33–53. Milton Keynes: Paternoster, 2009.

- Porter, Stanley E. and Brook W. R. Pearson, "The Genres of the New Testament." In *Handbook to Exegesis of the New Testament*, edited by Stanley E. Porter, 131–66. Leiden: Brill, 2002.
- Porter, Stanley E. and Matthew Brook O'Donnell. *Discourse Analysis and the New Testament*. Forthcoming.
- Poythress, V. S. "Testing the Johannine Authorship by Examining the Use of Conjunctions." *WTJ* 46 (1984) 350–69.
- Premnath, D. N. *Border Crossings: Cross-Cultural Hermeneutics*. New York: Orbis, 2007. Reed, Jeffrey T. *A discourse analysis of Philippians: Method and Rhetoric in the Debate over Literary Integrity*. Sheffield: Sheffield Academic, 1997.
- Reed, Jeffrey T. and Ruth A. Reese. "Verbal Aspect, Discourse Prominence, and the Letter of Jude." *Filología Neotestamentaria* 9 (1996) 181–99.
- Richards, Randolph E. *Paul and First-Century Letter Writing: Secretaries, Composition and Collection*. Downers Grove: IVP, 2004.
- Rikard, Roitto. *Behaving as Christ-Believer: A Cognitive Perspective on Identity and Behaviour Norms in Ephesians*. CBNTS 46. Winona Lake: Eisenbrauns, 2011.
- Robbins, Charles J. "The Composition of Eph 1:3–14." *JBL* 105/4 (1986) 677–87.
- Robins, R. H. "Malinowski, Firth, and the Context of Situation." In *Social Anthropology and Language*, edited by Edwin Ardener, 33–46. London: Routledge, 2004.
- Roon, A. van. *The Authenticity of Ephesians*, translated by S. Prescod-Jokel. Supplements to Novum Testamentum 39. Leiden: Brill, 1974.
- Runge, Stephen E. *Discourse Grammar of the Greek New Testament*. Peabody, Hendrickson, 2010.
- Sahay, Vijoy S. "Syncretism in India: A reality or Unreality." *The Oriental Anthropologist* 16.1 (2016) 17–25.
- Sanderson, B. "A Governor Transmits an Imperial Privilege." In *New Documents Illustrating Christianity: A Review of the Greek and Other Inscriptions and Papyri Published Between 1988–1992*, Vol 10, edited by S. R. Llewelyn and J. R. Harrison, 90–92. Grand Rapids: Eerdmans, 2012.
- Sanders, J. T. "Hymnic Elements in Ephesians 1–3," *ZNW* 56 (1965) 214–32.
- Schlier, H. *Der Brief an die Epheser: Ein Kommentar*. Dusseldorf: Patmos, 1957.

- Schnabel, Eckhard. "Paul's Missionary Strategy: Goals, Methods, and Realities." In *Christian Mission: Old Testament Foundations and New Testament Developments*, edited by Stanley E. Porter and Cynthia Long Westfall. McMaster New Testament Studies Series 9, 155–86. Eugene: Pickwick, 2010.
- Schnackenburg, Rudolf, *Ephesians: A Commentary*. Translated by Helen Heron. Edinburgh: T. & T. Clark, 1991.
- Schnelle, Udo. *Theology of the New Testament*. Grand Rapids: Baker, 2009.
- Schmithals, W. "The Corpus Paulinum and Gnosis." In *The New Testament and Gnosis: Essays in Honour of Robert McL Wilson*, edited by Alastair H. B. Logan and A. J. M. Wedderburn, 107–124. Edinburgh: T & T Clark, 1983.
- Schreiner, Thomas R. *Paul Apostle of God's Glory in Christ: A Pauline Theology*. Downers Grove: InterVarsity, 2001.
- Schüssler Fiorenza, Elisabeth. *Ephesians*, Wisdom Commentary 50, edited by Linda M. Maloney and Barbara E. Reid. Collegeville: Liturgical, 2017.
- Shkul. Minna. *Reading Ephesians: Exploring Social Entrepreneurship in the Text*. London: T. & T. Clark, 2009.
- Simmons, Billy E. "Perspectives on Salvation: Eph 1:1–23; 6:21–24." *The Theological Educator* 54 (1996) 41–51.
- Smith, Derwood C. "The Ephesians Heresy and the Origin of the Ephesians." *Ohio Journal of Religious Studies* 5 (1977) 78–103.
- Song, Choan-Seng. "New Frontiers of Theology in Asia." *South East Asia Journal of Theology* 20 (1979) 13–33.
- Srivastava, Lalit Kishore Lal. *Advaitic Concept of Jivanmukti*. New Delhi: Bharatiya Vidya Prakashan, 1990.
- Stowers, Stanley K. *Letter Writing in Greco-Roman Antiquity*. Philadelphia: Westminster, 1986.
- Strelan, Rick. *Paul, Artemis, and the Jews in Ephesus*. Berlin: De Gruyter, 1996.
- Subramaniam, Banu. *Holy Science: The Biopolitics of Hindu Nationalism*. Seattle: University of Washington Press, 2019.
- Te-Li, Lau, *The Politics of Peace: Ephesians, Dio Chrysostom and the Confucian Four Books*. Leiden: Brill, 2010.

- Tellbe, Mikael. *Christ-Believers in Ephesus. A Textual Analysis of Early Christian Identity Formation in a Local Perspective*. Tübingen: Mohr Siebeck, 2009.
- Tertullian, *Adversus Marcionem* taken from Tertullian, *Adversus Marcionem*. Edited and Translated by Ernest Evance, 1972.
- Thielman, Frank. *Ephesians*. BECNT. Grand Rapids: Baker, 2010.
- Thiselton, Anthony. *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading*. Grand Rapids: Zondervan, 1992.
- . *Thiselton on Hermeneutics: Collected Works with New Essays*. Grand Rapids: Eerdmans, 2006.
- . *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann, Gadamer, and Wittgenstein*. Grand Rapids: Eerdmans, 1980.
- Trebilco, Paul R. *The Early Christians in Ephesus from Paul to Ignatius*. Tübingen: Mohr Siebeck, 2004.
- Turner, Max. "Ephesians." In *Theological Interpretation of the New Testament: A Book by Book Survey*, edited by Kevin J. Vanhoozer et al., 124–33. Grand Rapids: Baker, 2008.
- Uprichard, Harry. *A Study Commentary on Ephesians*. Darlington: Evangelical Press, 2004.
- Ure, Jean. "Introduction: Approaches to the Study of Register Range." *International Journal of the Sociology of Language* 35 (1982) 5–23.
- . "Lexical Density and Register Differentiation." In *Application of Linguistics: Selected Papers of the Second International Congress of Applied Linguistics*, edited by G. E. Perren and J. L. M. Trim, 443–52. Cambridge: University Press, 1971.
- Van Der Watt, Jan G. "Soteriology of the New Testament: Some Tentative Remarks." In *Salvation in the New Testament: Perspectives on Soteriology*, edited by Jan G. van der Watt, 505–22. Leiden: Brill, 2005.
- Van Kooten, George H. *Cosmic Christology in Paul and the Pauline School: Colossians and Ephesians in the Context of Greco-Roman Cosmology, with a New Synopsis of Greek Texts*. WUNT 171. Tübingen: Mohr Siebeck, 2003.

- Vanhoozer, Kevin J. "What is Everyday Theology? How and Why Christians Should Read Culture." In *Everyday Theology: How to Read Cultural Texts and Interpret Trends*, edited by Kevin J. Vanhoozer et al., 15–60. Grand Rapids: Baker, 2007.
- Wallace, Daniel B. *The Basics of New Testament Syntax: An Intermediate Greek Grammar*. Grand Rapids: Zondervan, 2000.
- . *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan, 1996.
- Wardhaugh, R. *An Introduction to Sociolinguistics*. Oxford: Blackwell, 2002.
- Westfall, Cynthia Long. *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*. London: T & T Clark, 2005.
- . "A Method for the Analysis of Prominence in Hellenistic Greek," In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O'Donnell, 75–94. Sheffield, Sheffield Phoenix, 2009.
- Weima, Jeffrey A. D. *Paul the Ancient Letter Writer: An Introduction to Epistolary Analysis*. Grand Rapids: Baker, 2016.
- Weima, Jeffrey A. D. and Leland Ryken. "The Literature of the New Testament." In *A Complete Literary Guide to the Bible*, edited by Leland Ryken and Tremper Longman III, 361–75. Grand Rapids: Zondervan, 1993.
- Williams, Raymond B. *The New Face of Hinduism: The Swaminarayana Religion*. Cambridge: Cambridge University Press, 1984.
- Williamson, Peter S. *Ephesians*. Catholic Commentary on Sacred Scripture. Grand Rapids: Baker, 2009.
- Wilson, R. A. "'We' and 'You' in the Epistle to the Ephesians." *Studia Evangelica* 2 (1964) 676–80.
- Winger, Thomas M. *Ephesians*. Concordia Commentary. Saint Louis: Concordia, 2015.
- Yee, T. L. N. *Jews, Gentile, and Ethnic Reconciliation: Paul's Jewish Identity and Ephesians*. SNTSMS 130. Cambridge: Cambridge University Press, 2005.
- Yeo, Khiok-Khung. *Rhetorical interaction in 1 Corinthians 8 and 10: A Formal Analysis with Preliminary Suggestions for a Chinese, Cross-Cultural Hermeneutic*. Leiden: Brill, 1995.

Yoder Neufeld, Thomas R. *Ephesians*, Believers Church Bible Commentary. Waterloo: Herald, 2002.

Yoon, David I. *A Discourse Analysis of Galatians and the New Perspective on Paul*. Leiden: Brill, 2019.

Young, Richard A. *Intermediate New Testament Greek: A Linguistic and Exegetical Approach*. Nashville: B&H, 1994.

Zwicky, Arnold M. and Ann D. Zwicky, "Register as a Dimension of Linguistic Variations." In *Sublanguage: Studies of Language in Restricted Semantic Domain*, edited by Richard Kittredge and John Lehrberger, 213–18. Berlin: de Gruyter, 1982.



