

**The nature of Christ's habitation in Ephesians 3:17a: A  
Philological, Conceptual, Historical, Exegetical and  
Theological Analysis.**

**By**

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## Declaration

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for a degree.

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Stellenbosch, 25 July 2019

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## Abstract

Ephesians 3:16-19 is filled with syntactical oddities. My survey of the scholarly literature indicated that 3:17 has received less attention than the other verses. It is also enigmatic on the issue of the portrayal of Christ's habitation in their hearts. The grammar seems to indicate a request for Christ to take up habitation (inception), while its context suggests they are already indwelt by Christ (2:22).

A majority of the consulted commentators understand the inception of Christ's habitation and the inception of salvation as being equal. Naturally and sensibly an inceptive interpretation creates a problem for them, and so they interpret the prayer as a request for Christ's work in the Ephesians. However, the verb κατοικῆσαι is an aorist tense verb, which leads a minority of the consulted commentators to interpret the habitation as inceptive. The majority view favours the context in forming an interpretation, while the minority view favours the grammar. This study seeks to contribute to the literature available on Ephesians 3:17 by inquiring into the nature of Christ's habitation in this verse. The hypothesis is that the minority view is correct.

The first step is a philological analysis of κατοικέω and some cognates in the Old Testament and the New Testament. The second step is a conceptual and historical analysis of divine habitation in Second Temple Jewish Literature and the New Testament. The third step is a theological and exegetical analysis of Ephesians 3:17 and its context. Verbal aspect plays a major role in the exegetical section.

Verbal aspect indicates that Ephesians 3:17 is a prayer for Christ to take up habitation, which indicates that the minority view is correct. However, the communicative purpose behind the verbal aspect is in line with a durative reading, lending some credence to the majority view. Paul's communicative purpose (aim) in asking for Christ to take up habitation in the Ephesian believers was found to be spiritual insight and maturity. The significance of the study is that it contributes to the literature available that specifically focus on Ephesians 3:17 and it also solves the enigmatic contradiction between the grammar and context of κατοικῆσαι in Ephesians 3:17.

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# 1. Introduction

## 1.1 Background

Ephesians 3:16-19 is filled with syntactical oddities. In the first place, the meaning of the prayer, as well as the structure, is ambiguous (Thielman 2010:225, 228). Rather than a structured discourse, it is a flood of thoughts that arose one after the other (Schnackenburg 1991:144), which might be evidence that the letter was dictated (Thielman 2010:225). Different authors interpret the structure of the prayer differently. Merkle (2016:211), Arnold (2010:207) and Barth (1974:368) believe the three ἵνα (so that) clauses (3:16, 18, 19) contain three separate requests. Thielman (2010:228), Schnackenburg (1991:145) and Hoehner (2002:476) believe it all forms one request that builds tension as it progresses. Although Ephesians 3:17a is at the head of the prayer, how the flow of the prayer is understood will affect how it is interpreted, considering it is fleshed out in what follows. This makes the flow of the prayer a pertinent issue.

The second issue surrounds the meaning of ἔσω ἄνθρωπον (inner man; 3:16). Barth (1974:369, 370) believes the 'inner man' refers to Jesus. He bases this conviction on 2:20 calling Christ the keystone, 4:13 indicating growth into the head and also that 6:10 uses εἰς (in/into) for Paul's admonition for them to strengthen themselves 'in the Lord.' He goes on to explain that the reference to Christ in the next verse makes it clear that there is a parallel between 3:16 and 17. This would make Christ and the 'inner man' the same person. However, Barth is the only one who holds this conviction. Arnold (2010:210) claims that the local sense of εἰς applies here and sees rather a correlation between 'the inner man' (3:16) and 'the heart' (3:17). Ἐσω ἄνθρωπον (inner man) was a prevalent concept in the Hellenistic world that formed an essential part of thinking on the nature of humans (Best 2003:164). Here it refers to the inner being begotten by the Holy Spirit (Bruce 1984:326) which is the object of God's work (Hoehner 2002:479). The inner man is where God strengthens people so that they are not affected by external factors (Schnackenburg 1991:148). The meaning of 'inner man' is significant to this study. Whether 3:17 is taken as parallel to 3:16, or taken as developing its meaning, the meaning of 'inner man' affects the



interpretation of 3:17.

A third issue that is contested is the relationship between ‘to strengthen’ (κραταιωθῆναι) in 3:16b and ‘to dwell’ (κατοικῆσαι) in 3:17a. Some (e.g., Best 2003:165; Hoehner 2002:481; Schnackenburg 1991:149) take ‘to strengthen’ and ‘to dwell’ as parallel, with the second clarifying the first. Others (e.g., Merkle 2016; Arnold 2010:211) rather take ‘to dwell’ as a second and separate request. Hoehner (2002:481), for example, believes these are parallel requests. This approach takes ‘to dwell’ as exegetical to ‘to strengthen.’ Schnackenburg (1991:149) agrees, but also adds to this by arguing that in Pauline theology the two concepts are one. Best (2003:165) argues that this could make sense because ‘to strengthen’ is a Hellenistic concept while ‘to dwell’ is a Semitic concept. This might make sense because Paul was writing to an audience that contained Jews and Gentiles, so he could be using an idiom from each culture. It could be that ‘to dwell’ is the contemplative result of ‘to strengthen’ (Hoehner 2002:481). One problem with regarding “to dwell” as a separate and second petition, is that there is no καί between ‘to strengthen’ and ‘to dwell.’ If the request to dwell was a second request one would expect a καί. Another problem is how far the verbs ‘to dwell’ (κατοικῆσαι) and ‘to grant’ (δῶ) are from each other (Thielman 2010:229).

The fourth area of debate relates to theology. Is Paul praying for Christ to take up habitation in their hearts? Or is Paul praying for Christ to be at home in their hearts? Some (Thielman 2010; Arnold 2002; Hoehner 2002; Lincoln 1990; Barth 1974) resist interpreting it as a request for Christ to take up habitation. They resist it because they understand Christ taking up habitation as equal to a request for the audience to enter the salvific state. If this is accepted, then the context (1:13, 2:5) makes such an interpretation unfeasible. Hoehner (2002:481), for example, states that it “is not a reference to Christ’s indwelling at the moment of salvation.” Thielman (2010:230) also believes that the prayer does not mean “that Christ is absent from their hearts” and that they “could hardly be sealed by the Spirit (1:13)” while Christ is absent from their hearts. Lincoln (1990:206) adds that “the focus of the prayer request is not on the initial reception of Christ.” Arnold (2010:211) also asks “Why would Paul pray for Christ to live in their hearts since they are already Christians?” He goes on to use 1:13 to indicate that they “have already put their faith in” Christ. According to

Hoehner (2002:481), it should rather be seen as a prayer that Christ would be at home in their hearts and therefore the controlling factor in their lives. Barth (1974:370) agrees and believes that the closest parallel to what Paul prays for here is seen in Galatians 2:20 when he says that Christ lives in him and he lives by faith in Christ.

There are a minority of the consulted commentaries (Best 2003:165; Bruce 1984:327) that take the aorist tense of κατοικῆσαι as indicating that the prayer is for Christ to take up habitation in the hearts of the Ephesians. Bruce (1984:327) writes that the aorist tense of 'to dwell' (κατοικήσαι) could be inceptive, in other words, a prayer for Christ to take up habitation. Best (2003:165) agrees with this inceptive idea and says that Christ's dwelling refers to the moment the salvific state is entered into. Best (2003:165) further disagrees with Thielman's (2010:231) conclusion that all the positive confessions about his audience (2:19-21) make an 'inceptive' reading untenable. He looks specifically at Ephesians 2:20 and says that in that case, the focus is on the audience generally, while in the prayer there is a focus on individuals. It is through a faith relationship that Christ is to make His abode in their hearts (Best 2003:166). It is also through faith that his dwelling will remain a reality (Schnackenburg 1991:149) and through faith that his lordship is experienced in increasing measures (Arnold 2010:211).

If Christ taking up habitation and the audience entering the salvific state are seen as equal, then the objection of the majority view would make sense. The context (1:13, 2:5) clearly indicates that the audience has come to faith. However, the aorist tense of κατοικῆσαι makes an inceptive interpretation more tenable. The majority view that opposes an inceptive view pays more attention to the context. The minority view that accepts an inceptive approach pays more attention to the grammar. Solving this enigma is desirable and provides further motivation for this study.

There are some more syntactical oddities in Ephesians 3:17 which heightens the attraction for investigating the passage. These are the role of ἐν ἀγάπῃ (in love) as well as the participles ἐρριζωμένοι (rooted) and τεθεμελιωμένοι (established). Though interpreting them as qualifying each other (rooted and grounded in love) is still odd, it is the least odd option (Thielman 2010:231). Thielman (2010:233)

believes ἐν ἀγάπῃ does not refer to believers' love, but God's love shown through Christ. Hoehner (2002:482, 483) opposes this interpretation, rather taking it to refer to the 'grace of love' which believers have in light of what Christ has done in them. He bases this on the lack of a genitive qualification as seen in 3:19 (love of Christ).

The interpretation of these participles is also complicated by them being nominatives (Arnold 2010:212) and equally impinges on the interpretation of Ephesians 3:17a. Hoehner (2002:483, 484) believes the participles follow the ἵνα in 3:18 in sense (so that being rooted and grounded in love, you might be able to grasp). He admits this might seem odd, but he supports this with a threefold argumentation: 1) that there are other examples of such constructions, 2) that the perfect could refer to a resultant state, and 3) that the nominative case of these participles make it appropriate to interpret them as qualifying the subjects of ἐξισχύσητε (you may be able) in 3:18a. Thielman (2010:232) on the other hand suggests that viewing the participles this way is problematic. He also does not find the parallel texts that are presented to be convincing. Arnold (2010:212) also claims that no such construction is found in the New Testament or the Septuagint.

Thielman (2010:232) acknowledges that the participles are still syntactically odd, but he argues that the least odd option is to take them as indicatives (you are rooted and grounded in love). He explains that while Paul believes they still need to have Christ come to dwell in their hearts as ruler they are already rooted and grounded in love. Barth (1974:372) also takes them as independent participles. However, he rather claims they have an imperatival force that constitutes an exhortatory digression for them to maintain an attained state (be rooted and grounded in love). Arnold (2010:213) acknowledges this as an attractive option but believes the context demands that these be seen as a third prayer request. He continues stating that Paul made a sudden change of grammar for rhetorical purposes ([I pray] that you may be rooted and grounded in love). Hoehner (2002:483) however objects to this and says that perfect tense participles are not used with such a conditional sense. Best (2003:166) also believes it is not part of the prayer but is parenthetical, meaning that as they are subject to the actions of the Spirit and Christ they will be rooted and grounded (then you will be rooted and grounded in love). How syntactically odd these participles are is clearly attested by the many varying interpretations and

translations. Because of the uncertainty that surrounds 'in love' and the participles, the interpretation of Ephesians 3:17a assumes an even more intriguing stature.

There is also the intrigue created by the significance of κατοικέω (to reside). The use of κατοικέω is intriguing because Paul most often uses οικέω (to live) or ενοικέω (to dwell in). The gravity of κατοικέω in the *Corpus Paulinum* is seen in that the only other time κατοικέω (to dwell) is used, it is used for God's deity dwelling in Christ (Colossians 1:19, 2:8; Hoehner 2002:480). Because κατοικέω occurs so seldom it deserves careful consideration.

Ephesians 3:17a and its immediate literary context, therefore, teem with several challenging exegetical and theological questions and will be the central focus of this study. It certainly raises the implications of the important question of what Christ dwelling in their hearts means. Added to these complicating oddities is the conceptual, idiomatic and theological resonance of the word κατοικέω (to dwell) which Paul emphatically places at the head of his prayer (3:14-19). To start with, it has a rich and varied history in the Septuagint, and its equivalents in the Hebrew text is important for an understanding of divine habitation (Görg 1990:698). This necessitates carefully considering to what extent Paul intended to echo and modify these in the passage under investigation. Moreover, within the literature of Second Temple Judaism κατοικέω and its associated concepts receive significant reflections in the same direction. More can also be learned by looking at the New Testament writers with regard to the concept of being indwelt by God. It is most likely that Paul knew and purposely interacts with these ideas in his theological reflections. If this is true, then understanding his prayer in Ephesians 3:17a will be greatly enriched by considering the information from these primary sources on this subject.

## **1.2 Research Question**

### **1.2.1 Main Research Question**

Is the nature of Christ's habitation espoused in Ephesians 3:17a inceptive or durative? A Philological, Conceptual, Historical, Exegetical and Theological Analysis.

### **1.2.2 Subsidiary Research Questions**

1. What can be learned about the way divine habitation is portrayed by doing a

philological analysis of κατοικέω in the Old and New Testaments?

2. What can be learned about the way divine habitation is portrayed by doing a conceptual and historical analysis of divine habitation in Second Temple Jewish Literature and the New Testament?

3. What can be learned about the portrayal of divine habitation in Ephesian 3:17 by doing an exegetical and theological analysis of Ephesians 3:17 and its context?

### **1.3 Hypothesis**

My hypothesis was that my research will find that the prayer for Christ to dwell in the hearts of the Ephesian believers (3:17a) is indeed a prayer for Christ to take up habitation.

### **1.4 Rationale for the study**

I acknowledge that the prayer in 3:16-19 was a prayer for a believing community (e.g., 1:13; 2:5). I also realise that when this is considered one can understand the resistance of the majority of the inspected commentaries (e.g., Thielman 2010:231; Hoehner 2002:481; Barth 1974:370) to the idea of seeing Ephesians 3:17 as a request for Christ to take up habitation in their hearts. However, I also believed that through careful philological, conceptual, historical, exegetical and theological investigation it might be found that the request is for Christ to take up habitation in their hearts. As such, the aim of this study was to test my hypothesis. My hypothesis is that the prayer for Christ to dwell in the hearts of the Ephesian believers (3:17a) is indeed a prayer for Christ to take up habitation in their hearts.

The prayer in Ephesians 3:16-19 has been approached variously and in-depth. However, it is my contention that compared to the rest of the prayer, Ephesians 3:17a has been paid much less attention. This is also true with regard to the question of the nature of the habitation of Christ as portrayed in this verse. Compared to the rest of chapter 3<sup>1</sup> and also the rest of the prayer,<sup>2</sup> much less has been written which focuses specifically on this verse and that wrestles with its meaning. Hoehner (2002:481) flags an article by Mattam (1980:125-150),<sup>3</sup> which is one of the few articles that focus specifically on Ephesians 3:17. Mattam (1980:125 -150) does a

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<sup>1</sup> E.g., Van Aarde 2016a; van Aarde 2016b; Sherwood 2012l; Asumang 2009; Gombis 2004; Hall Harris 1991; Yates 1977; Ryrie 1966; Mare 1965.

<sup>2</sup> E.g., Fuchs 2014a; Fuchs 2014b; Fuchs 2014c; Foster 2007; Jarvis 1991.

<sup>3</sup> "Eph 3:17: A Study of the Indwelling of Christ in St. Paul."

study of the indwelling of Christ in the *Corpus Paulinum* but focuses in on Ephesians 3:17. He also found this verse well worth studying because it is the only verse in the *Corpus Paulinum* where Christ is said to “dwell” in believers. Mattam (136) interprets κατοικῆσαι as a “perfective aorist.” According to him Paul “is praying that this indwelling may go on increasing more and more in perfection.” The idea is that “Christians may open more and more their hearts to this indwelling Christ.” He basis this continuative and intensifying interpretation on them being Christians “who have already at Baptism received the indwelling of Christ (136).” I hope to contribute to the literature on this verse by considering whether the aorist infinitive κατοικῆσαι could not be interpreted as a prayer for Christ to take up habitation. I do this by interacting with some of the recent and significant commentaries on the pericope and also by approaching the question with a verbal aspectual approach.

Some interpreters do not acknowledge the inception of habitation as a possibility in that they do not even interact with the idea (Roberts 1991:96; Schnackenburg 1991:149; Barth 1974:370). Others do acknowledge the problem in that they deny the possibility of seeing an inceptive interpretation here (Arnold 2010:211; Thielman 2010:230; Hoehner 2002:481; O’Brien 1999:259; Lincoln 1990:206). While the aforementioned majority objects to an inceptive interpretation there is the dissenting voice of a minority that acknowledges the possibility of an inceptive interpretation (Best 2003:163; Bruce 1984:327). The majority voice regards the context and argues that it does not make sense for it to be a prayer for Christ to take up habitation. The minority regards the grammar and argues that inception makes good sense. Perhaps a fresh consideration of the data could arrive at an understanding that regards both context and grammar.

Even the minority that does hold to the inceptive interpretation do so without in-depth idiomatic and theological analyses. They also do not consider how 3:17 relates to its antecedents in the Old Testament, Second Temple Jewish Literature or the New Testament. The background of some of the other verses in the prayer has been studied with the help of lexical and conceptual studies, but as noted above, it was thought that 3:17a could do with more specific attention. For this thesis, the aim was to take a careful look at the nature of Christ’s habitation in this verse. A conviction was held that much light could be shed on its nature by studying other uses of

κατοικέω (to reside) and some related verbs as well as the concept of being indwelt by the deity in literature roughly contemporaneous with the *Corpus Paulinum*. It was thought that carefully exegeting the text in its literary and theological context would also cast much light on the interpretation of the verse. Of particular interest to this study was the application of verbal aspect theory, which could bear much exegetical fruit (Campbell 2008b:9), to the question of the nature of Christ's habitation in 3:17a.

A further motivation for this study was that the grammatical, lexical and contextual facets of κατοικῆσαι leave it open to interpretation. Regarding grammar, κατοικῆσαι is in the aorist tense and this tense has perfective aspect, meaning actions in this tense are viewed as a whole (Campbell 2015: §5.2) and not usually emphasised (Wallace 1996:554). Aorists are however not always used merely to summarise actions (Wallace 1996:556). This is even more so with an infinitive like κατοικῆσαι because aorist is the default tense for infinitives. So, an author would use it unless they wanted to place extra emphasis on a verb (Robertson 1934:1080). So, either a durative reading (for Christ to be at home) or an inceptive reading (for Christ to take up his habitation) could be possible.

Grammar is naturally important, but to determine whether an aorist is merely summarising an action or not one needs to consider the lexeme and context as well (Wallace 1996:556). Turning to the lexeme, κατοικέω has a stative value to it (Hoehner 2002:480; Louw and Nida 1988:731; DELG 1968:782; Moulton & Milligan 1914:338;) and it is clear that Ephesians 3:16-19 is a prayer for a believing audience from whose hearts Christ cannot be absent (cf. 1:13; 2:19-22; Thielman 2010:231). This seems to imply the lexeme might lean towards a durative interpretation. However, when an aorist refers to the "unchanging nature of a state" "the emphasis is most frequently on the entrance into the state" (Wallace 1996:556). This makes the inception of habitation a plausible conclusion.

Concerning the context, if we agree with Thielman (2010:231) that Christ cannot be absent from the hearts of the audience due to the context (1:13, 2:19- 22) it would appear as though durative habitation would have to be in view in Ephesians 3:17a. However, this is only relevant if it is assumed that Christ taking up habitation in their hearts is equal to them entering into the salvific state. If Christ taking up habitation in the Ephesians' hearts is not seen as equal to the inception of salvation it might no

longer be necessary to outright reject such an inceptive interpretation. In light of all this, it seemed that a fresh exegesis of Ephesians 3:16-19 was in order. It was thought that such a study may be quite revealing and could potentially lead to the discovery that the prayer is for Christ to take up habitation in their hearts.

## 1.5 Methodology

For the thesis a literary approach is followed, looking at a variety of sources that have been written on the chosen topic of inquiry. The study of Ephesian 3:16-19 is approached from both a conceptual and exegetical perspective. The study is divided into five chapters, the first and last of which are an introduction and a conclusion. Chapter 1 is the introduction and contains the research proposal, which serves well as an introduction and orientation to the study. Some features that ought to be particularly informative are the background to the study, which acts as a preliminary literature review, orientating the reader to the background of the problem. The research problem, research questions, the rationale for the study and the methodology are also included. One method employed in this thesis is verbal aspect theory, which is an approach to Greek verbs that has the potential to provide great insight for exegeting verbs. This approach to verbs is also explored below (see Section 1.6). All these sections orientate the reader as to the approach this thesis follows.

Chapter 2 is a philological analysis of κατοικέω (to reside) in the Old and New Testament. This chapter also inspects how two Hebrew verbs (יָשַׁב and שָׁכַן) that are translated with κατοικέω in the Septuagint are used in discourse on divine habitation. Beyond that, verses from the Septuagint and the New Testament with the Greek noun οἶκος (house), as well as its Hebrew equivalent's (בֵּית) use in the Hebrew Bible, are also inspected. Those occurrences of these lexical entries where the indwelling of the deity is the focus are inspected, particularly as to whether they habitation is inceptive or durative. This was done with the conviction that it ought to shed light on the nature of the habitation of Christ in Ephesians 3:17a. Some of the sources I used are those of Silva (2014), Williams (2007), Koole (2001), Danker (2000), Botterweck, Ringgren and Fabry (1998), Jenni (1997), Wallace (1996), McKay (1994), Görg (1990) and Kittel & Friedrich (1967).



Chapter 3 is a conceptual and historical analysis of divine habitation in Second Temple Jewish Literature and the New Testament. It is particularly noted whether the habitation is portrayed in an inceptive or durative manner, and to a lesser extent whether the object of habitation is a community or an individual. The contemporary literature that I drew this information from is the Septuagint, the Dead Sea Scrolls, the writings of Philo and the rest of the New Testament. While a philological analysis definitely sheds light on the interpretation of 3:17a, κατοικέω and its related lexemes do not quite encompass the whole matter. The New Testament was certainly influenced by the Second Temple Jewish Literature. As such, a look at the way in which the faithful thought about the indwelling of the deity certainly was in order. This inquiry too was made with the conviction that it might shed light on the nature of Christ's habitation in Ephesians 3:17. Some of the sources that were used for insight into the Second Temple Jewish Literature are Asumang (2017), Greene (2012), Ruzer (2012), Hacham (2011), Wassén (2011), Yadin (2003) and Wevers (1991).

Chapter 4 is an exegetical and theological analysis of Ephesians 3:17. For this chapter, the whole prayer (Ephesians 3:16-19) is exegeted as well as the passage that forms its preceding literary context (2:19-22). The chapter starts with a short introduction in which the author, date, destination and occasion are discussed. It is not a debate so much as a position statement with some positive points being made. The rest of the chapter consists of a thorough analysis of the passage. Here a number of exegetical tools are brought to bear in order to discuss the Greek text in detail. The first step is a semantic and structural analysis, where the relationship between the propositions are carefully inspected and the argument traced. After that, verbal aspectual analyses of all the pertinent verbs in the passages (2:19-22 and 3:14-19) are done. It is shown that there are two layers of proximity (reality) in the text. The chapter ends with a theological analysis wherein the theological significance of what was discovered is shown and also how it contributes to the book. Some of the sources I used are Merkle (2016), Ellis (2015), Arnold (2010), Thielman (2010), Baugh (2009) Campbell (2008a; 2008b; 2007), Johnson (2008), Hoehner (2002) and Porter (1989).

Chapter 5 is the conclusion. This is aimed at making some concluding statements by assessing the study and providing some ideas for future study. In this chapter, after a review of the findings that were made throughout the thesis, it is stated whether or

not the hypothesis is deemed acceptable. How this conviction was arrived at is also explained. After stating whether the hypothesis is accepted or not, the significance of the findings is also indicated. Lastly, some suggestions for further study are made, stating some ways in which the topic could be taken further for more discoveries to be made.

The tools that were used for chapter 2 were lexical analysis and the synthetic methodology. Lexical analysis was selected because of the conviction that looking at other instances of κατοικέω (to reside) and some related words might shed light on its function in Ephesians 3:17a. The synthetic methodology was selected because the ideas that the inspected verses contain had to be brought together. The advantage of lexical analysis is that it can provide insight into how the word is used in Ephesians 3:17 by looking at other places where it and some related verbs are used in a similar way. A limitation of lexical analysis is that the concept of divine habitation is not only treated with this word group. Another limitation is that it is limited in the data that could be extracted from it since the meaning of other verses will be determined by their own historical and literary context. An attempt to overcome the first limitation was made by performing the conceptual analysis in the subsequent chapter. An attempt at overcoming the second limitation was made by being careful only to include verses in the study that actually relate to my topic and carefully considering their literary contexts.

An advantage of the synthetic methodology is that it brings together the various ways in which the habitation of the deity is portrayed with this word group. This provides a clear understanding of how it is used. A potential limitation of the synthetic methodology is that it is necessarily synthetic (in the sense of being inauthentic) because all these verses have their own literary and historical contexts. Yet in the preliminary reading, it was found that this word group shares the concept of indwelling. A conviction was formed that by diligently selecting only the relevant verses that relate to the idea of divine habitation, light could be shed on my research objective.

The tools that are used for chapter 3 are the comparative methodology and the synthetic methodology. The comparative methodology was chosen because there was a need to inspect the similarities and differences in the way that these different schools of thought within Second Temple Jewish Literature thought about divine

habitation. The synthetic methodology was chosen because there was a need to harvest insight from diverse approaches to the indwelling of deity. This insight needed to be used to shed light on the verse under investigation and to test the hypothesis. A strength of the comparative methodology is that it can provide a thorough understanding of the variety of ideas on the topic that exists in Second Temple Jewish Literature. A potential limitation of the comparative methodology is that it will not give a thorough insight into schools of thought. This is because it necessarily moves swiftly through the material and partially samples insight from these schools of thought. However, only an overview is the aim, so it is relevant for the nature of the study. An advantage of the synthetic methodology is that it will provide a clear picture of how the indwelling of the deity was thought of in Second Temple Jewish Literature. A potential limitation of the synthetic methodology is that it is necessarily synthetic (in the sense of being inauthentic) because these groups were not all thinking about this the same way. However, they did share a mode of thinking and a desire for nearness to God, so this still yielded useful information.

For chapter 4 syntactical and structural analyses were done. A syntactical analysis was done because carefully studying the grammar, of verbs, in particular, could help with doing a careful exegesis of 3:16-19. A structural analysis was done because careful exegesis could be aided by considering the semantic structure of a pericope so as to determine the flow of the argument. An advantage of syntactical analysis is that it provides an opportunity to examine the text in detail by means of inspecting the interpretive possibilities that the grammar presents. Some disadvantages of doing a syntactical analysis are that the interpretations can be subjective and in such detailed inspection, one could be so set on being specific that one misses the historical and other contexts. An attempt at overcoming these hazards was made by bringing the exegetical discussions of others into the treatment. In this way the study was informed of important contextual factors and drew on the understanding of others, potentially avoiding subjectivity. An advantage of doing a structural analysis is that it provides an opportunity to carefully consider how each proposition of the text relates to each other and forms a single coherent message. A potential disadvantage of doing a structural analysis is that it could be quite subjective. An attempt at overcoming this disadvantage was made by considering the breakdown presented by various authors.

## 1.6 Theoretical Framework for the Verbal Aspectual Analysis

### 1.6.1. Introduction to Verbal Aspect

The aim of this thesis is to determine whether κατοικῆσαι has an inceptive force in Ephesians 3:17. To determine the force of a verb in context is to determine its *Aktionsart*.<sup>4</sup> Campbell (2008b:63) designed a formula by which one can determine the *Aktionsart* of a verb in context. It involves considering the semantics, lexeme and context of the verb. Carefully exegeting the verbs found in the context of Ephesians 3:17 (2:19-22; 3:14-19) might assist in determining whether κατοικῆσαι has inceptive force in Ephesians 3:17. Shedding light on aspect and how it functions is particularly important. Although the formula for determining the function of a verb in its context is labelled as determining its *Aktionsart*, this discussion is focused around the verbal aspect. The reason for this is that aspect makes a large contribution to accurately determining a verb's *Aktionsart*, and Greek is primarily aspectual in nature. The Greek verbal system has an aspectual rather than a tense basis (Campbell 2015:111).

Ever since the nineteenth-century scholars have agreed that the element of tense is restricted to the indicative mood for Greek. Some (e.g., Campbell 2007; Fanning 1991; Porter 1989) argue that the indicative mood does not have tense either (Campbell 2015:108). There are two categories that are relevant and need to be kept in mind when it comes to exegesis. These categories are semantics (aspect) and pragmatics. The traditional temporal view of tenses has led to some confusion when these two categories have been blurred. Two other terms that are important for exegesis are aspect and *Aktionsart*. Aspect is a semantic category and *Aktionsart* is a pragmatic category (Campbell 2007:24, 25). One scholar that has recently made a significant contribution to applying verbal aspect to Biblical Greek is Stanley Porter. He drew heavily on Systematic Functional Linguistics, which strongly adheres to the distinction between semantics and pragmatics. He did a PhD on this issue and subsequently published a seminal work (1989). Semantics refers to the values of a verb that cannot be cancelled by circumstances and pragmatics to that which can be

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<sup>4</sup> Throughout this section *Aktionsart* is used in two different ways. The one way in which it is used is when it refers to the outcome of the formula designed by Campbell (2008b:63): aspect + lexeme + context = *Aktionsart*. Aspect forms part of this formula. The other use of *Aktionsart* is for its character as opposed to that of aspect. These uses are slightly different as will become clear during this explication of my theoretical framework and also in chapter 4.

cancelled. That aspect is uncancellable means that the context in which it is used does not change its aspect. Pragmatic expressions differ from context to context, which is why it is cancellable (Campbell 2015:111, 114).

Aspect is the grammaticalization of the author/speaker's perspective on a situation. It shows how the author chooses to portray the action (Campbell 2007:9). An author can view the action internally or externally. An internal view uses the imperfective aspect and an external view uses the perfective aspect (Campbell 2015:106). *Aktionsart* means 'type of action' (Campbell 2015:108) and it refers to how the action actually took place (Campbell 2007:11). Some of the types of action that *Aktionsart* can describe are punctiliar, iterative and ingressive (Campbell 2015:108). *Aktionsart* refers to certain procedural characteristics that govern how a verb is understood under certain circumstances (Campbell 2007:10). The context and the lexical choice of the verb particularly contribute to determining a verb's *Aktionsart* (Campbell 2015:120).

Verbal aspect and *Aktionsart* work together to form a whole picture. An aorist verb, for example, has a perfective aspect, meaning that it is viewed as a whole. However, the lexeme could indicate a durative action, or its context could indicate that the action happened across a period of time. This would mean its *Aktionsart* is durative (Campbell 2015:108, 120).

However, semantics and pragmatics need to be brought together at certain points. Unchanging semantics find full expression in shifting pragmatics (Campbell 2007:26). For good exegesis to be done the cooperation between aspect (semantic) and *Aktionsart* (pragmatic) needs to be considered (Campbell 2007:8). *Aktionsart* is determined by considering the aspect, lexeme and the context (Campbell 2015:120). To extract the aspectual value of a verb<sup>5</sup> one has to consider the combination of aspect, lexeme and context (Campbell 2015:120). Campbell suggests a four-step process by which one can determine the full weight of a verb in context (also called its *Aktionsart*). First, the semantic value (aspect) needs to be determined. Next, the lexeme (punctiliar, durative) needs to be considered. After that, the contextual elements are considered (e.g., a repeated action is implied). Finally, the aspectual value (*Aktionsart*) is discovered (Campbell 2015:121).

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<sup>5</sup> The 'aspectual value' can also be called 'pragmatic *Aktionsart*,' (Campbell 2015:120) or 'pragmatic implicature' (Campbell 2008a:26).

The aorist tense has a perfective aspect, meaning that it presents actions as a whole, or in summary form. The present and imperfect tenses have imperfective aspect, meaning they portray actions as unfolding and often portray states or actions that are in progress (Campbell 2015:107). As noted, some deny that the indicative mood encodes temporality and there are various suggestions for what it does do. Decker (cited in Campbell 2007:15) and Campbell (2007:15) claim the indicative mood encodes remoteness, and so relates to spatiality. Instead of a tense/aspect approach, Decker and Campbell suggest that a spatial/aspect approach should be followed (Campbell 2008a:6). The spatial proximity could be temporal, but that is not the only option. It could be logically or contextually approximate or remote as well (Campbell 2007:15). Temporality in the indicative mood is still debated, but there is agreement that the indicative mood grammaticalizes assertions or declarations. The non-indicative moods are used to grammaticalize a number of related attitudes that do not make assertions about reality, but rather portray to author/speaker's volition (Porter 1989:322). The passages under investigation in this study (Ephesians 2:19-22 and 3:14-19) contains indicative verbs, participles, subjunctives and infinitives. Verbal aspect functions in a unique and specific way for each of these. In light of this, a careful discussion of the verbal aspect of each of these moods and tenses are included in this framework on verbal aspect theory. Where these moods<sup>6</sup> appear in more than one tense a distinction is also made.

#### 1.6.2. Verbal Aspect of Indicatives

As an outcome of his PhD, Campbell wrote a major work (2007) on the verbal aspect of indicative mood with a focus on narrative. Admittedly the pericope formed by Ephesians 2:19-21 and 3:14-19 is not a narrative. However, Campbell has a comment on the use of the indicative that seems to apply to the passages under inspection as well. Campbell (2008a:5) explains that indicative verbs form the wider, macro function, while non-indicatives find their place inside this structure. There seems to be a similarity because of some indicative mood verbs<sup>7</sup> that form the frame of the discussion in the pericope under investigation as well. When the present tense is used in discourse (like epistles), it creates a proximate-imperfective context. The

<sup>6</sup> Although infinitives and participles are not technically speaking moods, they are often discussed with the other moods as 'non-indicatives.' An example of this can be seen in the title of Campbell's (2008a) book where he discusses infinitives and participles along with other "non-indicatives."

<sup>7</sup> Chapter 2:19 has οὐκέτι ἐστὲ (you are no longer) and ἐστε (you are), 2:22 συνοικοδομεῖσθε (you are built together) and 3:14 has κάμπτω (I bow).

thought is presented immediately before the reader and creates the effect of the action unfolding at that time (Campbell 2008a:61). According to the traditional view, the present indicative encodes present temporality, but Campbell (2007:37) claims that spatial proximity has greater explanatory power. Spatial proximity means that the action or state is proximate from the point of view of the speaker/writer. The spatial proximity can still portray proximity in time, but temporality should not be seen as the sole, or even dominant referent (Campbell 2007:50). Campbell (2007:35) asserts that there is full agreement among scholars that present indicative verbs have an imperfective aspect. The action is portrayed as in progress or unfolding. The present indicative conveys both the imperfective aspect and spatial value of proximity (Campbell 2007:56).

### 1.6.3. Verbal Aspect of Participles

Traditionally participles have been understood to express time that is relative to the time of the principal verb (Campbell 2008a:13). However, this has left scholars with a need to call many texts exceptions (Porter 1989:377). Rather than being the main factor, temporality is merely a pragmatic expression of the semantic value of aspect (Campbell 2008a:13). Temporality is a matter of *Aktionsart*, which is drawn from the context (Porter 1989:380). It makes better sense to see aspect as the main feature of a participle (Porter 1989:378) as this has greater explanatory power than the temporal approach (Campbell 2008a:13). It is true that aorist participles are often antecedent to the principal verb and present participles are often contemporaneous. But rather than assuming this is inherent to participles, aspect and syntax need to be considered (Porter 1989:380).

A distinction needs to be made between time and aspect. Aspect determines which usage of the aorist participle applies. Aorist participles encode perfective aspect, so it views actions as a whole. Its perfective aspect is the reason that aorist participles most often have a prior reference. The perfective aspect is appropriate for this, but the antecedent action is a pragmatic function of the aorist participle, not its core meaning (Campbell 2008a:14, 15, 17 and 18). But the action that the aorist participle portrays is logically prior to the main verb, which could be temporal, but it is not the main focus (Porter 1989:381). There are instances of aorist participles that are contemporaneous (Campbell 2008a:15) and even subsequent (Howard 1923:403).

This shows that simply taking participles as having temporal reference does not work (Campbell 2008a:15).

The present participle has imperfective aspect. It is because of its imperfective aspect that it is able to portray contemporaneous temporal reference. However, that is just a pragmatic implicature of the imperfective aspect. Just like the indicative, the present participle indicates spatial proximity (Campbell 2008a:22, 23, 26, 28).

The traditional view is that perfect participles describe past events whose effects are still felt in the present. However, Campbell (2008:24) claims that this does not have enough explanatory power. Perfect participles are used at times for temporal reference, but this is a natural pragmatic implicature of the imperfective aspect. Taking an aspectual approach has more explanatory power (Campbell 2008a:24, 25). Just like the present participle, the perfect participle also encodes spatial proximity (because of imperfective aspect), but with the perfect participle, the proximity is even more heightened (Campbell 2008a:28, 29).

#### 1.6.4. Verbal Aspect of Subjunctives

Broadly speaking, Greek verbs are used to express factual events (*Realis*) and “extrafactual” events (*Irrealis*). The indicative mood is ordinarily used for the *Realis*, while the imperative, subjunctive and optative moods are usually used for the *Irrealis* (Ellis 2015:105).

Subjunctives are primarily used in subordinate clauses and often function rhetorically to support the contentions portrayed in the independent clauses (Campbell 2008a:49, 50). Porter (1989:321) claims that some scholars have the idea that non-indicative verbs are primarily future referring, but he argues that it is important to keep aspect in mind as well. He adds that no mood has tense, so subjunctive verbs do not have a temporal reference, but rather communicates potentiality (Porter 1989:323). It is a modal mood, and modality is the subjective grammaticalization of an author’s opinion on a matter. It can also grammaticalize volition, visualising an author’s desire (Porter 1989:321, 322).

Porter (1989:323) warns that the fact that there are so many aorist subjunctives and so few present subjunctives, should not lead to neglect in studying subjunctives for aspect. There are enough present subjunctives to make it well worth studying (Porter 1989:324). Present and aorist subjunctives are distinct in aspect rather than



temporality (Campbell 2008a:53). The present subjunctive is used for general statements, while the aorist subjunctive generally portrays specific events (Campbell 2008a:56). The *Aktionsart* of the present subjunctive is most often linear, while the *Aktionsart* of the aorist subjunctive is punctiliar (Thorley 1988:194).

The aorist is the normal tense choice for the subjunctive (Baugh 2009:31). It has perfective aspect (Campbell 2008a:56), which has an external viewpoint and presents events as a whole and in summary form, without referring to the unfolding details (Campbell 2008a:57). As far as implicature goes, it does not emphasise the linear quality of a verb, though its use could either emphasise the punctiliar nature of a verb or just not emphasises linearity (Thorley 1988:199). The aorist subjunctive often indicates a point in the future when a new situation is inaugurated (Campbell 2008a:60), and its perfective aspect is well suited for depicting the commencement of activity (58).

*Aktionsart* is also affected by the verb being used. Many subjunctive verbs can be used for either durative or punctiliar action (Thorley 1988:197), although certain verbs have limited *Aktionsart* possibilities (194). In light of this Baugh (2009:28) warns that when inspecting a subjunctive for aspect, one needs to consider whether it is lexically determined before drawing conclusions. He adds to this that certain verbs are also inherently telic or atelic, which also affects their interpretive options (Baugh 2009:28). With Greek, tense forms events can be atelic (unbounded) or telic (bounded). Atelic verbs are states and actions that have no natural terminus implied in their accomplishment. Telic verbs are actions that do have an implied terminus (Baugh 2009:10).

#### 1.6.5. Verbal Aspect of Infinitives

According to Campbell (2008:101) determining the aspectual value of an infinitive is most tricky, compared to the rest of the Greek verbal system. However, it is possible to discern the aspectual force of an infinitive, and it produces much exegetical fruit (Campbell 2008a:101). For infinitives, aspect is expressed through various patterns, and its primary function is located in the particular infinitive structure. These structures are used with particular tense forms because these forms are appropriate for the particular aspect to be pragmatically expressed (Campbell 2008a:101).

Campbell (2008a:110) claims that the aorist infinitive is predominantly used within

two constructions. The first is temporal constructions, which occur with certain prepositional and articular formulae. The other major use of the aorist infinitive is *Irrealis* (Campbell 2008a:110). Campbell maintains that the aorist infinitive can be used for the *Irrealis* (Campbell 2008a:112).<sup>8</sup> He has shown examples of the aorist infinitive being used for *Irrealis* in both Biblical<sup>9</sup> and non-Biblical<sup>10</sup> material (Campbell 2008a:113, 114). He argues that the aorist infinitive is customarily found in contexts of unreality, while the present infinitive is not (Campbell 2008a:116). In such cases, the event denoted by the aorist infinitive is necessarily not yet realised or uncompleted at the time that the event is spoken of (Campbell 2008a:112). This use of the aorist infinitive has a perfective aspect, but here the emphasis is on the remoteness of the event, rather than viewpoint. Campbell (2008a:115) claims that the perfective aspect created by the aorist infinitive is just right for “statements about the future” and “unfulfilled desires.”

Baugh (2009:15) warns that exegetes often jump too fast to the question of aspect when there are four other factors that first need to be taken into consideration. Two of these factors are relevant to the present study. First, the tense choice could be lexically determined, meaning that the verb needs to be in a particular tense. The other factor is that the verb could be inherently telic or atelic (Baugh 2009:15).

By way of conclusion, one might add to Baugh’s words that verbal aspect is only a linguistic tool and needs to be complemented by other exegetical tools. It makes a powerful contribution towards determining the *Aktionsart* of a verb and helps with careful exegesis. But one also needs to take literary, theological and contextual factors into consideration. While verbal aspect plays an important part in the chapter in which the prayer is exegeted, there are two other chapters in which philological, conceptual and historical matters are explored. In the final chapter, all these data are brought together in an attempt to assess the hypothesis.

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<sup>8</sup> Although Campbell’s work (2008a) focussed on narrative material, he expressed to me in a personal email communication that he is confident that the aorist infinitive also serves to communicate *Irrealis* in epistles.

<sup>9</sup> Luke 5:18 ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ (They were seeking to carry him in and to place him before him). John 3:3 οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ (not able to see the kingdom of God). John 8:37 ἀλλὰ ζητεῖτέ με ἀποκτεῖναι (But you seek to kill me). John 10:16 κἀκεῖνα δεῖ με ἀγαγεῖν (These (sheep) I also have to bring). John 18:14 συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ (it is better for one man to die for the people).

<sup>10</sup> Vita Aesopi G 70 “Xanthus wanted to wash his face.” P.Oxy L 3574.10-12 “I as eager to pay the money and to recover my property.”

## **1.7 Presuppositions**

A positive case for Pauline authorship is made in chapter 5, but I take it as a given that the apostle Paul wrote the letter to the Ephesians.

I also take it as a given that Paul would have been aware of and affected by the concepts, language and expectations caught up in Second Temple Jewish Literature. I assume this particularly as they relate to divine habitation.

## 2. A Philological Analysis of κατοικέω in the Old and New Testaments

### 2.1 Introduction

For the second chapter of this mini-thesis, the biblical data on divine habitation is inspected with a specific focus on the philological background of κατοικέω in Ephesians 3:17a. The philological investigation is conducted by studying the use of κατοικέω (to reside) and one Greek cognate noun (οἶκος), which refers to places of habitation for God in the Septuagint and the New Testament. The use of two Hebrew verbs (שָׁכַן and יָשַׁב)<sup>11</sup> that are integral to a proper understanding of divine habitation in the Hebrew Bible is also inspected. These are also most often rendered as κατοικέω in the Septuagint. The aim of this investigation is to ascertain how divine habitation is described lexically and grammatically in the Bible with the ultimate aim of shedding light on the nature of Christ's habitation (κατοικέω) Ephesians 3:17a.

At the start, some basic grammatical observations that are relevant to the verb are made. Κατοικῆσαι is an aorist infinitive, and an aorist ordinarily has a rather flat aspectual force, meaning the action is not emphasised (Wallace 1996:554). It also has a perfective aspect, meaning it describes the whole action and as completed (Campbell 2015: §5.2). Aorists are however not always used merely to summarise an action (Wallace 1996:556). This is even more so when it comes to an infinitive (e.g., κατοικῆσαι) because the default tense for the infinitive is aorist, meaning an author will only use a present when they want to put extra emphasis on the verb (Robertson 1934:1080).

To determine whether an aorist is merely summarising an event the context and the lexeme need to be considered as well (Wallace 1996:556). Κατοικέω (to dwell) is a preposition in compound,<sup>12</sup> and so it is perfective and has a stative value (Hoehner 2002:480; Louw and Nida 1988:731; DELG 1968:782; Moulton & Milligan 1914:338)

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<sup>11</sup> The absence of vowels indicates a verbal root. When vowels are supplied it is either the base form of a noun or the form of the word as it appears in the Masoretic Text.

<sup>12</sup> A preposition in compound is a verb that has a preposition attached to the front of it.

and the prayer in Ephesians 3:16-19 is aimed at believers. These two pieces of data seem to suggest that both the lexeme and context support a stative, or durative, idea. This would support the idea of seeing Christ as being at home.

However, it is not normal for the aorist to be used when the “unchanging nature of a state” is described. If the aorist tense is used under these circumstances “the emphasis is most frequently on the entrance into the state” (Wallace 1996:556). This datum seems to rather support seeing an inceptive portrayal of habitation in Ephesians 3:17a. So, if we look purely at the grammatical possibilities it appears that both an inceptive and durative understanding of habitation is possible.

In this chapter, the philological data of some more passages about divine habitation are inspected to get a clearer picture of the way divine habitation is portrayed in the Bible. The aim of this chapter is to gather some data that can be used to try and shed light on the nature of Christ’s habitation in Ephesians 3:17 and to test the hypothesis. Admittedly limited data could be collected with only a philological study, though some valuable data ought still to be discovered.

The inquiry is limited to words that relate closely in form or meaning to κατοικέω so that the study is not impractically broad. The σκηνή, σκηνώμα and σκηνόω word group could easily have formed part of this study, but that would have made the study too broad. Κατοικητήριον (dwelling place) could also have been included because it is a cognate and shares a literary context (Ephesians 2:22) with Ephesians 3:16-19 (Foster 2007:86). It was however left out because where it occurs in verses other than Ephesians 2:22 it fails to meet one of two criteria: 1) referring to the Hebrew Deity or 2) referring to Him taking up habitation.

The study focusses on κατοικέω (to dwell) because it is at the heart of divine habitation in Ephesians 3:17. The Hebrew verbs יָשַׁב (to dwell) and שָׁכַן (to reside) were included as well because they are integral for understanding divine habitation in the Hebrew Bible (Görg 1990:698). Another reason is that when κατοικέω occurs in the Septuagint it is often a rendition of יָשַׁב or שָׁכַן (Görg 1990:426, 701). Οἶκος and its Hebrew equivalent בַּיִת (house) are also included in the study because both are used alone and in combination with other words for temples, which were thought to be houses of the gods (Silva 2014:470).

In this chapter, the pertinent verbs and nouns in two separate major sections are discussed. Another major section contains a discussion of the dedication of the temple, which is examined separately because it is such an important event in the Hebrew Bible, as far as divine habitation is concerned. The two major sections on the verbs and nouns each has two subsections. In the first, the reader is oriented to the lexical entries that are discussed in that section and in the second the specific verbs that contain those verbs and nouns are discussed. At the end of each of these three major sections, what can be learnt about the way divine habitation is portrayed by the verses in that section is synthesised. After that follows a section in which I synthesise my finding. Finally, in a conclusion I state provisionally what light has been shed on the nature of Christ's habitation in Ephesians 3:17.

## **2.2 Relevant Verbs**

### 2.2.1 Lexical Orientation

Κατοικέω (to dwell) is at the heart of Ephesians 3:17 and it is used in the Septuagint to translate two Hebrew verbs (יָשַׁב and שָׁכַן) that are vital for understanding divine habitation in the Old Testament (Görg 1990:426, 701). Κατοικέω has such meanings as 'to dwell in a settled manner' (Louw and Nida 1988:731) and 'to colonize' (DELG 1968:782). In technical use, it referred to permanent residents as opposed to παροικοῦντες (cf. Ephesians 2:19) who dwelt as strangers in a place (Moulton & Milligan 1914:338). Κατοικέω has such an enduring force because it is formed by the verb οἰκέω that is compounded with the preposition κατὰ (Hoehner 2002:480). In contemporaneous literature, the geographical and local sense of κατοικέω played a less important role than the figurative, intellectual and religious sense (Michel 1967:153).

Κατοικέω is used to translate two Hebrew verbs that are important for understanding divine habitation (Görg 1990:698). These are יָשַׁב and שָׁכַן (Michel 1967:153). Though יָשַׁב basically means 'to sit' it could also mean 'to settle' or 'to dwell' (Görg 1990:426). The basic meaning of שָׁכַן is 'to dwell' or 'to settle' and refers to a lasting stay rather than a passing, transitory stay (Hulst 1997:1327, 1328). In profane use שָׁכַן was employed for humans dwelling in a settled manner, and this

was used in the same sense for Yahweh dwelling somewhere in a settled manner, whether among his people (Exodus 25:8), in Jerusalem (Psalm 135:21), on high (Isaiah 57:15), or with the contrite in spirit (Isaiah 57:15; Hulst 1997:1328). The Septuagint does not render these two verbs consistently, but they are most often rendered with κατοικέω (Görg 1990:426, 701).

A close relationship also exists between יָשַׁב and שָׁכַן and a thorough understanding of divine habitation in the Old Testament will coordinate these ideas: Yahweh as both ‘enthroned’ (יָשַׁב) and dynamically present<sup>13</sup> (שָׁכַן; Görg 1990:698). The sanctuary in which Yahweh dwelt during the wilderness period was called the מִשְׁכָּן, which is the substantive form of שָׁכַן (Hulst 1997:1329). At times שָׁכַן is used for dwelling “in the midst of.” These examples include the times the Piel form of שָׁכַן is also used for Yahweh promising to make his name dwell somewhere. This means to establish his name as a sign of divine presence (Görg 1997:701). An example of this is 1Kings 6:12-13 where Solomon is told that if Israel is faithful to Yahweh, he will dwell among them. Ezekiel 43:9 is another example of this. There, שָׁכַן is also used for God promising to make his dwelling among his people forever (Görg 1997:701). According to Görg (1997:701), שָׁכַן comes close to being objectified in certain verses. He says this “in the midst of” use and objectification of שָׁכַן is probably behind the origin of the Shekinah theology of later times and also the Logos concept found in the prologue of John’s gospel (Görg 1997:701).

### 2.2.2 Examination of Relevant Scriptural Passages

In Exodus 25 Yahweh instructs Moses that he should receive contributions from the people to build a sanctuary. In verse 8 Yahweh says, “And you (MT ‘they’)<sup>14</sup> will make (ποιήσεις, וַיַּעַשׂ) me a sanctuary and I will dwell (וַיִּשְׁכֶּנִּי, ὀφθήσομαι) among you.” The Septuagint<sup>15</sup> renders “I will dwell (וַיִּשְׁכֶּנִּי) among you” as “I will be seen (ὀφθήσομαι) among you.” The verbs for building and dwelling/being seen all have future portrayals. The Hebrew verbs that are used here are converted imperfect tense verbs, and they are used for incomplete action (Williams 2007: §167). The first

<sup>13</sup> By ‘dynamically present’ is meant that the habitation is not fixed to one specific location (Görg 1997:698).

<sup>14</sup> The Hebrew text in this thesis is taken from the *Biblia Hebraica Stuttgartensia* (2003) text.

<sup>15</sup> The Septuagint text in this thesis is taken from the Rahlfs and Hanhart (2006) text.

Greek future tense verb is an imperatival future (Young 1994:118) and the other predictive future (Young 1994:117). Since the divine habitation was to occur after the construction of the tabernacle, the inception of divine habitation is probably in view here. Although, because שָׁכַן refers to a lasting stay (Hulst 1997:1328), it might be safe to argue that the duration of habitation is being promised as well with this construction. Thus, the passage depicts both the inception and duration of habitation.

Exodus 40 is the last chapter of Exodus and in it, the glory of Yahweh fills the newly constructed tabernacle. After the tabernacle was all set up the cloud covered (ἐκάλυψε) the tent of meeting and the glory of Yahweh filled (ἐπλήσθη) the tabernacle (σκηνή ἡ ψαλμ). The account adds that Moses could not enter the tabernacle because the cloud was overshadowing (ἐπεσκίαζεν ἡ γῆ) the tabernacle (σκηνή ἡ ψαλμ; Exodus 40:34, 35). It is noteworthy that although 'cover' and 'fill' are in the aorist tense, the imperfect tense is used in the explanation for why Moses could not go into the tent of meeting (it was being overshadowed). It would seem that these aorists (cover and fill) have an inceptive force (Young 1994:123) while the imperfect (it was being overshadowed) has a durative force (Young 1994:114). The cloud had covered and filled the tabernacle and was at that time overshadowing it.

This is a phenomenon that is a common occurrence in the rest of the chapter as well. Aorists and imperfects can work together to portray events that are all in past time. They could work together in the aorist portraying actions that are past time with regard to the time of the narrative while the imperfect portrays an action that is contemporaneous with the time of the narrative (McKay 1994:44, 45). It is appropriate to reflect on this a bit more. An inceptive aorist could be used for the inception of a state (Wallace 1996:558; McKay 1994:46) and an imperfect could emphasise the duration of that action (Campbell 2015:§5.2; Wallace 1996:544; McKay 1994:44, 45; Young 1994:115). An inceptive aorist does not, however, emphasise duration like an inceptive imperfect would (Campbell 2015:§5.2; Wallace 1996:544, 558; McKay 1994:44- 46). These verses (Exodus 40:34, 35) contain such a blending of the tenses. They indicate the inception (two aorists) as well as the duration of divine habitation (an imperfect).



Yahweh already promised to dwell in the tabernacle (Exodus 25:8), which he did, but it was moving around with the Israelites while they were in the desert. In Deuteronomy (12:11; 14:23; 16:6, 10; 26:2) Moses looked ahead to a time when Israel will be settled in Canaan and when Yahweh will have a fixed place of habitation. The Masoretic Text again uses שָׁכַן in these texts, but this time the Septuagint translation of Deuteronomy uses another circumlocution, a different one from Exodus 25:8. In these verses from Deuteronomy שָׁכַן is rendered with ἐπικληθῆναι (to call upon). Each time this future place of habitation is spoken of the aorist subjunctive ἐκλέξεται (choose) follows the particle of contingency ἄν. This indicates that it is a subjunctive of indefinite relative clause (Wallace 1996:478): “Whatever place He might choose.” That is followed by the adverbial aorist infinitive ἐπικληθῆναι (to be called upon), which also indicates the purpose for the choosing (Young 1994:168).

Before continuing with Deuteronomy two more maxims should be stated here that will be relevant for Deuteronomy and for the rest of the study as it relates to the future portrayal. Both subjunctive clauses (Young 1994:137) and purpose infinitives (Wallace 1996:590) have future projections and could, therefore, be said to contain future portrayals. Returning to Deuteronomy, these maxims, as well as the context, make it seem as though there are future portrayals here and that would mean that the inception of habitation is in view. The aorist tense often provides a punctiliar perspective and not a durative one (Wallace 1996:554). However, the aorist tense is the default tense of an infinitive (Robertson 1934:1080) so grammatically speaking its use with ἐπικληθῆναι (to call upon) does not rule out the possibility of a durative force. Beyond that, what is known about the Old Testament narrative and the weight of שָׁכַן (Hulst 1997:1328) would seem to suggest that it is indeed durative habitation that is promised here. Thus, these passages in Deuteronomy also contain both an inceptive and a durative portrayal of divine habitation. This time inception is indicated by grammar (aorist infinitive) and duration by the lexeme and also because the narrative goes on to indicate a durative habitation.

At the start of 2Samuel 7, David wanted to build Yahweh a house, but Yahweh sent Nathan to tell him that he should not do it. Verse 5 and 6 contain part of the message

Nathan had to deliver. The Masoretic Text has a question: “Will you (הֲבָנֶה) build me (לִּי) a house to live (לְשֹׁכֵתִי) in?” The Septuagint, however, has an explicit denial of the desire: “You will not build (οὐ σὺ οἰκοδομήσεις) me a house to dwell (τοῦ κατοικῆσαι). I have never dwelt (κατώκηκα) in a house” (2Samuel 7:5-6). The Greek future indicative is an imperatival future (Wallace 1996:569), commanding David not to build the temple. The aorist active infinitive κατοικῆσαι is an adverbial purpose infinitive that indicates the purpose of building a house (Wallace 1996:509, 598). The aorist tense is the default tense for infinitives (Robertson 1934:1080), so its use with κατοικῆσαι probably does not necessitate interpreting it as the inceptive portrayal of divine habitation.

However, if the context (the building and the dwelling are future time) and the grammar (purpose infinitive; Wallace 1996:590) are considered, they indicate future portrayals. This suggests that the inception of divine habitation is portrayed. But the nature of habitation and the weight of κατοικέω (Hoehner 2002:480; Louw and Nida 1988:731; DELG 1968:782) could still be taken to indicate durative habitation here. Accordingly, while the grammar and context portray the inception of habitation, the lexical entry implies that durative habitation is also in view.

In Nehemiah 1, Nehemiah prays for Yahweh to restore the exiles. In verses 8 and 9 he reminds Yahweh that though he told Moses that he would scatter Israel if they forsook him, he also promised to restore them if they obeyed. He promised to bring them back to “the place which I selected (ἐξελεξάμην) for my name to dwell (κατασκηνώσαι שָׁכַן) there” (Nehemiah 1:9). This structure resonates with the foregone references in Deuteronomy (12:11; 14:23; 16:6, 10; 26:2), with the exception that ἐξελεξάμην is an aorist indicative. One more difference is that κατασκηνώσαι is a more explicit reference to habitation. The aorist infinitive κατασκηνώσαι is an adverbial infinitive of purpose, which has a future portrayal (Wallace 1996:590), thus, suggesting that the description of habitation has an inceptive force. This is a description of a past event that was a promise about a time future from that past event. Although Nehemiah refers to the time Yahweh promised to make his name dwell, it was a promise that was to be performed later, when they

reached Canaan. This seems to make taking this as future inception of habitation sensible.

However durative habitation seems to also be portrayed in this verse. This is shown by the weight of שָׁכַן (Hulst 1997:1327) and because the later narrative indicates that the habitation endured across time. The Greek verb κατασκηνόω also seems to have a durative force. This seems sensible because κατασκηνόω also means ‘to settle’ (Danker 2000:526), thus suggesting a reasonable passage of time in a location. Another point is that when a preposition is prefixed to a verb it often has “a perfective sense which intensifies the meaning of the verb” (Young 1994:103). Accordingly, as with the previous references, divine habitation is portrayed with both the inceptive as well as durative sense.

In Isaiah 57 Yahweh accuses Judah of a variety of wicked behaviour and points out that their idolatry cannot save them from the trouble they are in. Verse 15 reads: “For thus says the One who is high and lifted up, who inhabits (κατοικῶν שָׁכַן) eternity, whose name is Holy: “I dwell (אֶשְׁכֵּן) in the high and holy place, and also with him who is of a contrite and lowly spirit” (Isaiah 57:15 ESV). Both the Greek and Hebrew texts use a participle in the first instance of ‘to dwell.’ The Hebrew text has a second instance of שָׁכַן which is a Qal imperfect (אֶשְׁכֵּן). Here it states that God dwells “also with him who is of a contrite and lowly spirit” (ESV).<sup>16</sup> According to Koole (2001:96), the imperfect of שָׁכַן (אֶשְׁכֵּן) emphasises who God is and what he will do according to his essence and his promise. This means that as true as it is that he dwells in the high and holy place, it is also true that he dwells “with him who is of a contrite and lowly spirit” (ESV). This seems to be an incomplete imperfect (Williams 2007: §167). Based on that, and Koole’s (2001:96) observation, it appears as though it portrays a durative habitation. Rather than stating the circumstances under which Yahweh takes up habitation, it indicates the circumstances under which he is to be found. Thus, the inception of this habitation is not brought into focus here.

In Matthew 23 Jesus pronounces a number of woes against the Scribes and Pharisees. One of these woes is because they consider swearing by the gold in the

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<sup>16</sup> It is worth noting that both adjectives in אֶת־דָּכָא וְשֹׁפְלִירוּם (him who is of a contrite and lowly spirit) are singular. This is the only verse (Isaiah 57:15) where an individual is the object of any of the dwelling verbs from any of the verses discussed in this chapter of the mini-thesis.

temple to be weightier than swearing by the temple itself. Jesus corrects them, saying: “And whoever swears (ὁ ὀμώσας) by the temple swears (ὀμνύει) by it and by him who dwells (τῷ κατοικοῦντι) in it” (Matthew 23:21 ESV). While several commentaries (e.g., Boring 2015:323; Blomberg 1992:345; Albright & Mann 1987:280) focus on discussing oaths when examining this passage, Osborne (2010:850) investigates how the passage underlines divine habitation. He reminds the reader that the idea of the Shekinah presence of God dwelling in the temple is prevalent in the Hebrew Bible. He adds that this note about taking an oath betrays a conviction that God does dwell in the sanctuary. Hagner (1995:669) also believes that Jesus’ words in Matthew 23:21 are meant to draw attention to the fact that God’s very presence dwelt in the temple.

Turning to the grammar, it is evident that both of these substantival participles refer to individuals, but the referent of the second is more specific than that of the first. This is because a clear reference is made to Yahweh with the second participle, while the first is a general reference. This means that the aspect of the present tense of the second participle is felt more strongly: God is characterised by his habitation in the temple (Wallace 1996:615, 620, 523). Accordingly, Matthew 23:21 seems to portray durative habitation and does not comment on the inception of that habitation.

When Paul was invited to speak at the Areopagus in Acts, he uses one of their own statues dedicated “to the unknown god” to bring the focus to the Hebrew Deity. He did this by saying that he proclaims the unknown God to them. In Acts 17:24 Paul says: “The God who made the world and all that is in it, being Lord of heaven and earth, does not dwell (κατοικεῖ) in handmade temples.” The verse employs a progressive present (Wallace 1996:518) which emphasises durative habitation. Here too it is durative habitation that is in view. Even though this is a negative statement, durative habitation is still the focus. The inception of divine habitation is not brought into focus here.

In the study of the verses that contain verbs, it has been found that a single verse or passage could simultaneously portray divine habitation in both an inceptive and durative manner. There are four relevant features that appear evident in these verses, and most verses have more than one of these features. Firstly, the grammar of most of the verses indicates the inception of divine habitation. Most of these

indicate future portrayals, whether by tense or implication. Secondly, some of the verses indicate enduring divine habitation grammatically, whether it be an imperfect indicative (Exodus 40:35), a perfect indicative (2Samuel 7:6), present indicative (Acts 17:24) or a present participle (Isaiah 57:15; Matthew 23:21). Thirdly, for many of the verses, it is their lexical entries that indicate enduring divine habitation, which, for the verses inspected here, consist of forms of κατοικέω and שָׁכַן.

Finally, there are a few verses (Isaiah 57:15; Matthew 23:21; Acts 17:24) that only have an enduring portrayal of divine habitation with no inception indicated. Interestingly, these last-mentioned verses are from a time after the inception of Yahweh's presence in the temple. Beyond that, it is worth mentioning that one of these verses (Isaiah 57:15) uses שָׁכַן to show that Yahweh dwells with (אֶת) those individuals who are personally devoted. The relevant verbs can be used to describe habitation in both an inceptive and durative sense, and sometimes a single context can contain both senses.

## 2.3 Relevant Nouns

### 2.3.1 Lexical Orientation

Another important Greek word that is worth investigating is οἶκος. The New Testament concepts of οἶκος πνεύματος and οἶκος τοῦ θεοῦ do not only have their background in the Jewish “the house of God,” but also in the “holy houses” of Greek Antiquity (Moulton and Milligan 1914:443). Likewise, בַּיִת was a common Semitic word that originally referred to the sanctuary of a deity (Jenni 1997:233). There is an Ancient Near Eastern tradition seen in Genesis 28:22 that בַּיִת אֱלֹהִים (house of God) not only refers to a temple but a cultic stone that represents the place that a deity dwells (Jenni 1997:236). Οἶκος ἐφ’ ὑψηλῶν was the standard Septuagint equivalent for בֵּיתֵי בָמוֹת (houses of high places; Michel 1967:119, 120).

On the question of ‘house of God’ referring to a community, Silva (2014:471) claims that in the Old Testament the ‘house of God’ never transitions from the temple to the people who worshipped there. The only thing that comes near to this is the way Hebrews 3:6 interprets the use of ‘God’s house’ in Numbers 12:7 as a reference to the believing community (Silva 2014:471). Gray (1906:125) believes that in Numbers 12:7 ‘house’ refers to all that belongs to God, i.e. Israel. Even Gray (1906:125) views

'house' as referring to God's property rather than his people, and he notes that some other scholars take even less of a 'community' view. Silva (2014: 472) believes that in Numbers 12:7 'house' refers to the land of Israel where Yahweh reigns. It might, however, make better sense to agree with Levine (1993:331) and Milgram (1990:96) that Moses is being compared to a chief servant in Numbers 12:7. A servant that is his master's confidant and is fully entrusted with managing his master's business (Milgram 1990:96). It seems these scholars are not in favour of seeing the 'house as community' idea as being present in the Old Testament.

In Hosea 8:1 a big bird is said to hover over בֵּית יְהוָה (the house of Yahweh) and this should also be understood as the land of Israel (Macintosh 2014:292; Jenni 1997:235). According to Macintosh (2014:292), there is historical support taking expressions like, for example, "house of Omri," to be the place that that one rules. HALOT (1998:125) also supports such a reading for Hosea 8:1. Some other scholars take this as a reference to Yahweh's possession (Wolff 1974:137), estate or realm where he rules (Andersen & Freedman 1980:486). Commenting further on the house as community issue Silva (2014:471) thinks it may have been the extended use of 'house of David' that eventually led to God's people being seen as God's house. But he says it seems to be absent from the Old Testament. This is, however, a concept that is seen throughout the New Testament and Silva (2014:472) thinks it must have been an integral part of primitive Christian κήρυγμα (proclamation).

There are examples of בֵּית (οἶκος house) being used for the sanctuaries in Shechem (Judges 9:4) and Shiloh (Judges 18:31; 1 Samuel 1:7), but it most often refers to the Jerusalem sanctuary (Jenni 1997:236). Another use of בֵּית is for the worship of Yahweh in places and ways that are not sanctioned (1King 12:31) and also for houses of foreign gods (Jenni 1997:236). Some of the foreign gods included the house of Baal-Berith (Judges 9:4), Dagon (Judges 16:27), Baal (1Kings 16:32), Rimmon (2Kings 5:18), Nishroch (2Kings 18:37) and also shrines of the various peoples that the Assyrians settled in Samaria after Israel was scattered (2Kings 17:29).

### 2.3.2 Examination of Relevant Scriptural Passages

In Genesis 28 Jacob had a dream and saw the ladder that goes up into heaven and Yahweh spoke to him and promised to give the land he was laying on to his

descendants. When he awoke Jacob said: “Surely God is (ἐστίν, וְיֵשׁ) in this place and I did not know it” (28:16) and “how awesome is this place? What is (ἐστίν) this other than the house of God, and this is the gate of heaven” (28:17). Jacob then changed the name of Luz to בֵּית־אֵל (28:19; οἶκος θεοῦ, house of God). This verse might appear to relate to divine manifestation rather than divine habitation, but habitation is included in it. This is because there was an Ancient Near Eastern tradition that used ‘house of God’ not only for temples but also places where theophanies were experienced. It was believed that the god dwells there (Jenni 1997:236). “Gate of heaven” only occurs here in the Old Testament and also relates to habitation because it refers to an idea present in the Ancient Near Eastern context that the divine abode has a gate (Wenham 1994:223). The two present indicative occurrences of ἐστίν (is) grammatically show durative habitation. Taking the grammar and these historical notes into consideration it would appear Jacob thought God dwells there. If this is true, then durative habitation is portrayed here, and the inception of habitation is not in view.

In Isaiah 66 Yahweh accused Judah of performing empty rituals and not really honouring him: “Thus says the LORD: “Heaven is my throne, and the earth is my footstool; what is (אֵי־יְהוָה)<sup>17</sup> the house (οἶκος, בֵּית) that you would build (οἰκοδομήσετε, תִּבְנֶנּוּ) for me, and what is the place of my rest? All these things my hand has made, and so all these things came to be, declares the LORD. But this is the one to whom (וְאֶל־יְהוָה) I will look (ἐπιβλέψω, אֶבְיט): he who is humble and contrite in spirit and trembles at my word” (Isaiah 66:1, 2 ESV). The imperfect תִּבְנֶנּוּ should be taken as a *potentialis*: “What house could you build me?” (Koole 2001:472). It questions whether a house worthy of containing him exists (endurance). Although the antithetical statement in verse 2 does not contain a word for habitation, נִבֵּט (look) does describe communion with the divine by means of a caring relationship (Goldingay 2014:483, Koole 2001:475, Botterweck, Ringgren and Fabry 1998:128 and Koehler and Baumgartner 1995:661).

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<sup>17</sup> The meaning of אֵי־יְהוָה is mostly often “where,” but it could also mean “what sort of.” That is the interpretation that the Septuagint (Isaiah 66:1), Acts 7:49-50 (Goldingay 2014:480) and also the ESV takes.

The phrases *מָה־זֶה* (v.1; what is) and *וְלָזֶה־כֵּן* (v.2 but to this one) also draw a contrast here. The contrast is between the unworthiness of the temple for hosting Yahweh's presence, and the worth of one who is pious in this way (Goldingay 2014:483; Koole 2001:475). Koole (2001:475) warns that the imperfect *תִּבְנֶה* (build) needs to be interpreted with care. It should be interpreted as a present because Yahweh's current merciful disposition is in view and not some future salvation (Koole 2001:475). Childs (2001:541) also agrees with this and adds that in accordance with chapter 65 this describes a durative connection between God and those who are pious in this way. In describing the unworthiness of a handmade temple and the worthiness of the faithful it seems that both the affirmation and denial of habitation are durative here. The inception of divine habitation does not seem to be in view in this verse. It does not appear to describe the circumstances under which habitation incepts, but rather the circumstances under which it is a reality.

Stephen's speech in Acts 7:44- 50 evokes a number of ideas in relation to divine habitation worth exploring. Michel (1967:124) posits that some believe this passage casts a negative light on the temple in Jerusalem, but Polhill (1992:203) claims that scholarship disagrees on whether this is a rejection of the temple itself or rather a prophetic critique of the Jews. Considering this pericope is possibly the most sustained discourse on the temple in the New Testament, a few notes on scholarly opinion about this passage might be in order. According to Pervo (2009:191), some see this as a criticism of the temple. They believe Stephen was judging Solomon (Pervo 2009:191) and that Solomon and David were foolish in attempting to build God a house (Goldingay 2014:480). Israel should have stuck to God's original design, instead of making him no different from an idol by trapping him (Fitzmyer 1998:382). Pervo (2009:191) claims Luke is exhibiting a form of early Christian apologetics that was critical of the temple (cf. Barnabas 16:1, 2).

However, some (Schnabel 2012:385; Polhill 1992:203) see this as a criticism of the Jews rather than the temple. Stephen was arguing against seeing the temple as a place where God is confined to and a means of manipulating him (Polhill 1992:203). Support put forth for not seeing this as a criticism of the temple is that Luke-Acts has a positive portrayal of the temple (Luke 19:46-47; 24:53; Acts 2:46-47; 3:1; 5:20; 25). Beyond that, Solomon himself acknowledged the temple cannot contain God



(Schnabel 2012:385; 1 Kings 8:27). Also, throughout scripture, the temple and tabernacle are celebrated as visible symbols of Yahweh's presence among his people (Silva 2013:471, 472).

With regard to the details of the passage, verse 44 notes that the tent of meeting (σκηνή) was (ἦν) with the fathers in the desert and verse 46 continues with "(David) found favour before God and asked to obtain (εὕρεϊν) a dwelling place (σκηνώμα) for the house of the God<sup>18</sup> of Jacob." Εὕρεϊν means 'to find,' but it is used here with the sense of 'obtain' (Danker 2000:412) and refers to the provision of a place and building for the sanctuary (Schnabel 2012:383). However critical Stephen's words are taken to be, verses 47 and 48 clearly take a negative turn with: "And (δέ) Solomon built (οἰκοδόμησεν) him a house (οἶκον), yet (ἀλλά) the Most High does not dwell (κατοικεῖ) in handmade houses." It is important to note that δέ (and) should not be taken as contrastive here, and though ἀλλά is rightly translated as 'yet' here, it also should not be thought to comment negatively on the temple (Schnabel 2012:384). More clarity on this follows below.

The imperfect used when Stephen says that the tent of meeting was (ἦν) with the fathers in the desert should probably be seen as a progressive imperfect (Wallace 1996:543). This critical passage contains a contrast between the punctiliar aorist οἰκοδόμησεν (he built; Wallace 1996:557) and the negated present κατοικεῖ. This present could be interpreted as a simple progressive present (he does not dwell; Young 1994:107) or maybe even as an extending-from-past-present tense verb (He has never dwelt; Wallace 1996:518 and 519). These verses thus depict a progressive portrayal of divine habitation in that God was (ἦν) with the fathers and perhaps also in the negative statement that he does not dwell (κατοικεῖ) in handmade houses.

It also appears that a reference to the inception of divine habitation can be found in David obtaining permission to find (εὕρεϊν) a dwelling (σκηνώμα) for God. This is

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<sup>18</sup> The major texts are divided between θεω (ℵ<sup>2</sup>, A, C, 33) and οἶκω (℣<sup>74</sup>, ℵ\*, B, D; Nestle and Nestle 2012), but Lachman conjectured that the original reading may have been σκῆνωμα τῷ οἴκῳ τοῦ θεοῦ Ιακώβ (a dwelling place for the God of the house of Jacob). This is the reading that was followed (Metzger 1994:308).

because it refers to a dwelling place better suited for Yahweh than the tabernacle (cf. Psalm 123:5; Schnabel 2012:384), which would imply a new or different habitation. Also, if the negated κατοικεῖ (dwell) is taken here as an extending-from-past-present tense verb (He has never dwelt) then the inception of divine habitation is being described here, although it is negated. Thus, the passage portrays divine habitation in an inceptive as well as durative manner.

All of these passages with nouns portray durative habitation, while some could have an element of inception to them as well. With these verses that contain nouns, there are also verses whose one element portrays inception while others portray duration. With some of these verses, the inceptive or durative portrayal of divine habitation is lexically determined. The Genesis 28:19 and Isaiah 66:1, 2 passages both lexically indicate durative force with their use of οἶκος/בֵּית, while Isaiah also uses a verb that implies sustained interaction (ἐπιβλέπω, נִבְט) that is equated with divine habitation. Acts 7:46 lexically indicates an inceptive force with the verb εὐρεῖν, which implies the preparation of a place to dwell. With other verses, the use is determined by grammar or use. Durative habitation is indicated by the imperfect tense of Acts 7:44 and the present tense of Acts 7:48. The *potentialis* mood of Isaiah 66:1 also indicates duration, though it is negated. Some of the verses that contain nouns indicate the duration and others indicate inception, while with some there are elements of inception as well as duration.

## 2.4 The Dedication of Solomon's Temple

The dedication of the temple (1Kings 8) was a major event in the history of Israel as far as divine habitation is concerned, so it merits some specific focus. Verses 12 and 13 forms an important part of this narrative. How one sees divine habitation here is influenced by the interpretation of שָׁכַן (dwell), יָשַׁב (dwell) and also בְּעֶרְפֶּל (in the darkness/dark cloud). In these verses, Solomon states that Yahweh said that he would dwell (κατοικεῖν, שָׁכַן) in the thick cloud (בְּעֶרְפֶּל; 8:12) and Solomon continues by noting that he has built a house for Yahweh to dwell (κατοικεῖν, יָשַׁב) in forever (v.13). Some scholars (e.g., Görg and Mulder) have claimed that שָׁכַן and יָשַׁב describe different places of habitation (Mulder 1998:397). They take שָׁכַן as referring to God's 'permanent dwelling' (in heaven) and יָשַׁב as referring to God 'dwelling in

tents' in a nomadic sense (Mulder 1998:397). Others (Fohrer and Goettsberger) do not see a difference between the two uses here (Mulder 1998:398). Although he agrees with seeing שכן and ישב as having different functions generally, Mulder (1998:398), agrees with Fohrer and Goettsberger that here (1Kings 8:12,13) both שכן and ישב refer to God's habitation in the temple.

Görg (1990:699), on the other hand, claims that 1Kings 8:12-13 is the prime example of how they function differently. He claims these verses indicate that Yahweh dwells (שכן) in the cosmic 'thick darkness' (עֲרֶפֶל) in a dynamic sense while he also dwells (ישב) in the temple that Solomon constructed. Seow (2015:676) agrees with Görg (1990:699) and claims that the idea of the 'tabernacling'<sup>19</sup> presence of God is important in Israelite theology. The glory of God fills the temple, but he dwells in the thick darkness (Seow 2015:676). House (1995:139) also agrees and adds that Solomon is amazed because Yahweh, who usually dwells in the thick darkness dynamically, has manifested himself statically in the temple. If scholars who see two places of habitation described here are correct, then these verbs suggest both durative habitation (שכן; dwelling in the cosmic 'thick darkness') and inceptive habitation (ישב; taking up habitation in the temple) described here. For this study, however, what is sought is the same event referring to durative as well as inceptive habitation. If these scholars are correct these verses do not contain such an example.

In the Septuagint these verses (9:12, 13) are transposed (8:53a), and שכן and ישב are each translated with κατοικεῖν. This is significant in that it is the only present infinitive form of κατοικέω among the inspected verses. They do however add no new data to the discussion because they agree with the portrayals deduced from the Hebrew grammar. The first κατοικεῖν is an infinitive of indirect discourse and may be seen in the present tense because of the (implied) original statement (Robertson 1934:1081). The second is a purpose infinitive (Wallace 1996:590) that compliments 'build' (οἰκοδομήσον, imperative in LXX). Here the context seems to imply (by relative temporality; Young 1994:165) that the habitation would ensue after building.

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<sup>19</sup> To avoid confusion here, it should be noted that although 'tabernacle' (מִשְׁכָּן) comes from שכן, the sense in which the 'tabernacling' presence of God is described here is qualified by ישב.

This makes it a purpose infinitive, and such infinitives are future portrayals (Wallace 1996:590). As such, the first κατοικεῖν grammatically indicates the duration (in so far as it agrees with the arguments from Hebrew). The second grammatically indicates the inception of habitation because it is a purpose infinitive. They, therefore, agree with their Hebrew equivalents.

During his prayer Solomon reflects on the fact that he was allowed to build the temple. In 8:27a he says ὅτι εἰ ἀληθῶς κατοικήσει (יִשָּׁב) ὁ θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς; (For will God truly dwell with humans on the earth?). The causal ὅτι, (Wallace 1996:460) followed by an εἰ, marks a direct question (Danker 2000:278). It considers God's promise to David (v. 26) and also his promise to establish a central place for his name to dwell in Deuteronomy 12:4-11 (esp. 12:5; House 1995:144). In light of this Solomon asks whether this could really be true. A further ground for the incredulity is presented in asserting that heaven cannot even contain God, how then can this house Solomon has built.

The Septuagint has a future tense verb for 'dwell' (κατοικήσει), which could be used for intention (McKay 1994:52). Solomon questioned whether Yahweh was really intent in dwelling among humans. The Masoretic Text has the same form (יִשָּׁב) found in verse 13 so this is a rhetorical question (Birch 1999:75). This is also indicated by the context (McKay 1994:90) because Yahweh had already taken up habitation in the temple. The expression of the incredulity due to the reality that God has come to dwell among humans might make it reasonable to take this as indicating the inception of divine habitation. However, given the flow of the narrative (God's presence remained there) as well as the weight of κατοικέω (Hoehner 2002:480; Louw and Nida 1988:731; DELG 1968:782; Moulton & Milligan 1914:338) and יָשַׁב (Görg 1990:426), the divine habitation was durative as well. Thus, this passage contains an inceptive as well as a durative portrayal of divine habitation.

In both of these passages on the dedication of the temple, some elements portray the inception of divine habitation and some elements portray durative habitation. Durative habitation is indicated by lexical entries 8:12 and also in 8:27 (שָׁכַן and κατοικέω). The inception of habitation is indicated once (8:13) by a lexical entry (יָשַׁב) as opposed to שָׁכַן and once by a rhetorical question (8:27).

## 2.5 Synthesis

To start the synthesis with some general notes might be appropriate. By far the majority of the passages clearly indicate that an inceptive as well as the durative portrayal of divine habitation. The features from which these deductions were made were context, grammar and lexeme. First, though, some relevant features that indicate duration need to be pointed out. Because of the weight of κατοικέω (Hoehner 2002:480; Louw and Nida 1988:731; DELG 1968:782), its use could communicate durative habitation. In Matthew 23:21 a present participle (κατοικοῦντι) and in Acts 7:48 a present indicative of κατοικέω (κατοικεῖ) clearly show duration. It was found that κατοικέω can even add durative force to a verse that has an otherwise inceptive force due to some other feature. Examples of this are 2Samuel 7:5 where a negated aorist infinitive (κατοικῆσαι) and 1Kings 8:13 where a present infinitive (κατοικεῖν) both indicate inception after building of God's temple. However, the use of κατοικέω in both indicates a durative stay is intended.

Isaiah 57:15 is another example of durative habitation that is lexically as well as grammatically determined. It is an incomplete imperfect form of שָׁכַן that describes an enduring reality (Williams 2007: §167) which relates to the character of Yahweh here (Koole 2001:96). In 1Kings 8:27 Solomon asks whether Yahweh will truly dwell with humans. This might seem like a negated occurrence of durative portrayal, but the context makes it clear that Yahweh had already come down (יָשָׁב in 8:13). The context, therefore, makes this a rhetorical question (Birch 1999:75), therefore it describes the inception of habitation. A rendering that catches the sense is: "Has Yahweh really come to dwell?"

Next, it might be sensible to take a look at a number of verses with different grammatical features which share one feature in common in that they are all future portrayals. As such, they might be taken as looking forward to the time of the inception of habitation. First, the future indicative tense, which has absolute future time (Robertson 1934:870), is future from the time of the speaker/writer (Wallace 1996:567). Κατοικέω is not used in the Septuagint version for Exodus 8:25. However, a Greek future indicative verb that is used to translate a converted perfect form of שָׁכַן, which indicates that this is a future tense verb (Pratico and Van Pelt

2007:202). There Yahweh commands that they build him a sanctuary and promises that he “will be seen” (ὀφθήσομαι) among them.

For the next discussion on future portrayal, two maxims are worth stating to start with. First, the subjunctive has no objective future, but rather a subjective projection that is beyond the present (Young 1994:137). Second, a purpose infinitive looks for results that are anticipated (Wallace 1996:590). It might be safe to argue then, that both of these portray a future time. Deuteronomy (12:11, 14:23, 16:6, 26:2) has a few constructions composed of a subjunctive of indefinite relative clause (Robertson 1934:925, 958) followed by a purpose infinitive (Wallace 1996:590): wherever he will choose (ὅν ἂν ἐκλέξηται) for his name to be called upon (ἐπικληθῆναι). Κατοικέω is not used, but ἐπικληθῆναι is used to translate a purpose infinitive construct (Williams 2007: §197) of יָכֹן. Nehemiah 1:9 has a similar construction, except that its purpose infinitive (Wallace 1996:590) is κατασκηνώσαι (to dwell), which is also a rendition of a purpose infinitive construct (Williams 2007: §197) of יָכֹן. Second Samuel 7:5 has a negated imperatival future tense verb οἰκοδομήσεις (Wallace 1996:569) followed by a purpose infinitive κατοικῆσαι (Wallace 1996:590): “you will not build a house for me to dwell in.” First Kings 8:53a (MT 8:13) has a present infinitive κατοικεῖν (to dwell) indicating the purpose of building (οἰκοδόμησον) which was to be incepted after building.

One last relevant feature of future portrayal is found in Isaiah 66:1 “What is the house that you will build (οἰκοδομήσετε יִבְנֶה) for me.” Koole (2001:472) classified the verb as *potentialis* and the relevant grammatical parlance for the Greek future is deliberative future (Robertson 1934:875) and it supports durative habitation. This is because the context emphasises the existing temple’s insufficiency to house Yahweh. All these verses with subjunctives, purpose infinitives and a deliberative future indicate occurrences of future portrayal that grammatically indicate the inception of divine habitation.

## 2.6 Conclusion

Most of the verses discussed in the synthesis (Exodus 25:8; Deuteronomy 12:11; 14:23; 16:6; 26:2; 2Samuel 7:5; 1Kings8:13, 27; Acts 7:48) use the same word for

the inception and duration of divine habitation. It is important to note that although both inception and duration are present in the examples above, they are linear, following that order. There is future inception of habitation that is indicated (though negated at times) with a durative habitation that follows it or perhaps rather accompanies it. The duration is mostly lexically indicated. In philologically inspecting the portrayal of divine habitation in the Bible it was found that there are durative as well as inceptive portrayals. In some of the contexts, it was also found that a single verse or context contains the inception as well as the duration of divine habitation.

Although more work needs to be done before the hypothesis is accepted or rejected, it is appropriate to indicate the relevance of the findings made in this chapter. It was clearly shown that κατοικέω is used for durative habitation. Subjunctives (e.g., δῶ in δῶ κατοικῆσαι, grant to dwell) were also found to have a future portrayal, which favours an inceptive interpretation of Ephesians 3:16 (ἵνα δῶ) and 17 (κατοικῆσαι). Some verses also portray divine habitation as incepting and subsequently enduring. Therefore, it could be stated provisionally that it appears possible that the inception and subsequent duration of divine habitation might be portrayed in Ephesians 3:17. This claim is made because the verse contains an aorist infinitive (κατοικῆσαι) that follows an aorist subjective (δῶ), which seems to indicate inception, and it uses the verb κατοικέω, which indicates a durative stay. As part of an attempt at a further investigation, the next chapter contains a conceptual and historical analysis of divine habitation in Second Temple Jewish Literature and the New Testament. This ought to assist with gaining more insight that can be used for determining the nature of Christ's habitation in Ephesians 3:17a.

### **3. A Conceptual and Historical Analysis of Divine Habitation in Second Temple Jewish Literature and the New Testament**

#### **3.1 Introduction**

The previous chapter philologically examined how divine habitation is portrayed in the Old and New Testament. The current chapter examines how divine habitation was conceptualised in Second Temple Jewish Literature<sup>20</sup> and the New Testament. The objectives that will be met in this chapter will be to do conceptual and historical analyses of how divine habitation is portrayed in these texts. This is done with the aim of shedding light on the question of the nature of Christ's habitation in Ephesians 3:17. Second Temple Judaism was the context in which the New Testament events took place, so inspecting the literature of the period could shed light on the study. To that end, this chapter seeks to provide a conceptual and historical analysis of divine habitation in Second Temple Jewish Literature and the New Testament.

The issue of divine habitation was of great interest to the authors of this period. As will be shown, in this period there was also a shift towards viewing communities and individuals as the objects of divine habitation. This certainly is very relevant to this study. The New Testament authors also had a certain conception of divine habitation. Other books of the New Testament can therefore also provide great insight, especially other books from the *Corpus Paulinum*. This chapter provides some comments on the question of divine habitation in specific locations. However, due to the nature of the thesis question, the texts chosen for inspection are mostly those where individuals and communities are the objects of divine habitation. In inspecting these verses, the focus was particular on determining whether the portrayal of the habitation has an inceptive or durative force.

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<sup>20</sup> Second Temple Jewish Literature describes a wide range of Jewish literature that was written in Hebrew, Aramaic and Greek during what is called the Second Temple Period. This period stretched from the dedication of the temple in Zerubbabel's time in 516 BC to AD 70 when Herod's Temple was destroyed (Barry et. al. 2016).



Three corpora from Second Temple Jewish Literature are used to do the conceptual and historical analysis of divine habitation. These are the Septuagint,<sup>21</sup> the Dead Sea Scrolls and Philo's works. The first corpus to be inspected is the Septuagint. According to Asumang (2017:3), the Septuagint as a whole is the most important part of Second Temple Jewish Literature for biblical studies. It is so important because 1) The New Testament authors read it and quoted from it, 2) it indicates theological developments that climaxed in the New Testament, and 3) it provides insight into the Hebrew Bible (Asumang 2017:4). Two Old Testament Apocryphal Sapiential writings are examined separately. The Old Testament Apocrypha are important for biblical research and are worthy of investigation because they provide insight into the conceptualisation and history of the period (Asumang 2017:18).

The Dead Sea Scrolls are important because of the insight they provide into the beliefs of Palestinian Judaism in the period. They can also provide insight for understanding the Hebrew Bible (Asumang 2017:22), including insight on the topic of divine habitation. They are particularly relevant to the thesis because they contain the idea of God inhabiting a community and individuals, the latter being through the Holy Spirit. Philo's works are a helpful window into Hellenistic Judaism of the second temple period. Philo commented on the Old Testament, and this helps characterise an influential strand of hermeneutical philosophy of the period (Asumang 2017:15, 16). Philo's works are also relevant to the thesis because they contain the concept of a faithful individual as a temple of God.

This chapter has four sections. In the first section, introduces two important factors from the historical background that lend assistance with understanding some of the texts. The second section examines the relevant texts corpus by corpus. The penultimate section synthesises the information gathered from the conceptual and historical analysis of divine habitation in Second Temple Jewish Literature and the New Testament. The last section indicates what light the information gathered in this chapter sheds, provisionally, on the question of the nature of Christ's habitation in Ephesians 3:17.

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<sup>21</sup> I acknowledge that speaking of "*the* Septuagint" is problematic (Jobes and Silva 2015:95), but the study will be based on the eclectic text of Rahlfs and Hanhart (2006).

## 3.2 Historical Background to the Period

There are two important factors from the history of this period. Having these two factors as background could lend great help in understanding some of the texts from the period. The first factor was a move in the thinking of the period towards abstraction generally, and particularly in thinking of God's presence. The second factor was the conceptualisation of hypostases as the mediums of God's involvement with humans. A discussion of these two factors of the historical background is now presented.

### 3.2.1 A Move to Abstraction

The destruction of Solomon's temple and the exile caused a shift in the Jews' perception of God's presence (Greene 2012:718). The diaspora gave birth to the notion of disengagement from the physical. It limited the importance of the temple as a tangible physical location, and it increased the emphasis on the spiritualisation of Yahweh's presence, which enabled the faithful to find God in their midst (Hacham 2011:400). This shift to the non-material was part of a rich tradition found in the second temple period. A tradition that stretched from Babylonia to Hellenistic-Roman Egypt and the Judean Desert. The conviction that God dwells with the Jews and not in a specific place was widespread. It was in this environment that the Jewish High Priest in Egypt was able to declare "Yahweh did not choose the people because of the place, but he chose the place because of the people" (2Maccabees 5:19; Hacham 2011:400- 402, 406, 407). The spiritualisation of the temple was however not about creating a new temple. The focus was rather on emphasising its non-material aspects (Greene 2012: 734). There was an idea that is particularly found in Philo, but also in the wider Hellenistic works, that focussed on the internalisation of a spiritual temple. It was allied with the polemical relativization of the Jerusalem temple<sup>22</sup> as the focal point. Except for Philo's notion of the internal temple, it was also seen in the Qumran covenanters' concept of the elect community as a temple

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<sup>22</sup> According to Garland (2004:368) scripture and Second Temple Jewish Literature does not seem to support the idea that Yahweh dwelt in the second temple. Greene (2012:721) also claims that most sources deny that Yahweh dwelt in the second temple (1Maccabees 2:7-8; Sibylline *Oracles*. 4:6-31; 2*Baruch* 8:2; 64:7; *Jewish Wars* 6:300; *Histories* 5:13; CD 1:3; Greene 2012:721-722; 1QS VIII:5-10; Hacham 2011:399). Even some texts from the Rabbinic Literature (*Tosefta Berachot* 1:16 (Garland 2004:368) and *Babylonian Talmud: Yoma* 21b (Fried 2013:284;)) deny that Yahweh dwelt in the second temple. However, Greene (2017:722) supplies a few texts from Second Temple Jewish Literature (Sirach 50:1; 2Maccabees 2:5-8; 14:35-36; 3Maccabees 2:16; *Jubilees* 1:17) that seem to indicate that Yahweh did indeed dwell in the second temple. One other text from Josephus (*Jewish Wars* V 1928: 458-459) also supports this notion.

(Ruzer 2012:387).

However, the idea of the abstraction of God's presence stretches even further back and is found in kernel form in the Hebrew Bible. The Hebrew Bible already contains tension over whether God dwells in the tabernacle/temple or the community (Ruzer 2012:384). An example of this is Ezekiel 11:16, where Yahweh said that he had been "a little sanctuary for them" (NET)<sup>23</sup> while they were in exile (Greene 2012:728). This could even be seen as far back as Exodus (25:8; 29:45) and Leviticus (26:11, 12), with Yahweh's presence moving around with Israel in the tabernacle (Hacham 2011:401). This shift is quite significant for Ephesians 3:17 and also for the New Testament in general. It is significant because the concept of the community as the house of God was an important part of the κήρυγμα (proclamation) of the early church (Silva 2014:472).

### 3.2.2 Hypostatisation

A 'hypostasis' is "a quality, epithet, attribute, manifestation or the like of a deity which through a process of personification and differentiation has become a distinct (if not fully independent) divine being in its own right" (Yadin 2003: 601). Hypostases also played an intermediary or mediating role between God and man (Yadin 2003:602).

Though there are more, Wisdom is the most notable biblical hypostasis (Yadin 2003: 602). The Jews from the second temple period formed the opinion early on that Wisdom came from God. In time there was a shift from thinking about Wisdom of God to thinking about Wisdom from God. There was a shift from seeing Wisdom as an attribute of God to seeing Wisdom as a personified being, or hypostasis (Charlesworth 2003:92). According to Greene (2012:729, 730) the Wisdom of Solomon (e.g., 1:7; 8:1; 7:24; 9:8) "intertwines" Wisdom with the divine Spirit because it "goes as far as to present wisdom as an emanation of God's glory and mind."

The Jewish wisdom tradition had an influence on the Christology of the New Testament. This is seen especially in the Christological hymns (e.g., 1Corinthians 1:24, 30; Ephesians 3:8-10). The 'Wisdom Christology' was the earliest Christology that spoke of Christ being pre-existent, a claim the Jews also made about divine

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<sup>23</sup> Others (NRSV; NASB; NIV) interpret this temporally: a sanctuary for a little while (NET 2005). The Hebrew לְמִקְדָּשׁ מְעַט could be interpreted either way.

Wisdom (Van Antwerp 2007:24). That the Holy Spirit is present among the faithful is found outside the New Testament as well. However, in the New Testament Jesus' mediatory role is pivotal (1Corinthians 3:16; 6:19; Ephesians 2:22; Greene 2012:742).

Philo was "the primary example of Hellenistic Judaism" (Barry et. al. 2016). He was trained in Greek metaphysics and the Greek metaphysics of the time was quite impersonal. Philo attempted to reconcile his philosophical training with the anthropomorphisms related to the God of the Hebrew Scriptures. Middle Platonism sometimes used 'logos' as a term that describes the active force of god in the world, and Philo was significantly influenced by Middle Platonism (Barry et al. 2016). This was how Philo came to use the 'Logos' principle (Berry et. al. 2016). Philo's Logos was a synthesis of Jewish monotheism and Platonic thought (De Villiers 2014:4).

Barry et al. (2016) believe that although the author of John's Gospel may not have been directly influenced by Philo's work, the author's conceptualisation of the 'Logos' is similar to Philo's. The idea of the incarnation of the Logos (John 1:14) would, however, have been a completely new way of looking at the Logos. This provided Christianity with a foundational belief (Barry et al. 2016). However, according to Asumang (2017:17), contemporary Johannine scholars (e.g., Sidebottom 2010 and Waetjen 2001) find it more likely that John drew on the Old Testament's personification of Wisdom rather than on Philo's Logos. However strong the influence may have been, the idea of the hypostasis found in Second Temple Jewish Literature was paramount for the New Testament authors' formation of their Christology. In light of this, it is clear that the hypostases form an important part of the conceptual background of Ephesians 3:17.

### **3.3 Examination of the Second Temple Jewish Corpora**

#### **3.3.1 The Septuagint**

The books in the Septuagint vary in style and quality (Barry et al. 2016) and one finds a "wide-ranging diversity and heterogeneity within the collection" (Pietersma and Wright 2014: xiii). It is clear that the Old Greek translation of the Hebrew Bible does not form a unified whole (Cook 2017:278) and the Septuagint certainly does not have a single authoritative text (Howard 1963:132). This gives support to the resistance of some scholars (Cook 2017:256) to the idea of trying to determine a/the

theology of the Septuagint on a specific matter. If one considers these factors it might indeed seem like an ill-conceived endeavour to try and determine the conceptualisation of divine habitation in the Septuagint. A thorough attempt at determining the Septuagint's theology would have to be done one theme at a time (Rösel 2006:251) and preferably pericope by pericope (Cook 2017:279).

However, by looking at a few pertinent contexts (e.g., Mount Sinai, the tabernacle) and themes (at a chosen place, among the people), a surface-level conceptualisation of divine habitation in the Septuagint may be gleaned from the available data. Of particular interest are the Septuagint's renditions of שָׁכַן, because it is integral to the conceptualisation of divine habitation in the Hebrew Bible (Görg 1990:698). However, there is a general tendency in the Septuagint to put distance between God and mankind (Rösel 2006:247). According to Fritsch (1943:32), it avoids the idea of God meeting with man, particularly when translating שָׁכַן. His study did, however, focus on the Pentateuch, and some books that fall later in the Hebrew Bible (e.g., Nehemiah and Jeremiah) have less of a problem with rendering שָׁכַן explicitly, as will be shown.

Although there are some verses<sup>24</sup> where שָׁכַן is rendered explicitly, it is often rendered with ἐπικαλέω in the Septuagint. Some (e.g., Fritsch 1943:43; Wevers 1990:487) see the use of ἐπικαλέω as anti-anthropomorphic, but others (Silva 2014:604; Wittsruock 1976:33) take it as the translator merely exposing the meaning of the text for their audience. Two pertinent and representative verses are Exodus 29:45 and Deuteronomy 12:11. In the first Yahweh says he will dwell/be called upon (שָׁכַן/ἐπικαλέω) among his people and in the second he says he will dwell/be called upon (שָׁכַן/ἐπικαλέω) at the selected place. The verb שָׁכַן is significant, and its rendering with ἐπικαλέω could either be anti-anthropomorphic or merely an interpretation of what is meant by שָׁכַן. However, verses in which it occurs are likely of less value to the investigation of divine habitation in the Septuagint. They would perhaps have been more relevant to a discussion of the Septuagint translators' interpretation of what שָׁכַן means. There are, however, some contexts and themes that could be inspected to try and glean some information on the portrayal of divine

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<sup>24</sup> E.g., Nehemiah 1:9; Ezekiel 43:7, 9; Zechariah 2:14; 8:3.

habitation in the Septuagint.

### 3.3.1.1 On Mount Sinai

There are a number of theophanies that occur during the Sinai narratives (Exodus 19-40) for which καταβαίνω (to descend) is used in the Septuagint. However, there is one occurrence of καταβαίνω that is a rendition of שָׁכַן, and it deserves attention. After Israel accepted the terms of the covenant, the glory of God (θεοῦ) “came down” (καταβή) on Mount Sinai according to the Septuagint. However, according to the Hebrew Bible the glory of Yahweh (יהוה) “dwelt” (ESV; וַיִּשְׁכֶּן) on Mount Sinai (Exodus 24:16). Fritsch (1943:33) sees in this another anti-anthropomorphism, considering not even Yahweh’s glory can be said to dwell. Wevers (1990:388) takes note that this is the only time that שָׁכַן is rendered with καταβαίνω. However, he thinks it is likely that it was used because the divine glory and the cloud were often thought of together, and later in the verse, the cloud is said to cover the mountain (Wevers 1990:388).

In the Ancient Near East, they thought that the world is vertically divided, leading to the conception of a god coming down in theophanies (Fendrich 1991:241). Because of its meaning, the aorist tense verb καταβή (to descend) should probably be understood as a consummative aorist<sup>25</sup> (Wallace 1996:559) rather than an inceptive aorist (Wallace 1996:558). It refers to the arrival of God’s glory on earth. But it still emphasises the beginning of the glory of God being on the mountain. It certainly is fair to read the inception of divine habitation here because of the context and the grammar. However, it might also be fair to accredit this verse with durative force because of the underlying sense of שָׁכַן.

### 3.1.1.2 The Tabernacle in the Wilderness

The verb שָׁכַן is used a number of times with the tabernacle while Israel was in the wilderness.<sup>26</sup> With these, the same tendency identified earlier is seen, which is, the localisation of divine habitation. In Exodus 25 Yahweh instructed Moses to receive offerings from the people and build a sanctuary for him. In the Masoretic Text, he

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<sup>25</sup> The idea that is indicated is the arrival of the glory of God on the mountain.

<sup>26</sup> This is discussed separately because once they entered Canaan the focus involves not only the tabernacle (or temple), but the ‘chosen place.’ The relevance of this will be related later.

promises to dwell (שָׁכַן) among them, while in the Septuagint he promises to be seen (ὀφθῆσομαι) among them (25:8). Something similar is related while God instructs Moses on the regular offering. In the Masoretic Text, Yahweh says that he will dwell (שָׁכַן) among the sons of Israel (29:45) and that he brought them out of Egypt so that he could dwell (שָׁכַן) among them (29:46). The Septuagint rather has “invoke” (ἐπικαλέω) in both these verses.

### 3.1.1.3 *The Chosen Place*

Deuteronomy 12:11 is the first time Moses mentions “the place that Yahweh your God will choose for his name to be called upon” (ἐπικληθῆναι; 12:11). For this verse, the Masoretic Text has “the place that Yahweh your God will choose for his name to dwell.” The content of this chapter amounts to the chosen place being set up as the cultic centre. Because שָׁכַן (to dwell) is rendered here with ἐπικαλέω (call upon) the study of the verses from Deuteronomy are of minimal use for this study. However, there are two verses from later in the Hebrew Bible that also relate to the central cultic place. These are worth discussing because they also refer to the place that Yahweh chose for his name to dwell and also because they are rendered in the Septuagint with explicit lexemes. Jeremiah 7:12 recalls that Shiloh (the first place the cultic centre was set up; McConville and Williams 2010) was “my place where I made my name dwell (κατεσκήνωσα; יָשַׁכְנִי).” Nehemiah 1:9 recalls Yahweh’s promise that if the exiles repented that he would “return them to the place that I chose to let my name dwell (κατασηνῶσαι; לִשְׁכֹּנִי).” Both of these verses render שָׁכַן with the more explicitly: κατασκηνόω (to settle). Both of these verses have a durative force for the habitation because of the lexeme that is used. The aorist tense of both the indicative κατεσκήνωσα and the infinitive κατασηνῶσαι seem to indicate that they are inceptive aorists (Wallace 1996:558). In these verses on the centralised cult, both the inception as well as the duration of divine habitation is indicated.

### 3.1.1.4 *Yahweh among His People*

In the narratives of Israel’s wandering in the wilderness, there are a number of verses about God ‘walking’ with Israel. These verses contain forms of הָלַךְ in Hebrew

and forms of πορεύομαι or περιπατέω in Greek. These merit a brief survey because they indicate Yahweh dwelling among the Israelites. After Yahweh instructs Moses to leave Sinai Moses says they will only know that they have found favour in his eyes if Yahweh went with (συμπορευομένου) them (Durham 1998: Exodus 33:16). In Leviticus 26:3-12 Yahweh promises certain blessings for obedience, and in verse 12 Yahweh promises to “walk about” (ἐμπεριπατήσω) among them. Moses also commanded the Israelites to keep the camp ritually pure because Yahweh “walks about” (NETS; ἐμπεριπατεῖ) among them (Deuteronomy 23:15).

The contexts of the first two verses show that they are future portrayals and so seem to indicate the inception of divine habitation. However, because of the durative force that walking/going has, especially with the preposition prefixed to it (Young 1994:103), the duration of divine habitation is probably also in view here. The third verb (Deuteronomy 23:15) is a present tense verb that falls in a causal (ὅτι) clause (because Yahweh dwells) so the divine habitation has a durative focus here. It seems that in Deuteronomy 23:15 the inception of the divine habitation is not in focus.

It is perhaps appropriate that during the wilderness wanderings Yahweh was said to walk among the Israelites. Most of these verses are future portrayals, and so indicate the inception of divine habitation. However, one (Deuteronomy 23:15) also indicates the duration of habitation (walking) grammatically. The prepositions fixed in front of these verbs do however also give them all an enduring force. So again, due to the semantic weight, the duration of divine habitation is present in addition to the inception.

### 3.3.2 The Sapiential Literature

Wisdom is the most notable biblical hypostasis (Yadin 2003:602), and Second Temple Jewish Literature also personified Wisdom. An example of this is Sirach (24:8) where Wisdom is told to make her dwelling (σκηνή) among Israel (Charlesworth 2003:94). According to Adams (2008:199), some take this to indicate a special relationship between Wisdom and Israel. According to Greene (2012:729, 730) the Wisdom of Solomon (e.g., 1:7; 7:24; 8:1; 9:8) “intertwines” Wisdom with the divine Spirit because it “goes as far as to present wisdom as an emanation of God’s



glory and mind.” This means Wisdom was a hypostasis and a “divine being in its own right” (Yadin 2003:601), and that its habitation can be regarded as divine habitation. The Jewish wisdom tradition had quite a significant influence on the Christology of the New Testament. Much of what is said about Christ was claimed about Wisdom as well (Van Antwerp 2007:24), so a study of these texts might shed light on the nature of Christ’s habitation in Ephesians 3:17a.

### *3.3.2.1 Divine Habitation in The Wisdom of Jesus Ben Sirach*

Sirach 4:11 states that Wisdom “lays hold (ἐπιλαμβάνεται) of those who seek her” (NETS). Verse 13 continues with “He that holdeth her fast shall inherit glory; and wheresoever she entereth (εἰσπορεύεται), the Lord will bless” (εὐλογεῖ; Brenton).” Categorising the portrayal of divine habitation in these two verses is complicated because the present tense verbs ἐπιλαμβάνεται (lay hold) and εἰσπορεύεται (enter) seem to be gnomic presents (Wallace 1996:523). They do not seem to emphasise the inception or duration of habitation, but as gnomic presents, they indicate general truths about the character of Wisdom (Wallace 1996:523).

In Sirach 24:8 Wisdom says that “he who created me put down (κατέπαυσεν) my tent (σηνήν) and said, ‘Encamp (κατασκήνωσον) in Iakob (sic), and in Israel let your inheritance be.’” Verse 12 adds “And I took root (ἐρρίζωσα) among a glorified people, in the portion of the Lord is my inheritance” (NETS).” The verbs κατέπαυσεν (put down), κατασκήνωσον (encamp) and ἐρρίζωσα (take root) are all aorist tense verbs. Based on the context they seem to be inceptive aorists (Wallace 1996:558). This indicates the inception of Wisdom’s habitation in Israel. However, there are some factors that indicate duration as well: 1) κατέπαυσεν and κατασκήνωσον are compounded with prepositions (Young 1994:103), 2) κατέπαυσεν has the meaning “cause to come to a rest” (Danker 2000:524), 3) κατασηνόω means “to settle” (Danker 2000:526), and 4) as the translation indicates ριζόω means “to take root.” All these indicate that that duration is also part of the habitation described. So here we have multiple indications of both the inception and the duration of divine habitation.

### 3.3.2.2 *Divine Habitation in Wisdom of Solomon*

Wisdom of Solomon contains multiple references to Wisdom taking up habitation by various synonyms. There are also instances of inceptive as well as durative habitation being indicated. Solomon asks, “give (δός) me wisdom” (9:4; NETS). He also states that “a spirit of wisdom came (ἤλθεν)” to him (7:7; NETS) and that he knew he could not have gained “possession of her unless God gave (δῶ) her” to him (8:21; NETS). By their contexts all these aorist tense verbs seem to be inceptive aorists (Wallace 1996:558), meaning they indicate the inception of divine habitation here. There is one verse that indicates the inception as well as the duration of divine habitation. Solomon asks that Wisdom be sent (ἐξαπόστειλον) so that “being present with (συμπαροῦσα)” him, she could labour with him (9:10; NETS). Although it is sending rather than receiving that the aorist verb ἐξαπόστειλον (sent) refers to, this might still be taken as an inceptive aorist (Wallace 1996:558), indicating the inception of habitation. Both the present tense of the contemporaneous temporal participle συμπαροῦσα (being together with; Wallace 1996:623), as well as the meaning of the verb (to be present with; Danker 2000:958), indicate a durative activity.

These verses were all about Solomon, but 7:27 has a general reference: “in every generation she passes (μεταβαίνουσα) into (εἰς) holy souls and makes them friends of God.” As a present tense verb, this appears to be a gnomic present (Wallace 1996:523), stating a general truth about the character of Wisdom. However, because the preposition εἰς indicates entrance (Wallace 1996:369), and so inception, the inception of Wisdom’s habitation is also indicated here. Then again, since the entering in is unto friendship, it might be safe to say the habitation is also durative.

Wisdom is the most important biblical hypostasis (Yadin 2003:602), and therefore worthy of inspection. In Sirach, the inception, as well as the duration of Wisdom’s habitation in Israel, is shown (24:8, 12). This indicates special favour being shown to Israel, to have God send Wisdom to dwell with them. As the Wisdom of Solomon is about Solomon it makes sense for much of it to be about the inception of Wisdom’s habitation of him as an individual (e.g., 7:7; 8:21). One other verse (7:27) also indicates the inception of Wisdom’s habitation and it still has an individualistic focus,

though a more general focus (whosoever) is in view.

### 3.3.3 Dead Sea Scrolls

The metaphor of the Qumran community as a temple found in the Dead Sea Scrolls is well known (Wassén 2011: 41). Although it only appears in a few documents (esp. 1QS), it is clearly a root metaphor that dominated the construction of their self-perception (Wassén 2011: 41). Even though they believed the presence of Yahweh was supposed to be in the temple (Greene 2012:733), they believed the Jerusalem temple had been corrupted (Wassén 2011:41). Therefore, they denied that Yahweh's presence dwelt in Jerusalem (Hacham 2011:399).

According to Wassén (2011:41, 42), many commentators think the Qumran community saw themselves as replacing the Jerusalem temple. They saw themselves as a 'virtual temple,' where "through purity regulations, prayer, and the study of God's law" they could achieve the same connection "which had been vouchsafed to Israel in God's central sanctuary" (Wassén 2011:41). They were to fill this role until the new pure temple would be installed by divine initiative in the eschatological era (Wassén 2011:41). Different texts indicate different convictions, though (Wassén 2011:42). The *Community Rule* (1QS) has no indication of a future temple (Wassén 2011:56), so it does not call readers to expect a future restored temple (57). The *Temple Scroll* (11QT) does promise a huge future temple. The *Damascus Document* (CD) and the *Halakhic Letter* (4QMMT) also looks forward to the Qumran covenanters being restored to the leadership of the temple (Wassén 2011:42, 57).

The *Florilegium* (4Q174) combines these ideas, affirming the community as a מִקְדָּשׁ אֲדָמָה<sup>27</sup> (sanctuary of men), while also looking forward to a future temple in Jerusalem (Wassén 2011:57). Some of the texts might either refer to the Qumran Community as God's dwelling or to the future temple. The Dead Sea Scrolls are relevant to this study because they indicate God dwelling in a community (1QS; Wassén 2011: 41) and individuals (1QH; Ruzer 2012:386).

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<sup>27</sup> Where quotes from the Dead Sea Scrolls occur the dot distinguishing sin (שׁ) from shin (שׁ) is left out to reflect the Qumran manuscripts.

### 3.3.3.1 *The Qumran Community as Temple*

The Qumran community thought of themselves as God's temple. Their texts display a sectarian adaptation of a biblical outlook that asserts that God no longer dwelt in the temple or in the whole of Israel, but with a minority community (Ruzer 2012:385). This theme is visible in Ezekiel 11:16 and even in Exodus 25:8 and 29:45. Just as in Ezekiel's day the Jerusalem sanctuary had been defiled due to wickedness and God had left the temple (Greene 2012:732). He had not abandoned his people, however (Gärtner 1965:22). He was with them in exile (Hacham 2011:400) and dwelt among a new elect (Gärtner 1965:22). The *Damascus Document* indicates that God turned away from Israel because of their treachery (CD1:3) and allowed them to be attacked, but that he left a remnant and did not allow them to be destroyed because of his covenant (CD 1:4-5). The Qumran community was convinced that they were that remnant (CD 7:8-18; Greene 2012:731).

The document *Instructions* (4Q418 81.4) has a reference that indicates the Qumran community, by implication, as the dwelling place of God. The text reads, "He has appointed thee as a Holy of Holies [over all the] earth" (DSSR). Because mention is made of their appointment this text might be said to refer to the inception of God's habitation. However, as a Holy of Holies, it might be understood that the habitation does endure.

A text that was quite significant in the Qumran community's understanding of themselves as a temple is the *Community Rule* (1QS). According to Wassén (2011:56), it makes no mention of a future temple. There are, however, some texts in the *Community Rule* (1QS) that seem to indicate permanence of God's dwelling in the future. One such future portrayal of divine habitation is found in Column 8. It looks forward to a time when the community would be more established. Mention is made of "twelve men and three Priests, perfectly versed in" "the Law" (Vermes 2004:8:1) that were to arise. The future portrayal is seen in "When such men as these come to be (העת בהיות) in Israel" (8:4; DSSR). At that time the community "shall" "truly be established" (בכונה) as an eternal planting, a temple for Israel and (8:5) "a Holy of Holies" (8:5-6; DSSR).

When considering העת בהיות (the time when it happens) this seems to be a future

portrayal, thus indicating the inception of being established as such a divine habitation. However, the promise that they will be “an eternal planting” might be taken to indicate duration as well. Column 9 (1QS9:5-6) also contains some temple ideas, again with a future portrayal. “At that time (בעת ההיא) the men of the *Yahad* shall withdraw (יבדילו), the holy house (5) of Aaron uniting as a Holy of Holies” (6). The future indicator “at that time” as well as the imperfect tense of “withdraw” (יבדילו) indicate a future portrayal. In the line from Column 9, the focus seems to be in the future inception of habitation, and the duration is not indicated.

The *Florilegium* (4Q174) contains both the ideas of a future temple, as well as seeing the Qumran community as the temple of God (Wassén 2011:57). Ruzer (2012:368) asserts that the ‘sanctuary of men’ (מקדש אדם; 4Q174:6) indicates that the community saw themselves as housing the Holy Spirit. Vermes (2004:525) also believes the *Florilegium* claims that the Qumran community was the house of Yahweh that he was going to build in the last days.

Although hints of it can be seen in the Old Testament (e.g., Exodus 25:8; 29:45; Leviticus 26:11; Ezekiel 11:16), in the Dead Sea Scrolls the idea of Yahweh inhabiting a community as opposed to a physical place blooms (CD 1:4-5; 7:8-18). They believed they were God’s Holy of Holies (4Q418 81:4). Both the inception and duration of habitation is found in these texts. Even in passages that show they are God’s dwelling place (1QS8, 9), a hope of being more established in the future can be seen (1QS8:1,4; 1QS9:5,6). The hope of a greater reality is seen in these texts (1QS8:1,4; 1QS9:5,6). However, some of the verses indicate the duration of habitation through the semantic weight of the lexical entries (1QS8:5; 4Q418 81.4; 4Q174:6).

### 3.3.3.2 Future Temple

Some texts seem to indicate that the Qumran community functioned as a “virtual temple,”<sup>28</sup> but it was only a temporal one (Wassén 2011: 42). They expected a future, physical temple which God would create (11QT, col. 29:8-10; Greene 2012:732). The *Temple Scroll* (11QT) promises a new temple and the *Damascus*

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<sup>28</sup> They saw themselves as a ‘virtual temple,’ where “through purity regulations, prayer, and the study of God’s law” they could achieve the same connection “which had been vouchsafed to Israel in God’s central sanctuary” (Wassén 2011:41).

*Document* (CD) and the *Halakhic Letter* (4QMMT) also look with hope to the community being restored to the leadership of the temple (Wassén 2011 42, 57). In what follows I examine some passages from the *Temple Scroll* (11QT), and as expected they have a future portrayal of divine habitation.

In column 29 of the *Temple Scroll* (11QT) Yahweh declares that he will accept them, and he will dwell (וְיִשְׁכְּנֵנִי) with them forever and ever (29:7, 8). He continues that he will settle (אֲשַׁכֵּן) his glory on the temple and consecrate it (29:8). Both the vav-consecutive (וְיִשְׁכְּנֵנִי) and the imperfect tense (אֲשַׁכֵּן) indicate incomplete action and, in this context, the future portrayal of divine habitation (Williams 2007: §167, 179). Though the grammar is not conclusive, the inclusion of ‘forever and ever’ in the context, as well as the weight of שָׁכַן (Hulst 1997:1327) indicates the duration of divine habitation as well. These verses from the *Temple Scroll* (11QT) seem to indicate the inception as well as the duration of divine habitation.

Column 45 (11-12) and 47 (10-11) of the *Temple Scroll* (11QT) refers to defilement by ritual impurity. Both of them refer to the city in which (אֲשַׁכֵּן) “I will settle (אֲשַׁכֵּן), my name,” (DSSR) and they also refer to the temple. Both of these lines also indicate future portrayal of divine habitation grammatically and contextually. However, because of the weight of שָׁכַן, the duration of habitation is also in focus (Hulst 1997:1327).

There are some lines in the *Florilegium* (4Q174) about a temple that would be built. Some lines seem to indicate a future temple, while some might be taken as referring to the Qumran community. Line 2 has “This is the house which [he will build] (יִבְנֶה) for [him] in the latter days.” Line 5 continues “[His glory shall] be revealed (יִגְלֶה) for[ev]er” (לְעוֹלָם) “over it perpetually” (תָּמִיד). After this line 6 adds, “And he has commanded that a sanctuary of humans (מִקְדָּשׁ אָדָם) be built for him” (DSSR). Concerning line 6, both Wassén (2011:57) and Ruzer (2012:368) suggest that the Qumran community was the מִקְדָּשׁ אָדָם (sanctuary of humans) that was to be constructed. But the first two lines (2, 5) seem to indicate future events. Though it is conjectured for missing text, the imperfect “he will build” (יִבְנֶה) seems to indicate the future construction of a habitation, and so the future inception of habitation as well.

Similarly, the more certain imperfect “shall be revealed” (יגלִה) also seems to portray the future inception of habitation. However, due to the addition of forever (לְעוֹלָם) and perpetually (תָּמִיד) the duration of habitation is also indicated.

Some of the passages (11QT29:7, 8; 45:11-12; 47:10-11; 4Q174:2) show a conviction that there will be a future temple. As can be expected there are many future portrayals and so the inception of divine habitation is seen throughout. The weighty verb שָׁכַן as well as other elements found in the text often also indicate that the habitation will endure once incepted.

### 3.3.3.3 *The Habitation of the Spirit*

Just like in the Old Testament (e.g., David, prophets, Cyrus), there are Qumran texts that indicate the Holy Spirit as an active agent. The *Hodayot* (1QH) comments on the Holy Spirit indwelling the Qumran covenanters. According to Ruzer (2012:386), line 17 of column 4 indicates that the cleansing Spirit is granted to an individual. Thanks, is given to Yahweh “for the spirits (sic) you have placed in me... to confess my former sins.” Line 23 adds “[You, Lord, prevent] your servant from sinning against you.” In line 26 thanks is once again given “because] you have spread your holy spirit upon your servant” (Ruzer 2012:386). Because of the past tense<sup>29</sup> of “you have placed” and “you have spread” this could be taken as indicating the inception of the habitation of the Spirit. Although, due to the reference to repentance and being prevented from sinning, it might be safe to assume that the duration of the habitation is also indicated. If the Holy Spirit is the active agent, and his actions are indicated, then it might be said that he is there.

Column 8 of the *Hodayot* (1QH) contains various activities for which the Holy Spirit is said to be the active agent. Line 19 is too fractured to make sense of, but line 20 continues “by means of your ho[l]y spirit [which yo]u [placed] (נִתַּתָּהּ) in me.” Line 24 continues “through my knowledge” “I will find (אֶמְצָא) the proper reply,” “seeking (וּלְבַקֵּשׁ) a spirit of understand[ing] 25 and strengthening myself (וּלְהַתְחַזֵּק) through your holy spirit.” Line 29-30 adds a prayer, “That you make your kindness to your servant complete (לְהַשְׁלִים) [for]ever (לְעוֹלָם), cleansing me (לְטַהֵרֵנִי) by your holy

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<sup>29</sup> The identification that Ruzer (2012) and Vermes (2004) follows is hugely at variance to Tov and Perry (2014), so I could not find the text in the DSSR and so could not comment on the grammar of the original text.

spirit and drawing me nearer (וּלְהִגִּישְנִי) (DSSR). The perfect tense of “you have placed” (בִּתְּתָהּ) in line 20 seems to indicate the past inception of the Holy Spirit’s habitation. However, as the author has already indicated reception of the Holy Spirit (20) then lines 24 and 25 might indicate the duration of this habitation. The imperfect tense of “I will find” (אֶמְצְאָהּ) is followed by two complimentary infinitive constructs (seeking (וּלְבַקֵּשׁ); strengthening myself (וּלְהַתְחַזֵּק)), which seems to support a durative idea. The kindness being made complete forever by cleansing by the “holy spirit” in line 30 also seems to indicate the duration of habitation.

Of all the Qumran texts *Instructions* (1QH) is perhaps most relevant to the New Testament with regard to divine habitation because it contains material on the agency of the Holy Spirit. In these texts, the Spirit dwelling in the individual was shown (1QH4:17), the inception of his dwelling is indicated (1QH4:20), and his enduring presence is also acknowledged (1QH4:24, 25). The Spirit is also acknowledged as the active force in the Qumran covenanters, enabling them to live lives of devotion to God (1QH 9:20, 25).

### 3.3.4 Divine Habitation in Philo’s Works

#### *3.3.4.1 Seeing God*

For Philo of Alexandria ‘seeing God’ was the height of the contemplative spiritual life. He considered it the “beginning and end of human happiness”<sup>30</sup> (*On Exodus* 2.51) and the “most precious of all possessions” (*On the Embassy of Gaius* 4; Mackie 2012:147). In one passage Philo equates noetic ascent to divine habitation (*On Exodus* 2:51) and claims that God “graciously grants His appearance, if only there be a suitable place.” He also stated that the worthy can “in a certain sense become an animate shrine of the Father.”<sup>31</sup> Already in this passage (*On Exodus* 2:51) the inception of divine habitation is promised, if requirements are met. Divine ‘appearance’ might be temporal, but the human agent becoming a ‘shrine’ implies the duration of divine habitation. While divine habitation is still to be incepted, the text seems to imply that once it is incepted it will endure. As will be seen later, divine habitation as a future hope is found a number of times in Philo’s works.

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<sup>30</sup> Unless otherwise indicated, all quotations in English and Greek come from the Loeb Classic Library series on the works of Philo.

<sup>31</sup> ‘Questions on Exodus’ was translated from the ancient Armenian translations of the Greek text. Therefore, no discussion of the Greek is included here.



Though seeing God can better be classified as a mystical experience than actual divine habitation, Philo did at times speak as though they were very similar. In a way, this would make sense in an environment where God's presence was spiritualised. Before that time people were aware of God's presence when they went to the temple. Just so, for Philo, noetic ascent meant going where God is (*On Dreams* 1:63). The place that he inhabits.

#### 3.3.4.2 *Philo's Logos and Divine Habitation*

The 'Logos' principle was used to describe God's activity among humans prior to Philo (Berry et al. 2016). In Philo's works, the divine Logos is the foremost intermediary between God and mankind and manifests God's reality to them (De Villiers 2014:4). Knowing God by unmediated interaction was actually the highest form of knowing him, but God made certain accommodations for the weak. In *On Dreams* 1 (237-241) Philo also claims that the Logos is such an accommodation. Later on (141) Philo also refers to Jacob's encounter with God at Bethel (Genesis 31:13) and claims that it was actually the Logos that Jacob encountered. The Logos was a hypostasis, and so seen as divine in itself, meaning that its activity can be connected to divine habitation. Although Philo's influence on John is contested, Philo's Logos was still a hypostasis, and the hypostases were an important background for the formation of New Testament Christology and pneumatology (Van Antwerp 2007:24).

#### 3.3.4.3 *The Pure Soul as Spiritual Temple*

In the second temple period, there was an idea that was especially seen in Philo, though it was also found in wider Hellenistic works. This idea is the internalisation of a spiritual temple (Greene 20012:734).

In *On Sobriety* there exists tension over whether God dwells in the cosmos or in an individual. Philo thought God had the cosmos as a temple, but he considered a pious individual as a microcosm that is also a temple (*On Sobriety* 62- 63; Greene 2012:734). According to Greene (2012:734), Philo uses this to represent the transcendence as well as the immanence of God. In verse 59 of *On Sobriety* Philo examines the meaning of Noah's words "and let him dwell (κατοικησάτω) in the houses of Shem" (Genesis 9:27). Verse 62 states that it might make sense for "he"

to refer to the Ruler of the universe, considering no more worthy house could be found for God “than a soul that is perfectly purified” (ψυχῆς τελείως κεκαθαρμένης). Philo then admonishes (64) “let everyone (δὴ πᾶς) on whom the goodness of God’s love has fallen as rain, pray (εὐχέσθω) that he may have (λαχεῖν) for his tenant (οἰκήτορος) the all-ruler.”

If Philo’s interpretation that “he” refers to God<sup>32</sup> (62) is accepted the aorist imperative verb κατοικησάτω (let him dwell) might then be regarded as describing divine habitation. Because the context clearly shows future portrayal, κατοικησάτω seems to indicate the inception of habitation. Verse 64 has a present imperative εὐχέσθω (pray) followed by a complementary aorist infinitive λαχεῖν<sup>33</sup> (that he may obtain; Wallace 1996:598). The aorist tense is not only used for a summary of events (Wallace 1996:556). This is especially true when it is an infinitive since aorist is the default tense for an infinitive (Robertson 1934:1080). So, it might appear possible for this idea to be durative. However, the context, as well as the use of λαγχάνω (obtain; Danker 2000:581), seems to indicate that it is inception that is in view here. The verb ἔχω (to have; Danker 2000:420) would have had a more durative force than λαγχάνω, which means ‘obtain.’ It appears as though the duration of divine habitation is not commented on in this passage.

Another of Philo’s writings that is worth inspecting is *On Dreams* 1. Here too Philo states that the ‘rational soul,’ as well as the cosmos, are God’s temples (*On Dreams* 1:149, 215). In *On Dreams* 1:148 Philo claims that the “the Ruler of the universe walks (ἐμπεριπατεῖ)” “in the understanding (ταῖς διανοίαις)” “of those who have been purified.” He bases this on the promise in Leviticus 26:12: “I will walk (περιπατήσω) in you (ἐν ὑμῖν).” Next Philo refers to “those who are still undergoing cleansing” and (149) about things that still have to be removed from them “in order that (ἵνα) One, the good one, may enter and occupy” (εἰσοικίσηται).<sup>34</sup> Philo then

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<sup>32</sup> Seeing God as the subject is an old Jewish interpretation, and while there is ambiguity it is more likely that Japheth is the subject (Wenham 1987:202, 203).

<sup>33</sup> Λαχεῖν might appear to be a present infinitive because of its ending, but is a second aorist form of λαγχάνω, so it takes the same ending as a present.

<sup>34</sup> As a verb prefixed with a preposition, it seems that “enter and occupy” (which the Loeb translation uses) is needed to bring out the full force of εἰσοικίζω.

admonishes his own soul to “be zealous therefore” “to become (γενέσθαι) a house of God,” and perhaps he will have (σχήσεις) the Master of the whole world own him as a house. The present tense verb (148) ἐμπεριπατεῖ (he walks about in) functions progressively (Wallace 1996:518), so it seems to indicate the duration of habitation. In that line, there is no indication of inception. The future tense (148) περιπατήσω (I will walk), on the other hand, is predictive (Wallace 1996:568) and seems to indicate the inception of divine habitation. Although, because περιπατέω has the meaning ‘walk around’ (Danker 2000:803) and also because this is contained in a covenant promise, it might be safe to assume that duration is also in view here.

Writing on those that are still being purified Philo uses a ἵνα + aorist subjunctive clause that indicates purpose (Wallace 1996:472): in order that (ἵνα) he may enter and occupy (εἰσοικίσηται). The admonition also starts with a purpose infinitive: “be zealous to become” (γενέσθαι; Wallace 1996:590). The verb σχήσεις (you will have) is a future tense verb, but with ἵσως (perhaps; Liddell and Scott 2018) it creates construction akin to a subjunctive that indicates a future hope (perhaps you will have). All three verbs of divine habitation (enter and occupy, becoming and having) emphasise the inception of habitation. However, there are also some bases for seeing the duration of habitation here. The verb εἰσοικίζω means “to bring in as a settler” (Liddell and Scott 2018). Also, although ‘have’ is a fair rendering for ἔχω, it can also be rendered with ‘hold’ or ‘keep’ (Danker 2000:420). Therefore, because of the semantic weight of these lexemes, these verses might also be said to have durative force. This would mean these verses contain multiple indications of both the inception as well as the duration of divine habitation.

Many of the verses surveyed in Philo’s works focus on individuals. Much of his discourse focuses on the inception of divine habitation (e.g., *On Sobriety* 59; *On Dream* 1:148, 149). He speaks in a durative mode of “those who have been purified” (*Dreams* 1:148). However, even when he speaks to his own soul it is as an admonition, with hope for the future inception of divine habitation (149). One situation found here that has not occurred among the texts inspected and that is relevant to the thesis is that there is a prayer for divine habitation (*On Sobriety* 64).

The lexemes that he uses throughout his discourse does, however, make it seem as though once habitation is incepted it will endure.

### 3.3.5 Divine Habitation in the New Testament (Non-Pauline)

As surely as the Second Temple Jewish Literature make up the conceptual framework within which Paul conceptualised divine habitation, this is true also for the New Testament. It is, therefore, appropriate to examine a few verses from the New Testament to see how they conceptualise divine habitation. The focus of this thesis is on the habitation of God in individuals and communities. Therefore, verses on the incarnation of Christ (e.g., Matthew 1:23; John 1:14) were left out in order for the study to remain focussed. However, verses where Christ is the subject and those that are applicable to the church after his ascent (e.g., Matthew 18:20; John 14:23), were included.

At the end of his discourse on church discipline Jesus says, “For (γάρ) where two or three are (εἰσιν) gathered (συνηγμένοι) in my name, there am (εἰμι) I among them” (Matthew 18:20; ESV). The omnipresence of Jesus in the church is a central theme in Matthew (1:23; 28:20; Osborne 2010:688). The γάρ links verses 19 and 20 (Nolland 2005:750), which means the context shows that the gathering is for the purpose of church discipline (Osborne 2010:688). This verse refers to Jesus being present in the form of his Spirit (Osborne 2010:688) after his resurrection (Davies and Allison 1997:790). If this referred to Christ’s habitation happening when believers gather together inception may have been in mind, but since it refers to believers agreeing this does not seem to be the case. The verbs εἰσιν (they are) and εἰμι (I am) are both progressive present tense verbs (Wallace 1996:518). The perfect tense participle συνηγμένοι (are gathered) functions intensively (Wallace 1996:574). All this seems to suggest that it is the duration of divine habitation that is in view in this verse. The inception is not really commented on.

At the end of the great commission, Jesus says: “And behold, I am (εἰμι) with you always, to the end of the age” (Matthew 28:20; ESV). This verse is the climax of Jesus divinity and omnipresence in this Gospel (1:23; 18:20) and it is not only presence but also assistance and protection that is promised (Osborne 2010:1082).

The only verb that clearly indicates divine habitation is the present tense εἰμι, and the present tense seems to portray durative action here (Wallace 1996:518).

While teaching on the Holy Spirit Jesus said, “You know him, for he dwells (μένει) with you and will be (ἔσται) in you” (John 14:17; ESV). The plural pronoun (ὕμῶν) shows that the Spirit is ‘inside’ the community (Brunner 2012:838). The present μένει (he remains) seems to indicate the duration of habitation (Morris 1995:557). While the future tense often describes the inception of habitation, Morris (1995:557) is probably correct in stating the future provides certainty of the current state enduring. This seems to mean that in this verse only the duration of divine habitation is in view.

After he was questioned on what he means when he says that he will manifest himself to the disciples (John 14:22) Jesus says, “If anyone loves me, he will keep my word, and my Father will love him, and we will come (ἐλευσόμεθα) to him and make (ποισόμεθα) our home (μονή) with him” (John 14:23; ESV). The noun μονή could mean ‘room,’ but here it refers to the presence of God dwelling in the individual (Klink 2016:638). John 14:1-3 focusses on believers’ future life with the Father. However, 14:23 promises that the Father will also dwell with the faithful while they are on earth (Brunner 2012:843). The believers were also to experience God’s immediate presence in the meantime (Morris 1995:581). This habitation supposedly happens through the Spirit (vv. 25, 26; Carson 1991:504). Both the future tense verbs ἐλευσόμεθα (we will come), as well as ποισόμεθα (we will make), are predictive future tense verbs (Wallace 1996:518). This would mean that they indicate the inception of divine habitation.

While discussing how Christ is greater than Moses the author of Hebrews writes: “but Christ was faithful as a Son over His house-- whose (οὗ) house (οἶκος) we are (ἐσμεν), if we hold fast our confidence and the boast of our hope firm until the end (Hebrews 3:6; NASB). The οὗ (whose) refers back to God in verse five. Οἶκος refers to the community of believers here, and it functions just like ναός (temple; Ellingworth 1992:210). This is a reference to Numbers 12:7, where the community is seen as God’s house (Ellingworth 1992:210). This confidence (παρρησία) refers to a

justified boasting that is both established as objective status and experienced as subjective certainty. In this verse, it refers to holding onto a position already in one's possession (211). The present tense verb ἐσμεν (we are) seems to be a progressive present (Wallace 1996:513) that indicates the duration of divine habitation.

While encouraging his audience to walk out their new life and bear their rejection as Christ bore his, Peter encourages his audience: "you yourselves like living stones are built up (οἰκοδομεῖσθε) as a spiritual house (οἶκος), to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1Peter 2:5; ESV). In this verse, the Christian community, not the temple, is the place where God dwells by his Spirit, and where sacrifices are accepted (Jobes 2005:148). The believers were experiencing persecution and they were reminded here that Christ is the rejected stone. They are encouraged to bear it like Christ did, knowing that they are built up (οἰκοδομεῖσθε) into a spiritual house (149). Although the verb οἰκοδομέω (to build up) implies a process, the present tense and the context seems to imply that they already have the status of being part of God's house. Based on this, this verse seems to contain encouragement to consecration and also a description of durative habitation.

Most of the passages from the Gospels have Jesus as the subject. The divine habitation that is described is most often durative, indicating it as a reality that is already established due to some circumstance (e.g., agreement in Matthew 18:20 and having the Spirit in John 14:17). The Father and the Holy Spirit are each also the subject of habitation in a verse. In one verse the future inception of divine habitation is promised and the conditions that go with it is also indicated (John 14:23). Both Hebrews and 1 Peter comment on the current state of the church, and so they portray the duration of habitation. For both of these the grammar and context, rather than lexical entries, indicate the duration of divine habitation. Just as with the majority of the Gospel verses, the enduring divine habitation is linked to circumstances at a given point in time, so the inception is not in focus.

### 3.3.6 Divine Habitation in the *Corpus Paulinum*

Some deny the Pauline authorship of Ephesians (e.g., Best 1998; Lincoln 1990). However, even they point to the ancient practise of writing pseudonymous letters and claim that these writers would have been mentored by the one in whose name

they write (Merkle 2016:41). If even the disputed letters were written by Paul's disciples, they can be said to contain his teachings and can, perhaps, be studied together. This section examines selected verses from the *Corpus Paulinum* that are relevant to the thesis question and that are representative of the teaching on this issue found in this corpus.

While writing on life in the Spirit Paul tells his audience “You, however, are not in the flesh but in the Spirit, if in fact (εἴπερ) the Spirit of God dwells (οἰκεῖ) in (ἐν) you. Anyone (εἰ τις) who does not have (ἔχει) the Spirit of Christ does not belong to him” (Romans 8:9; ESV).<sup>35</sup> There is a debate as to whether εἴπερ indicates a condition (if) or assurance (surely; Jewett 2007:489). This point determines whether it is a warning or a note of encouragement (Longenecker 2016:698). However, Jewett (2007:489) sees it as assurance because οἰκεῖ is in the indicative mood instead of a subjunctive. Longenecker (2016:489) agrees with him because εἰ in 9b and 10a are clearly meant as warnings (if). Because of this, the use of εἴπερ in 9a should be taken to affirm that the Spirit of God dwells in them (Kruse 2012:332). This verse could possibly be taken as indicating the Spirit as an agent because he helps them walk in freedom from the flesh. However, because the second half of the verse emphasises that the one with the Spirit belongs to God, seeing the Spirit as earnest here might make more sense (Kruse 2012:332). The verbs ‘dwell’ (οἰκεῖ) and ‘have’ (ἔχει) are both present tense verbs functioning as progressive presents (Wallace 1996:518). These grammatical points, as well as this being an affirmation of the Spirit's presence in them, seems to indicate that it is the duration of divine habitation that is in view here.

While discussing the new life in Christ, Paul writes: “I have been crucified (συνεσταύρωμαι) with Christ. (δὲ) It is no longer I who live, but (δὲ) Christ who lives (ζῇ) in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:19, 20; ESV). Paul was united with Christ in Christ's death. According to George (1994:200), this happened when he

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<sup>35</sup> There are many verses in the New Testament about the Spirit taking up habitation (e.g., Acts 1:8; 1John 4:13; Romans 5:5; Romans 8:11). Some of them emphasise the inception and others duration, but even for those with inception the duration is implied. One of the themes with the inceptive verses is assurance of belonging to God (Holy Spirit as earnest). This verse was selected as a representation.

identified with Christ's once for all death (George 1994:200). He has come into a new age of redemptive history that is marked by being indwelt by Christ (Schreiner 2010:172). This means the new self's existence is determined by the indwelling Christ (Moo 2013:171). According to Longenecker (1990:93), having Christ live in one is a form of 'Christian mysticism,' which ensues when people are mercifully touched by God and enter into communion with him. Regarding the portrayal of divine habitation, the present tense ζῆν (live) seems to be a progressive present (Wallace 1996:513) implying enduring habitation. However, there might be some indication of the inception of habitation as well. The Greek text (UBS<sup>5</sup>; NA<sup>28</sup>) indicates that no full stop should follow "crucified with Christ" and that it should be read with the two phrases that follow.<sup>36</sup> The first δὲ is continuative (and I no longer live) while the second is contrastive (but Christ lives in me; Longenecker 1990:92). This makes crucifixion with Christ and Christ living in him all part of one statement.<sup>37</sup> If all this is considered the inception of divine habitation might also be contained in this context.

While correcting the Corinthian church for their disunity Paul says, "Do you not know that you are God's temple (ναὸς) and that God's Spirit dwells (οἰκεῖ) in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are (ἐστε) that temple (ναὸς)" (1Corinthians 3:16-17; ESV). Although verse 16 is a rhetorical question, it is an assertion that they are the temple of God (Garland 2003:119). In calling them God's temple Paul is affirming their identity and status as those among whom God dwells (Ciampa and Rosner 2012:159). The plural pronoun shows that the believing community is in view here (Garland 2003:120). In light of them being God's temple, Paul issues a warning for those who do damage to God's temple (Ciampa and Rosner 2010:158) by disturbing the unity of the Church (Garland 2003:120). Their current state of being consecrated to God seems to be in focus here. The two present tense verbs οἰκεῖ (dwell) and ἐστε (to be) also seem to function progressively here (Wallace 1996:518). These two points seem to suggest that the duration of divine habitation is in view here. The inception of the divine habitation does not seem to be in focus.

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<sup>36</sup> Χριστῷ συνεσταύρωμαι 20 ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός.

<sup>37</sup> I have been crucified with Christ, and I no longer live, but Christ lives in me.



While admonishing his audience to flee sexual immorality Paul writes: “Or do you not know that your (ὁμῶν) body (σῶμα) is (ἐστίν) a temple (ναὸς) of the Holy Spirit within you, whom you have (ἔχετε) from God? You are not your own (1Corinthians 6:19; ESV). “Do you not know” is used here to set up a correction (Garland 2003:238). They do know and should act accordingly. Although ὁμῶν (your) is plural, σῶμα (body) is singular. It appears that whereas 1Corinthians 3:16 has more of a communal focus (Garland 2003:238), 6:19 contains a similar idea but has an individual focus (Ciampa and Rosner 2010:264). Being the temple of God involves both the privilege of being inhabited and also the responsibility of living a consecrated life (Ciampa and Rosner 2010:264). The present tense verbs ἐστίν (to be) and ἔχετε (to have) also appear to function progressively (Wallace 1996:518) here. Because of these two points, it seems as though the duration of habitation is in focus here. There is no comment on the inception of divine habitation.

In the middle of a passage that admonishes the Corinthians towards consecrated living Paul writes: “For we are (ἐσμεν) the temple of the living God; as God said, “I will make my dwelling (ἐνοικήσω) among them and walk among (ἐμπεριπατήσω) them, and I will be their God, and they shall be my people” (2Corinthians 6:16). The first part of the quote is a conflation of Leviticus 26:12 and Ezekiel 37:27. With the context (5:14- 7:1) it is an admonition to live lives that are consecrated to God (Beale and Carson 2007:769; Thrall 1994:477). Here the focus is on the community of believers forming the temple of God together (Thrall 1994:476). The duration of habitation is emphasised with the present tense verb ἐσμεν (to be), which functions progressively (Wallace 1996:518). The future tense verbs ἐνοικήσω (indwell) and ἐμπεριπατήσω (walk among) are predictive future verbs (Wallace 1996:568). These future tense verbs could be taken as indicating the future inception of divine habitation. However, at the time of writing the habitation would have incepted already. Both the inception and duration of divine habitation is in focus here.

While writing about his ministry Paul says about the saints: “To them God chose to make known (γνωρίσαι) how great among the Gentiles are the riches of the glory of this mystery, which (ὁ) is (ἐστίν) Christ in you, the hope of glory” (Colossians 1:27; ESV). Colossians 1:25-27 shows that the blessings promised to Abraham has now

spread to the Gentiles (McKnight 2018:198). Because 2:2 states that Christ is God's mystery it is clear that the relative pronoun ὃ (1:27b) refers to Christ (Pao 2012:131), who himself is the mystery (McKnight 2018:198). Pao (2012:131) believes the mystery is the indwelling of Christ. Moo (2009:158) agrees that the mystery is the indwelling of Christ, and he says that the indwelling of Christ is the mystery proclaimed among the Gentiles. The habitation is true of the individual as well, but because of the plural pronoun (ὕμῖν), the emphasis is corporate and transcends the individual (McKnight 2018:199).

This 'hope of glory' is the glory that will be revealed in the eschaton (Lohse 1971:76). It is the hope stored up in heaven (1:5; McKnight 2018:200). The present tense verb (ἐστίν) seems to be a progressive present (Wallace 1996:518) indicating enduring habitation. Beyond that, if the indwelling of Christ is consistently held as the mystery, there might be inception as well. Such consistency could open the possibility of seeing the indwelling of Christ as the mystery once hidden (ἀποκοκρυμμένον; 1:26). The mystery that has now revealed (ἐφανερώθη; 1:26) among the saints, and which God chose to make known (γνωρίσαι) among the nations and among 'you' (ὕμῖν). The last proposition would then mean that their participation in the mystery (the indwelling of Christ) became real when they received the 'hope of glory.' It might then be sensible to see this as a reference to the inception of divine habitation. The inception, as well as the duration of divine habitation, is found in this context.

One verse in which the Holy Spirit (Romans 8:9) is the subject is set in the context of assurance that one belongs to Christ. The focus of the verse is on current circumstances, so it is the duration of habitation that is in view. One verse with Christ as the subject (Galatians 2:20) also focusses on current circumstances, and so the duration of habitation. A distinction here is that the inception is also found in the context, though indicated by the condition for habitation, rather than habitation itself. The Corinthian letters have passages that all indicate the duration of habitation grammatically and lexically. All of them also have very explicit references to divine habitation and indicate current statutory circumstances (being God's temple) that are used as an admonition towards consecration. Colossians 1:27 has a character very similar to the Corinthian verses. However, just like Galatians 2:20 the contexts also indicate the circumstances under which the current, durative habitation inceptioned.

### 3.4 Synthesis

The destruction of Solomon's temple was a big event in the lives of the Jews, and it caused a large shift. A shift away from anchoring the evidence for God's favour in a specific location. A shift towards a more abstract, less localised understanding of God's presence and its reality as a show of his favour. Due to the establishment of a 'chosen place,' the idea of God's presence being in one place dominated much of the discourse, and in Second Temple Jewish Literature there is a move away from that. However, it was already seen in the Hebrew Bible, that Yahweh's presence was conceived of as being among his people. Moses, for example, claims the only proof of Yahweh's favour would be if he did not stay on the mountain, but went with them (Exodus 33:16). Ezekiel likewise offered words of comfort to exiles when he said that Yahweh had been a small sanctuary for them, even where they were in Babylon (Ezekiel 11:16). This shift to thinking that a community, or even an individual, can be the temple of Yahweh can be seen first at Qumran and came to full bloom in the New Testament. The concept of hypostases was important in the second temple period in general, and so also play a significant role in Second Temple Jewish Literature. Wisdom is the most significant biblical hypostasis and the way Wisdom was thought of informed the way New Testament authors thought about Christ's divinity. Although Philo's Logos principle likely did not influence the prologue of John's gospel, they share a conceptual framework.

The most pertinent issue to divine habitation in the Septuagint is the Septuagint's treatment of שָׁכַן. While no conclusive finding was made as to whether the various translations of שָׁכַן can be seen as anti-anthropomorphic, it was found that the Septuagint puts distance between God and humans. The most noticeable and consistent feature found in the Septuagint verses was that the inception of habitation would be portrayed grammatically, and the duration lexically (e.g., Nehemiah 1:9; Jeremiah 7:12; Leviticus 26:12).

The two Sapiential writers provided some insight from texts that hold Wisdom as a hypostasis. These texts form an important part of the background to New Testament Christology. Sirach had a community focus (e.g., Sirach 24:8) and it indicated the inception of divine habitation grammatically, though it used lexemes that implied the duration of habitation (e.g., Sirach 24:8, 12). The Wisdom of Solomon had a more

individualistic focus and he is mostly the object of habitation (e.g., Wisdom of Solomon 7:7; 9:4). He focusses much on the inception of Wisdom's habitation, though he once used a lexeme with durative force (Wisdom of Solomon 9:10).

The metaphor of the Qumran community as a dwelling place of Yahweh was a significant part of their self-perception. The Hebrew Bible already had the idea that God can dwell with people, as opposed to a location, and the Qumran community appropriated these ideas for their sect. At Qumran, they saw themselves as God's Holy of Holies and lived devoted sectarian lives in response to this. Yet they also looked to a future time, when certain requirements would be met, and they would "truly be established" (1QS8:5). Of particular interest to the thesis is what the Dead Sea Scrolls say about the habitation of the Spirit. The inception of the Spirit's habitation is referred to (1QH 4:17). The duration is also acknowledged by crediting the Spirit with the agency through which a life of consecration to God is possible (1QH 4:23). As can be seen in the above references, the Dead Sea Scrolls contain the idea of the community and individuals as being inhabited by Yahweh.

Much of Philo's divine habitation discourse is focussed on the individual. The individual's mystical experiences, and also the individual as a habitation of God. Philo refers most often to the inception of divine habitation and presents it as some future hope, even for himself. Although much of the semantic force of many of the lexemes that he uses have a durative force, whether inhabiting (*On Sobriety* 59) or wandering with (*On Dreams* 1:148). A factor that is unique to Philo's writings is that it contains a prayer (*On Sobriety* 64) in which a complementary infinitive indicates the content of the prayer. This is exactly what happens in Ephesians 3:17, though there the lexeme has a more durative force (κατοικῆσαι- to dwell) than in Philo (λαχεῖν- to receive).

New Testament verses mostly indicate habitation in the community, though there are verses with an individual as focus as well (Galatians 2:20, 2Corinthians 6:16). Enduring habitation is mostly indicated as recognition of a current state that believers are in. One of the inspected verses (John 14:23) indicates the future inception of habitation, which would come as a consequence of living a devoted life. A good number of the New Testament verses indicate durative habitation as an enduring

reality but do so in order to coax devotion out of the saints (1Corinthians 3:16-17, 6:19).

### **3.5 Conclusion**

The literature of the Second Temple period contains the idea of hypostases coming from God and indwelling individuals and communities of the faithful. These verses often contain both the inception and the duration of divine habitation. Inception is most often indicated by some grammatical means and duration lexically. While no conclusive findings have been made yet, the data of this chapter seems to indicate that it could be possible that Ephesians 3:17a is a prayer for Christ to take up habitation. It seems possible Paul may have had in mind that Christ would take up habitation (grammar: infinitive) and continue inhabiting them (lexeme: κατοικέω). Except for the portrayal of divine habitation this chapter also indicated the conceptualisation of divine habitation. What is specifically meant by conceptualisation here is the purpose it is meant to serve and the conditions under which it ensues or exists. In some verses, the purpose is to be enabled to live lives of consecration and in others, it is the reward of living consecrated lives. These are theological considerations, and theology also forms part of the next chapter, which is an exegetical and theological analysis of Ephesians 3:17.

## **4. An Exegetical and Theological Analysis of Ephesians**

### **3:17**

#### **4.1 Introduction**

The previous chapter was a conceptual and historical analysis of divine habitation in Second Temple Jewish Literature and the New Testament. The aim of the current chapter is to do semantic and structural, verbal aspectual exegetical and theological analyses of divine habitation in Ephesians 3:17. After a short background on the book of Ephesians, a semantic and structural analysis is presented. The semantic and structural analysis will provide an understanding of how the propositions that these passages (2:19-22 and 3:14-19)<sup>38</sup> contain function together. This can show what effect the preceding verses have on 3:17 and what effect it has on those that follow. Because aspect is primary in the Greek verbal system (Campbell 2015:111), doing a verbal aspectual analysis ought to shed much light on the meaning of the pertinent verbs in these passages (2:19-22 and 3:14-19). This will provide further insight that will be useful in discerning whether Ephesians 3:17 is a prayer for Christ to take up habitation. However, verbal aspect does not always have a direct connection with reality; it is rather determined by the author's communicative purpose (Campbell 2008a:52). Because of this significant point, it will be important to do a theological analysis to try and discern what Paul's purpose is for praying for the divine habitation. A theological analysis will shed light on his communicative purpose.

The section on the background of the book discusses the author, date, destination and occasion. These are given for background, but for the sake of space, only a positive case is stated, without much debate or deliberation. The semantic and structural analysis involves breaking the text into individual propositions and determining how these propositions relate to each other. A schematic layout of each passage is presented with a discussion of the semantic and structural relationships presented in the schematic. In the section on the verbal aspectual analysis, all the prominent verbs that either comment on the status of the Ephesian believers or form

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<sup>38</sup> The passage 2:19-22 is studied in addition to 3:14-19 because Ephesians 3:2-13 forms a digression, which means that 2:19-22 is the primary literary context of 3:14-19 (Foster 2007:86).

part of the prayer for them are analysed. Part of determining the verbal aspect is to extract the meaning of a verb in context, which involves determining its *Aktionsart*. Campbell (2008b:63) designed a formula for determining the *Aktionsart* of a verb, which will be used to make the analyses in this chapter. First, the semantics of the verb is determined, the next consideration is what type of lexeme the verb is, then contextual issues are taken into consideration, and finally, the *Aktionsart* is determined (Campbell 2008b:63). The theological synthesis takes what is discovered in the verbal aspect section and tries to make sense of it by inspecting the aim to which the divine habitation is supposed to contribute.

## 4.2 Background

### 4.2.1 Author

According to the traditional view, Ephesians is an authentically Pauline letter (Carson and Moo 2009: Author). The author identifies himself as “Paul, an apostle of Christ Jesus by the will of God” (1:1), and also as “Paul, the prisoner of Christ Jesus on behalf of you Gentiles” (3:1; Merkle 2016:41). The letter was widely circulated from early on, “and its authenticity does not seem to have been doubted” (Carson and Moo 2009). Pauline authorship was expressly accepted by Ignatius, Polycarp, Clement of Rome, Hermas, and other apostolic fathers (Carson and Moo 2009). The letter also contains many Pauline features. An example of this is that it has a similar structure to the undisputed letters. It also contains certain Pauline terminologies that occur in the undisputed letters and nowhere else in the New Testament (Carson and Moo 2009). There are also several major themes found in Ephesians that are significant in the *Corpus Paulinum*. These include: 1) justification by faith, 2) the role of grace, 3) the flesh dominating the unredeemed, 4) the reconciliatory work of Christ, and 5) Paul’s thoughts on the Jews and the law (Carson and Moo 2009). Of particular interest is Ephesians’ literary relationship to Colossians. Carson and Moo (2009) posit that two different authors “could not have produced” works that have “so much subtle interdependence blended with independence.”

According to Merkle (2016:42), all the arguments against Pauline authorship can be reasonably answered and have already been reasonably addressed “by a number of competent scholars.” He admits that pseudonymous letter writing did exist in the first century. However, when such letters were found to be pseudonymous, they “were rejected by both the Jewish and Christian communities” (Merkle 2016:43). Carson

and Moo (2009) reinforce this, warning that New Testament letters that have come down to us from antiquity should really be held as authored by the author it claims for itself.

#### 4.2.2 Date

Because of the references to being in prison (3:1; 4:1; 6:20), it is clear that Ephesians was written while Paul was imprisoned. However, a question exists as to which imprisonment it refers to. It may have been during his Roman imprisonment (Acts 28:30), which would put it somewhere between AD 60-62. Another possibility is the Caesarean imprisonment (Acts 24:23, 27), which would put its writing somewhere between AD 57-59 (Merkle 2016:43).

#### 4.2.3 Destination

The traditional understanding has been that the letter was addressed to the Christians in Ephesus. This understanding was formed because of the superscript “to the Ephesians” (πρὸς Ἐφεσίους) and the prescript “in Ephesus” (ἐν Ἐφέσῳ) in the first verse. The authenticity of ἐν Ἐφέσῳ is sometimes doubted because: 1) it is not found in some of the most reliable manuscripts (P<sup>46</sup>, K<sup>\*</sup>, B<sup>\*</sup>), 2) a few church fathers were already aware of copies without ἐν Ἐφέσῳ, 3) the letter has an impersonal tone, and 4) there were no personal greetings. However, this is not the end of the matter, because all these objections can be answered (Merkle 2016:44, 45). The manuscript evidence regarding ἐν Ἐφέσῳ is mixed. If ἐν Ἐφέσῳ is simply left out it would make other parts of the sentence that are well attested awkward (Merkle 2016:45). Even the manuscripts that lack ἐν Ἐφέσῳ still have πρὸς Ἐφεσίους in the superscript. There are also many personal notes in the letter (1:15, 16; 3:1; 4:1; 6:19-20; Carson and Moo 2009). The impersonal tone could possibly have been because Paul had been absent for about five years and there could have been multiple house churches in the city. Another factor is that many other letters in the *Corpus Paulinum* also do not have personal greetings. Beyond that, the letter to Rome contains many personal greetings, even though he had never been there before (Merkle 2016:45).

According to Carson and Moo (2009), some scholars interpret the available evidence as indicating that this letter may have been a circular letter conveyed by Tychicus



(6:21). However, Merkle (2016:45) does not really see a good reason to set the traditional view aside. Carson and Moo (2009) also find the circular letter theory unnecessarily complicated. Carson and Moo (2009) think it might be possible that it was first sent to the Ephesians and then circulated from there. Or perhaps the Ephesians could also have kept a copy that was not addressed and that it was assumed in time that it was addressed to them. Carson and Moo (2009) do acknowledge that when all things are considered it is not completely clear who the original audience was. But they also insist that the weight of the evidence makes believing “that it was meant for the church at Ephesus” reasonable (Carson and Moo 2009).

#### 4.2.4 Occasion

Most Pauline letters are written for a specific occasion (Carson and Moo 2009), but there is no single specific occasion for this letter agreed on by scholars (Merkle 2016:46). At least, no specific issue is addressed exclusively (Carson and Moo 2009). There are a number of foci that can be discerned though. Although they are not the exclusive focus of the letter, it is clear that Gentiles are the primary focus (Merkle 2016:46). Paul writes to instruct gentiles on important aspects of their new-found faith and to encourage them to take up their new identity. There is also an encouragement to unity between Jews and Gentiles, as there appears to have been some tension (Carson and Moo 2009). He wrote to show them that the gentiles form part of God’s plan of salvation and to urge them to live in a way that is worthy of this calling (Merkle 2016:46). He also focuses on Christ’s cosmic reconciliatory work (Carson and Moo 2009) and shows the role that the church has to play in it (Merkle 2016:47).

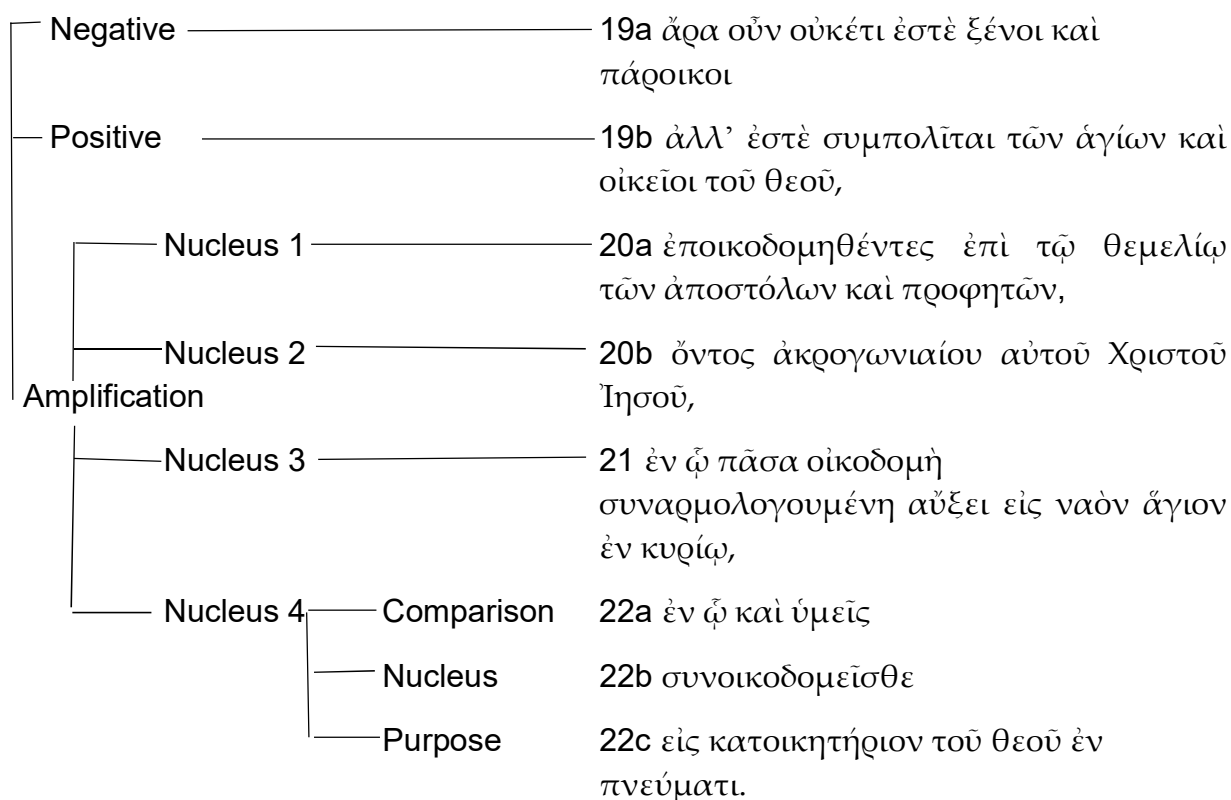
The audience appears to have been predominantly gentile and Paul wrote to inform them of what it means for them to become part of God’s family. God making his habitation among his people have been significant from early on in the history of Israel. God coming to dwell among his people on earth in the fleshly form of Christ was also an important moment in the history of Israel. After Jesus ascended to heaven, God came to inhabit the church through his Spirit, which is also a significant theme in the New Testament. Divine habitation has always been important to God’s people. In light of the importance of divine habitation one might expect that in a letter

on the nature of his readers' new-found faith, divine habitation would play a major role.

### 4.3 Semantic and Structural Analysis

The semantic and structural analysis discussion only present a positive case. How the structure is understood and why is indicated rather than stating why other approaches are less preferable.

#### 4.3.1 Semantic and Structural Analysis of Ephesians 2:19-21<sup>39</sup>



(Johnson 2008:103)<sup>40</sup>

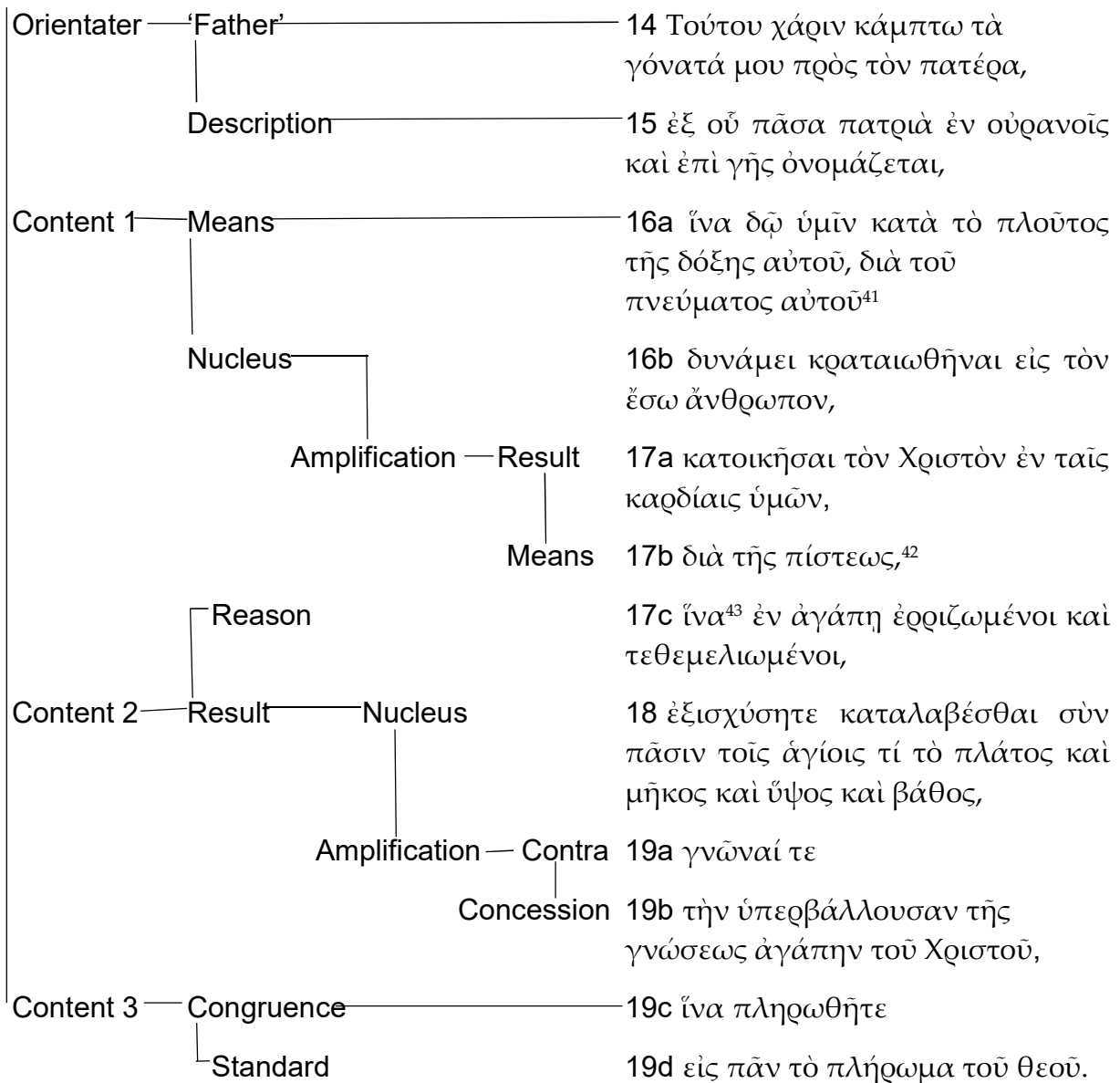
The boundary that initiates this discourse is marked by ἄρα οὖν (therefore then). Paul frequently uses it to progress an argument or introduce an inference from preceding information. What follows is the result or conclusion of what Paul has said up to that point, particularly in 2:1-18. Chapter 2:19 first has a negative statement of what they are no longer, followed by a positive statement of their current condition. The next three verses amplify these two statements (Johnson 2008:103). The first

<sup>39</sup> Although the focus of this study is the prayer (3:14-19) these verses are important for understanding the verbal aspect of the verbs in the prayer, which is why they are discussed as well.

<sup>40</sup> The schematic of the semantic and structural analysis is based on Johnson's (2008:103) translation and schema, according to which I ordered the propositions of the Greek text.

two nuclei (2:20) explain that they are no longer in this condition having been built (ἐποικοδομηθέντες) on the foundation and that Christ is the cornerstone. Ephesians 2:21-22 contains two parallel metaphors. The first (2:21) focusses on the church in general and the second (2:22) focuses on the Ephesians specifically. The verb συναρμολογουμένη (2:21; being fitted together) and the verb συνοικοδομεῖσθε (you are built together; 2:22) have similar meanings (Johnson 2008:105, 106). The phrase εἰς ναὸν ἅγιον κυρίου (into a holy temple to the Lord; 2:21) is also similar to εἰς κατοικητήριον τοῦ θεοῦ (into a dwelling place of God; 2:22; Johnson 2008: 106).

#### 4.3.2 Semantic and Structural Analysis of Ephesians 3:14-19



(Johnson 2008:127).

Ephesians 3:14-19 contains a prayer started in 3:1. It is prayed in response to the reality declared in 2:19-22. The prayer acts as a link to the exhortatory section and also validates the exhortation that follows in chapters 4-6. This prayer is a restatement and development of Paul's prayer in 1:15-23. There he praised God for

<sup>41</sup> Because διὰ τοῦ πνεύματος αὐτοῦ indicates means (Johnson 2008:129), just like κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ, it was shifted. This was done so that the two means statements are joined. This was done in accordance with Johnson's (2008:127) schema.

<sup>42</sup> Because the means statement διὰ τῆς πίστεως appears in the middle of the result statement it was moved backwards in accordance with Johnson's (2008:127) schema.

<sup>43</sup> Because these participles follow the ἵνα in 3:18 in sense (Johnson 2008:127; Hoehner 2002:483, 484) it was moved here, in accordance with Johnson's (2008:127) schema.

his blessings and prayed that they would understand it. Here he prays that God's plan of salvation would be fulfilled in them experiencing the reality of it. He prays that they would experience God's enabling power and love (Johnson 2008:127). Depending on how the structure is interpreted, the prayer is thought to contain between three and five petitions. The schematic presented above indicates a three-petition approach. The three petitions build tension as it proceeds until it climaxes in 3:19 with ἵνα πληρωθῇτε (so that you might be filled). The three prayers are "so that he may grant" (ἵνα δῶ; 3:16), "so that you may be able" (ἵνα ἐξισχύσητε; 3:18) and "so that you may be filled" (ἵνα πληρωθῇτε; 3:19). Purpose and content are closely related in prayer (Merkle 2016:215) and the three ἵνα clauses can be used to indicate purpose (Wallace 1996:472). This makes it probable that these requests build on each other. This would mean that the second and third requests are the aim or desired outcome of the request that precedes it.

The first request is for God to grant (δῶ), which is also followed by a means statement (his mighty power, Holy Spirit). This is followed by the nucleus of the request, that they may be strengthened (κραταιωθῇναι). What follows after that is an amplification of being strengthened, though it is also an indication of the contemplative result of them being strengthened. This elaboration and result are that Christ may dwell (κατοικῆσαι) in their hearts. The means is also given: by faith (Johnson 2008:127). The second petition starts with the reason why Paul feels confident to make this request. It is because they are rooted (ἐρριζωμένοι) and grounded (τεθεμελιωμένοι) in love that he prays with confidence that they may be able (ἐξισχύσητε) to grasp (καταλαβέσθαι). Grasp is amplified as that they may know (γινῶναι) and a concessive clause indicates that this is asked although the love is beyond knowledge. The third petition is a prayer for them to be filled (πληρωθῇτε), and the standard to which they are meant to be filled is indicated as the fullness of God (Johnson 2008:127).

Of particular importance for the interpretation of the prayer is that 2:21 refers to the universal church while 2:19-20,22 refer to the Ephesian church in particular. The significance of this is that 2:21 refers to the progression of divine habitation becoming a reality (the whole house is being built). Verse 22, which refers to the

audience specifically, refer to a currently established fact (you are built into a dwelling place). The prayer (3:14-19) is prayed in reaction to 2:19-22 and is also a link to the exhortatory section in chapter 4-6. The requests for them to be strengthened by the Spirit and for Christ to dwell are parallel requests. The three requests of the ἵνα clauses build tension and climaxes with the last request. These two points are significant in that these parallel requests (3:16 and 17) appear to contribute to the ultimate goal of being filled with the fullness of God (3:19).

#### 4.4 Verbal Aspectual Analyses

Chapter 1 contains an account of verbal aspect theory in which the operation of verbal aspect theory was expounded. However, it is appropriate to provide a quick overview here, before doing the verbal aspectual analysis. In a discourse, indicative verbs<sup>44</sup> can be used to frame a text that forms a unit. Ephesians 2:19-22 and 3:14-19 form a literary unit (Foster 2007:87). Below will be shown that present indicative verbs also play a role to form a frame that indicates a proximate feel that shapes the reality current at the time of writing (Campbell 2008a:5). They create a proximate (up close) viewpoint that indicates a reality that is current at the time of writing (Campbell 2008a:61). This indicative frame can be filled by non-indicative verbs (Campbell 2008a:5). Non-indicative verbs (e.g., subjunctives and infinitives) are future referring verbs (Porter 1989:323). Subjunctives<sup>45</sup> have no real temporal reference, but rather communicate potentiality or desire (Porter 1989:322, 323). They also describe “extrafactual” events called *Irrealis* events (Ellis 2015:105). The aorist subjunctive in particular often indicates a point in the future when a new situation is inaugurated (Campbell 2008a: 60). It could be the inauguration of a desire or volition (Porter 1989:322) and is often a specific (Campbell 2008a:53) and punctual event (Thorley 1988:194).

One of the two major uses of the aorist infinitive<sup>46</sup> is *Irrealis* (Campbell 2008a:110),<sup>47</sup> which communicates “extrafactual” events (Ellis 2015:105). The aorist infinitive is

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<sup>44</sup> Ὅκέτι ἐστὲ (you are no longer), ἐστὲ (you are), συνοικοδομεῖσθε (you are built together), κάμπτω (I bow).

<sup>45</sup> Δῶ (he may grant), ἐξιχύσητε (you may be able), πληρωθῆτε (you may be filled).

<sup>46</sup> κραταιωθῆναι (to be strengthened), κατοικῆσαι (to dwell), καταλαβέσθαι (to grasp), γινῶναι (to know).

<sup>47</sup> Although Campbell's work (2008a) focussed on narrative material, he expressed to me in a personal email that he is confident that the aorist infinitive also serves to communicate *Irrealis* in epistles.

often used in contexts of unreality, unlike the present infinitive, which is used in contexts of reality. The remoteness of the perfective aspect of the aorist infinitive makes it a perfect fit for “statements about the future” and “unfulfilled desires” (Campbell 2008a:115). Participles can be logically prior to the main verb (Porter 1989:381). Aspect is the primary feature of participles as well. However, as a pragmatic function of its perfective aspect, an aorist participle<sup>48</sup> could also be temporally antecedent to the main verb (Campbell 2008a:14, 18). Because of pragmatic implicature, perfect participles<sup>49</sup> are also temporally antecedent to the main verb, but because of its perfect tense, it has an imperfective aspect. This makes the event proximate in the mind of the author (Campbell 2008a:28).

#### 4.4.1 The Exegesis of Ephesians 2:19-22 by Verbal Aspectual Analysis

19 Therefore then, you are no longer (οὐκέτι ἐστὲ) strangers and foreigners, but you are (ἐστὲ) fellow citizens with the saints and members of God’s household, 20 having been built (ἐποικοδομηθέντες) on the foundation of the apostles and prophets, Christ himself being the cornerstone. 21 In Christ, the whole house, being joint together, grows into a holy temple in the Lord. 22 In him, you also are built together<sup>50</sup> (συνοικοδομεῖσθε) into a dwelling place for God in the Spirit.

2:19 Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι ἀλλ’ ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ.

Therefore then, you are no longer strangers and foreigners, but you are fellow citizens with the saints and members of God’s household.

The verbs οὐκέτι ἐστὲ (you are no longer) and ἐστὲ (you are) portray a negative followed by a positive statement about the current condition of the Ephesian believers. As indicative verbs, these two occurrences of ἐστὲ (you are no longer; you

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<sup>48</sup> Ἐποικοδομηθέντες (having been built upon).

<sup>49</sup> Ἑρριζωμένοι (rooted) and τεθεμελιωμένοι (grounded).

<sup>50</sup> Most of the consulted translations (NASB; NLT; ESV; TEV; NET; NIV; CSB) and authors (Campbell 2012:293; Arnold 2010:173; Thielman 2010:184; Johnson 2008:103; Hoehner 2002:412; Pfammatter 1991:498; Roberts 1991:81; Louw and Nida 1988:520; Bruce 1984:307; Wood 1978:42; Barth 1974:253; Hendriksen 1967:143) take this as a progressive present (you are being built). However, a substantial number of the consulted translations (KJV; WBT; YLT; NRSV; NHEB; WEB; CEV; LEB) and authors (Merkle 2016:175; Larkin 2009:46; Danker 2000:974; Schnackenburg 1991:124; Lincoln 1990:158; Michel 1967:148; Abbot-Smith 1938:432) treat this like a stative present. In what follows an argument is put forth for why the *Aktionsart* should be understood as stative.

are), along with ἐποικοδομεῖσθε (you are built together; 2:22) and κάμπτω (I bow; 3:14), frame the passages (2:19-22 and 3:14-19) which form this literary unit (Foster 2007:86). This means they outline the proximate viewpoint that indicates the reality that was current at the time of writing. This frame is filled by all the non-indicative verbs (Campbell 2008a:5). These present tense verbs also create a proximate sense because they have an imperfective aspect, which heightens the experience (Campbell 2008a:61). Campbell (2008b:63) designed a formula whereby the *Aktionsart* of a verb can be determined in context. By doing this the full aspectual force of a given verb can be extracted. The first step is to determine the semantics. This entails determining the aspect (perfective or imperfective) and the spatial value (proximate or remote). The second step is in determining what type of lexeme (e.g., punctiliar, stative) the verb is. The third factor to consider is the context (e.g., time reference, duration). Last of all, if all this is put together, the *Aktionsart* can be determined (Campbell 2008b:63). Throughout this chapter, I use this formula to establish the full aspectual force of the relevant verbs in the passages under investigation (2:19-20:3:14-19).

Regarding *Aktionsart*, because these occurrences of ἐστε (you are) are in the present tense they have imperfective aspect here, and a spatial value of proximity (as opposed to remoteness). Second, because they are verbs of existence, the lexeme could be taken to be a stative verb. Third, the context allows stativity. With all this in mind, it seems the *Aktionsart* of these uses of ἐστε (you are) are stative (Campbell 2008b:64). They indicate the state or condition in which the Ephesians are not and are in, at the time of writing.

2:20 Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν.

Having been built on the foundation of the apostles and prophets.

The aorist participle ἐποικοδομηθέντες (having been built) seems to be an antecedent temporal participle (Wallace 1996:623). The aorist tense of this participle gives it a perfective aspect (Campbell 2008a:14). As an aorist participle, it is logically prior to the main verb (Porter 1989:381). With that, as a pragmatic function of its perfective aspect, it is also temporally prior to the main verb (ἐστε; Campbell 2008a:18). Regarding determining its *Aktionsart*, as an aorist, it has a perfective



aspect, which means it is spatially remote from the viewer. The lexeme could be said to be stative, considering the BDAG (2000:387) renders it “already built.” The context indicates the entrance into a state, considering it is an antecedent temporal participle. All these elements indicate that ἐποικοδομηθέντες (having been built) has an ingressive *Aktionsart* here (Campbell 2008b:87). It describes the inception, albeit past inception, of them being built upon the foundation, the state in which they now are.

In Ephesians 2:21 the universal church is in view (Thielman 2010:184; Johnson 2008:106; Lincoln 1990:156; Hendriksen 1967:143). It is for the sake of remaining focused that it was not included in a discussion on the Ephesian church specifically. It might seem reasonable to include 2:21b (grows into a holy temple in the Lord) in the discussion as it is parallel to 2:22b (into a dwelling place for God in the Spirit; Johnson 2008:105) and adds a sense of duration. However, 2:21 has a sense of progression because of the present participle συναρμολογουμένη (being joined together) followed by the present indicative αὕξει (grows). As will be explained in the section on 2:22, the present indicative συνοικοδομεῖσθε (are built together) is a stative verb. This seems to suggest that despite the parallel metaphor, there is no real similarity between the two at a verbal level. There is also the matter of them having different subjects. The one has the universal church in view (πᾶσα οἰκοδομή; whole building) while the other has the Ephesians specifically (ὁμεῖς) in view (Johnson 2008:105).

2:22 Ἐν ᾧ καὶ ὁμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

In him, you also are built together into a dwelling place for God in the Spirit.

The indicative verb συνοικοδομεῖσθε (you are built together) forms part of the frame of the text that is under investigation (2:19-22: 3:14-19; Campbell 2008a:5). The imperfective aspect of the present tense creates a sense of proximity, which heightens the experience, or emphasises the reality (Campbell 2008a:61). Regarding the *Aktionsart*, as stated, the present tense has an imperfective aspect, which means it is spatially proximate in the mind of the author. The lexeme is a stative lexeme because it can be rendered as “are built together” (Danker 2000:974). The context indicates that stativity has been created and it is a current reality that

came into being with ἐποικοδομηθέντες (having been built). Together they could read “having been built upon the foundation you are built together.” All of this means that συνοικοδομῆσθε (you are built together) has a stative *Aktionsart* here (Campbell 2008b:64). It describes their current reality, a state that had its inception before the time, with συνοικοδομηθέντες (having been built; 2:19).

Paul spent Ephesians 2:1-18 exposing what God has done for the Jews, and also for believing Gentiles. In 2:19 he draws an inference with “therefore then” (ἄρα οὖν), and then (2:20 and 22) he declares the current state of his audience (Johnson 2008:103). He states what they are no longer and also what they are now. As indicatives οὐκέτι ἐστὲ (you are no longer), ἐστὲ (you are), ἐποικοδομῆσθε (you are built together) and κάμπτω (3:14; I bow) form the frame for this section (2:19-22, 3:14-19), a frame that is filled with all the non-indicative verbs (Campbell 2008a:5). As present indicative verbs, these verbs are also imperfective and create a proximate perception (Campbell 2008a:61), emphasising the current reality of the audience’s condition. The frame of the factual, sure and already established reality portrayed by the present indicative verbs are complemented by and filled with a number of *Irrealis* verbs (Campbell 2008a:5). These verbs portray extra-factual events, that are desired, but not yet a reality. These kinds of verbs are contained within the prayer that follows.

#### 4.4.2 The Exegesis of Ephesians 3:14-19 by Verbal Aspectual Analysis

3:14 For this reason I bow (κάμπω) my knee before the Father, 15 from whom every family in heaven and on earth has its name, 16 that according to his own divine power he may grant (δῶ) for you to be strengthened (κραταιωθῆναι) with power in the inner man through his Spirit, 17 so that Christ may dwell (κατοικῆσαι) in your hearts through faith, so that because you are<sup>51</sup> rooted (ἐρριζωμένοι) and grounded (τεθεμελιωμένοι) in love, 18 you may be able (ἐξισχύσητε) to grasp (καταλαβέσθαι) with all the saints what is the breadth, the length, the height and the depth, 19 and to know (γινῶναι) the love of Christ that surpasses knowledge, so that

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<sup>51</sup> When a perfect tense verb emphasises the resultant state above the event that cause the state it is an intensive perfect. Such perfect tense verbs should be translated with the present tense in English (Wallace 1996:575).

you might be filled (πληρωθῆτε) with the fullness of God.

14 Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα.

For this reason, I bow my knee before the Father.

As an indicative, the verb κάμπτω (I bow) also forms part of the imperfective, approximate reality frame created by the present indicative verbs in 2:19-20 and 22. It is part of the frame that is filled by the non-indicative verbs (Campbell 2008a:5, 61). It is proximate to the reader (Campbell 2007:50), heightening the audience's awareness of what Paul desires for them, as expressed by his prayer. Regarding the *Aktionsart*, the present tense gives it an imperfective aspect, which creates proximity. The lexeme is non-punctiliar and non-stative, which makes it possible for it to be progressive. The context also allows for progression. All this put together means κάμπτω (I bow) has a progressive *Aktionsart* here (Campbell 2008b:63). It emphasises Paul's enduring hope that he prays would become a reality.

3:16 Ἵνα δῶ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ, διὰ τοῦ πνεύματος αὐτοῦ.

That he may grant according to his own divine power, by his Spirit.

This Ἵνα clause indicates the first request. It is sometimes difficult to tell the difference between purpose and content with a prayer, but this Ἵνα clause seems to serve both objectives (Merkle 2016:215). Here κατὰ indicates the standard (Merkle 2016:214). In the phrase τὸ πλοῦτος τῆς δόξης αὐτοῦ, δόξα refers to power (Johnson 2008:129). It indicates his divine power as the standard according to which they are meant to be strengthened (Johnson 2008:129). In Johnson's (2008:127) semantic and structural analysis δία τοῦ πνεύματος αὐτοῦ is grouped together with this proposition because it also indicates the means through which God is meant to empower them (Johnson 2008:215).

As a non-indicative, δῶ has a future reference and communicates potentiality (Porter 1989:323). It describes an *Irrealis* event (Ellis 2015:105), which is a specific event (Campbell 2008a:53) that is desired for the future (Porter 1989:322). It is also a telic verb which terminates at the performance of the action (Baugh 2009:30). This would mean it does not describe the perpetuation of a state (allow it to be so), but it has a

specific moment of inception in mind. If  $\delta\tilde{\omega}$  is subjected to the formula that Campbell designed (2008b:62), the *Aktionsart* can be arrived at and the full aspectual force extracted. The aorist tense makes the aspect perfective, which creates spatial remoteness. The verb  $\delta\acute{\iota}\delta\omega\mu\iota$  (to grant) is a punctiliar verb, which terminates at its performance (Baugh 2009:30). The context is also punctiliar, considering the BDAG (2000:242) suggests “to have bestowed on” as a rendering for the verb here. All these factors determine that the *Aktionsart* of  $\delta\tilde{\omega}$  (he may grant) is punctiliar here (Campbell 2008b:87). This does not describe an enduring reality of a situation that God was to sustain. Rather it describes the moment this was to become a reality.

3:16 Δυνάμει κραταιωθῆναι εἰς τὸν ἔσω ἄνθρωπον.

For you to be strengthened with power in the inner man.

In this verse, the Spirit is the means by which God is meant to strengthen them (Johnson 2008:215), but the Spirit himself is also the intermediate agent doing the strengthening (Merkle 2016:215). The use of  $\epsilon\tilde{\sigma}\omega$  for the inner man was attested early on, but it was not common. Paul also uses it in two other letters (Romans, 2 Corinthians) to refer to the inner experience of humans (Silva 2014:298).

As a non-indicative  $\kappa\rho\alpha\tau\alpha\iota\omega\theta\eta\tilde{\nu}\alpha\iota$  has a future reference here and communicates potentiality (Porter 1989:321). As an aorist infinitive, it is used for *Irrealis* here (Campbell 2008a:110) and describes an “unfulfilled desire” (Campbell 2008a:115). Regarding the *Aktionsart* of  $\kappa\rho\alpha\tau\alpha\iota\omega\theta\eta\tilde{\nu}\alpha\iota$  (to be strengthened), the aspect is perfective because of the aorist tense, which means it is spatially remote. The lexeme is stative, since it means to “become strong” (Danker 2000:564). The context describes the entrance into a state because of the potentiality and the *Irrealis*. When all these factors are considered the *Aktionsart* seems to be ingressive (Campbell 2008b:87). It describes a hope or desire that they would come to be strengthened by the Spirit in the future.

3:17 Κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν.

So that Christ may dwell in your hearts through faith.

Scholars are divided over how ‘to strengthen’ ( $\kappa\rho\alpha\tau\alpha\iota\omega\theta\eta\tilde{\nu}\alpha\iota$ ) in 3:16b and ‘to dwell’ ( $\kappa\alpha\tau\omicron\iota\kappa\eta\tilde{\sigma}\alpha\iota$ ) in 3:17a relate to each other. Some think these requests are parallel

(e.g., Hoehner 2002:481; Best 2003:165; Schnackenburg 1991:149) with the second clarifying the first. Others rather take ‘to dwell’ as a second and separate request (e.g., Merkle 2016; Arnold 2010:211). This study sides with the majority and takes ‘to dwell’ as the contemplative result of ‘to strengthen’ (Hoehner 2002:481). This would make ἔσω ἄνθρωπον and καρδίαις essentially equivalent (Merkle 2016: 216). Two problems with the alternative, separate request approach is that the lack of καί between the two infinitives, and the distance between δῶ and κατοικήσαι (Thielman 2010:229).

There is a question on how to understand the request that Christ should dwell in their hearts. Thielman (2010:231) says the request does not mean that Christ is absent since they clearly already put their faith in Christ (1:13). Hoehner (2002:481) agrees with this and says the prayer is for Christ to be the controlling factor in their lives. Arnold (2010:211) believes it is a prayer for inner strength and for them to experience God’s nearness. Although Bruce (1984:327) does not see such an interpretation as a necessity, he acknowledges the aorist tense of κατοικήσαι makes inception possible. Best (2003:165) has no problem with κατοικήσαι describing the inception of habitation and is even open to this referring to the moment of the inception of salvation. More discussion of the theology of divine habitation in this verse follows in a later section. The phrase διὰ τῆς πίστεως (by faith) indicates means and the genitive phrase refers to the act of believing (Merkle 2016:216, Arnold 2010:211, Hoehner 2002:481). The noun καρδία (heart) is used multiple times in the New Testament in the way it is used here. It refers to the platform where God performs his activity in humans. Some other activities include inspecting hearts (Romans 8:27), testing them (1Thessalonians 2:4), opening them (Acts 16:14) and illuminating them (2Corinthians 4:6).

As a non-indicative κατοικήσαι has a future reference here and communicates potentiality (Porter 1989:321). As an aorist infinitive, it is used for *Irrealis* here (Campbell 2008a:110) and describes an “unfulfilled desire” (Campbell 2008a:115). Regarding the *Aktionsart* of κατοικήσαι (to inhabit), the aspect is perfective because of the aorist tense, and so it is spatially remote in the mind of the author. The lexeme is stative since it describes being inhabited by Christ (Danker 2000:534). The context describes the entrance into a state because of the potentiality and *Irrealis*. All these

factors together determine that the *Aktionsart* of κατοικῆσαι is ingressive (Campbell 2008b:87). Prayers most often have a future focus. As part of a prayer, and also because it is an aorist infinitive, this verb seems to describe a future habitation.

3:17 (ἵνα) ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι.

(So that) because you are rooted and grounded in love.

Thielman (2010:233) believes ἐν ἀγάπῃ does not refer to believers' love, but God's love shown through Christ. Hoehner (2002:482, 483) opposes this interpretation. He rather thinks it refers to the 'grace of love' which believers have in light of what Christ has done in them. These two participles (rooted and grounded) are syntactically odd no matter which way one takes it, but for this study, we follow Hoehner (2002:483, 484). He believes the participles should follow that ἵνα in 3:18 in sense (so that having been rooted and grounded in love you might be able).

The perfect tense of these participles gives them an imperfective aspect, meaning they are proximate in the mind of the author (Campbell 2008a:28). However, because of the pragmatic implicature of the imperfective aspect of the perfect tense of these participles they are temporally antecedent to the main verb (ἐξισχύσητε to be able; Campbell 2008a:28). It is temporally antecedent, though it is not depended on past events. This means that being rooted and grounded does not follow after being strengthened (3:16) and indwelt (3:17). The perfect tense of these participles does not allow such conditionality (Merkle 2014:218). It is based on an already established (e.g., sealed 1:13; saved 2:5) situation.

Regarding the *Aktionsart* of ἐρριζωμένοι (rooted), it has an imperfective aspect because of its perfect tense, which gives it a spatial quality of proximity. It is a stative lexeme because a stative lexeme describes a state, rather than a process or transitive action (Campbell 2008b:106). The context also allows for stativity. All these factors determine that this verb has a stative *Aktionsart* (Campbell 2008b:110).

The verb τεθεμελιωμένοι (grounded), also has an imperfective aspect, and so a spatial quality of proximity. It is also a stative lexeme because it describes a state, rather than a process or transitive action (Campbell 2008b:106). Its context also allows for stativity. All these factors determine that this verb also has stative

*Aktionsart* (Campbell 2008b:110). The imperfective aspect of the perfect tense is even more heightened than the present tense (Campbell 2008b:28). The heightened proximity adds intensification and sharpens the sense of the verb. For these two verbs, the force can be brought out by intensifying the verb (2008b:110). It can perhaps be brought out with “firmly rooted and sturdily grounded.” As verbs with stative *Aktionsart* ‘rooted’ and ‘grounded’ describe states that exist at the time of writing. The perfect tense means it is previously established state that does not depend on the previous request but is the ground upon which the next request is made.

3:18 ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος.

So that you may be able to grasp with all the saints what is the breadth, the length, the height and the depth.

This ἵνα clause indicates the second request of the prayer (Merkle 2016:218). The verb ἐξισχύω occurs seldom prior to the New Testament (Silva 2014:562) and appears only here in the New Testament and Septuagint. It means to be completely able to do or experience something (Danker 2000:350). The verb καταλαμβάνω means ‘to lay hold of,’ but with the middle voice, it refers to mental grasping. Here specifically it is grasping the extent of God’s love that is in view (Silva 2014:83). Because of the single article, it is clear that these dimensions are united, but they are not identical (Wallace 1996:286). They each refer to different aspects of God’s love (Merkle 2016:218, 219).

As a non-indicative, ἐξισχύσητε has a future reference here and communicates potentiality (Porter 1989:323). It describes an *Irrealis* event (Ellis 2015:105), which is a specific event (Campbell 2008a:53) that is desired for the future (Porter 1989:322). Regarding *Aktionsart*, ἐξισχύσητε (you might be able) has a perfective aspect because of its aorist tense, so it has a spatial quality of remoteness. The lexeme is stative, since it means “be strong enough” (Danker 2000:350). The context portrays an entrance into a state, since it follows ἵνα, because it is used for *Irrealis*, and also because the aorist subjunctive portrays a specific event (Campbell 2008a:53). All this means that ἐξισχύσητε (you might be able) has ingressive *Aktionsart* here

(Campbell 2008b:87). It describes the desired state (to be strong enough; Danker 2000:350) to be entered into in the future.

As a non-indicative καταλαβέσθαι (to grasp) has a future reference here and communicates potentiality (Porter 1989:321). As an aorist infinitive, it is used for *Irrealis* here (Campbell 2008a:110) and describes an “unfulfilled desire” (Campbell 2008a:115). The verb καταλαμβάνω (to grasp) is a telic verb, meaning the action terminates at the performance of the action (Baugh 2009:17). This fact seems to rule out the possibility that this grasping could be understood as an action that is already under way and that the progression and advancement thereof is desired.

Regarding *Aktionsart*, καταλαβέσθαι has a perfective aspect because of its aorist tense, which gives it a spatial quality of remoteness. The lexeme is stative, because it is not performed upon an object that is then affected, and it also describes a state of being (Campbell 2008b:57). The context describes the entrance into a state because it follows a ἵνα clause, indicating a future state. All this determines that καταλαβέσθαι has an ingressive *Aktionsart* here (Campbell 2008b:87). It describes mental grasping to be attained in the future.

3:19 Γινῶναί τε τὴν ὑπερβάλλουσάν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ.

And to know the love of Christ that surpasses knowledge.

There were a number of places, especially in the *Corpus Paulinum*, where the γινώσκω does not refer to merely theoretical knowledge. Sometimes it rather refers to personal knowledge that is dependent on revelation from God, which is what Paul prays for here (Silva 2014:583). The verb γινώσκω (to know) is a telic verb, meaning the action terminates at the performance of the action (Baugh 2009:25). This fact seems to rule out the possibility that this grasping could be understood as an action that is already underway and that the progression and advancement thereof is desired. Although there is a close relationship between καταλαμβάνω and γινώσκω, as indicated by τέ, they are not completely equivalent. In this context καταλαμβάνω refers to more of intellectual knowledge, while γινώσκω refers to an experiential knowledge (Johnson 2008:131). To pray for the love that surpasses knowledge is a paradox (Merkle 2016:219). According to Johnson (2008:132), this



sort of paradox is typical of Paul, and he uses it to emphasise the infinitude of Christ's love.

As a non-indicative γινῶναι (to know) has a future reference here and communicates potentiality (Porter 1989:321). As an aorist infinitive, it is used for *Irrealis* here (Campbell 2008a:110) and describes an “unfulfilled desire” (Campbell 2008a:115). Regarding the *Aktionsart* of γινῶναι, it has a perfective aspect because of its aorist tense, which gives it a spatial quality of remoteness. The lexeme is stative, because it is not performed upon an object that is then affected, and it also describes a state of being (Campbell 2008b:57). The context describes the entrance into a state because it follows a ἵνα clause, indicating a future aim. All this gives γινῶναι an ingressive *Aktionsart* (Campbell 2008b:87). Because it is part of the prayer and because of the *Irrealis* of the aorist infinitive, it seems that these verbs (καταλαβέσθαι, γινῶναι) describe a mental grasping and experiential knowing that was to have its inception in the future.

3:19 Ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

So that you may be filled with the fullness of God.

This ἵνα clause introduces the third petition of the prayer (Merkle 2016:219). This third request might be a cumulative request, indicating the climactic purpose of the other requests (Johnson 2008:132). There is agreement that πληρωθῇτε is a divine passive, but what it refers to is debated. Some scholars (e.g., Arnold 2010:218) think that this is an analogy to being filled by God like the temple was. Other scholars (e.g., Thielman 2010:238; Johnson 2008:132) think it refers to moral excellence. The latter approach is followed in this study, but more discussion on this follows in the theological synthesis.

As a non-indicative πληρωθῇτε has a future reference here and communicates potentiality (Porter 1989:323). It describes an *Irrealis* event (Ellis 2015:105), which is a specific event (Campbell 2008a:53) that is desired for the future (Porter 1989:322). Regarding *Aktionsart*, πληρωθῇτε (you might be filled) has a perfective aspect because of its aorist tense, and it has the spatial quality of remoteness. The lexeme is stative, with the meaning “that you may be filled” (Danker 2000:830). The context

indicates the entrance into a state since it is followed by a ἵνα. All this means that πληρωθῆτε (you might be filled) has an ingressive *Aktionsart* here (Campbell 2008b:87). Because it is part of a prayer and because it has the aorist subjunctive, it seems that this verb describes a fullness that was to have its inception sometime in the future.

The stative present indicative verbs from 2:19 and 22 combine with the progressive present indicative κάμπτω (I bow) to form a sense of proximity, emphasising the current reality. This frame is then filled with the prayer that is made up of a number of subjunctives and infinitives that all function for *Irrealis*, indicating what Paul prays would become a reality in the future (Campbell 2008a:115). The three ἵνα clauses in this prayer build on each other (Johnson 2008:127) and indicate purpose (Wallace 1996:472) so each request is with an aim on the next happening. Johnson (2008:127) claims these three requests (ἵνα clauses) build on each other. It is difficult to distinguish purpose from content with prayer (Merkle 2016:215) and ἵνα clauses can be used to indicate purpose (Wallace 1996:472).

#### 4.4.3 Verbal Synthesis of Divine Habitation

Broadly speaking there are two different layers in these passages (2:19-22 and 3:14-19). There are two layers of proximity, or perhaps it can be said that there are two layers of reality. These are communicated by the two major groups of verbs that are found in the passages (Ephesians 2:19-22 and 3:14-19) under investigation. The influential verbs can be divided into present indicative verbs, and aorist subjunctives and aorist infinitives. The present indicative verbs<sup>52</sup> have an imperfective aspect, and so are spatial proximate in the mind of the author (Campbell 2007:50). They indicate the present reality. The aorist tense verbs (subjunctive and infinitive)<sup>53</sup> have perfective aspect, and so are spatially remote in the mind of the author (Campbell 2008a:56). They all portray a desired, though future, reality. As none of them are present tense verbs, they can also not be said to be a prayer for the continuation of something that is current a reality (Campbell 2008a:115). As non-indicative verbs of

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<sup>52</sup> Οὐκέτι ἐστέ (you are no longer), ἐστέ (you are), συνοικοδομεῖσθε (you are built together) and κάμπτω (I bow).

<sup>53</sup> Δῶ (he would grant), κραταιωθῆναι (to be strengthened), κατοικῆσαι (to take up habitation), ἐξισχύσητε (you may be able), καταλαβέσθαι (to grasp), γνῶναί (to know) and πληρωθῆτε (you may be filled).

the aorist tense, they portray events that are yet to occur (Porter 1989:321).

It was necessary to look at the function of perfective and imperfective verbal aspect broadly. Now it is also important to look at passages that seem to teach specifically on divine habitation. The only verses that have explicit reference to divine habitation in this passage are 2:20, 2:22 and 3:17.<sup>54</sup> In 2:20 Paul refers to the readers “having been built upon” (ἐποικοδομηθέντες) the foundation, which is the start of a temple metaphor (Johnson 2008:104). In 2:22 he asserts that they “are built together” (συνοικοδομεῖσθε) into a dwelling place for God. In 3:17 Paul prays that Christ may dwell (κατοικῆσαι) in their hearts.

Because ἐποικοδομηθέντες (2:20; having been built upon) is an antecedent temporal participle (Wallace 1996:623), it is linked to the two ἐστὲ (you are) verbs in 2:19. This can be brought out with “you are no longer strangers, but you are fellow citizens, ever since you have been built on the foundation.” The implicature of the aorist participle means the habitation is portrayed as a current reality. The verb συνοικοδομεῖσθε (you are built together) is a present indicative, and so has an imperfective aspect and is proximate in the mind of the author. This means it describes a current reality. Just like the two occurrences of ἐστὲ in 2:19, this verb is a reality that exists after the action of ἐποικοδομηθέντες (having been built). Because they “are built together” (συνοικοδομεῖσθε) into a dwelling place (κατοικητήριον) for God, this passage seems to affirm divine habitation as a reality that is current at the time of writing.

The next explicit reference to divine habitation is 3:17, where Paul prays that Christ may dwell (κατοικῆσαι) in their hearts through faith. As an aorist infinitive, its aspect is perfective, meaning the event is remote in the mind of the author (Campbell 2008a:56). Whereas a present infinitive would comment on a present reality the aorist infinitive is used for *Irrealis* (Campbell 2008a:116). This fact seems to rule out the possibility that Paul is praying for the continuation or intensification of the habitation of Christ that is already a reality. Bruce (1984:327) also said the aorist

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<sup>54</sup> It might seem as though “so that you might be filled with the fullness of God” could also be taken as a reference to divine habitation, and indeed some scholars (Arnold 2010:218; Foster 2007:91) interpret it in this way. However, there is an alternative approach that I find more convincing. A discussion on this is presented in the theological synthesis that follows.

tense of κατοικῆσαι seems to imply that the inception of habitation is described. So, while the divine habitation is portrayed as a present reality in 2:20 and 22, in 3:17 is a prayer for Christ to take up habitation, thus indicating a future hope. The solution to this inconsistency is the aim of the following section.

#### 4.5 Theological Synthesis

Indicative verbs are used for *Realis*, or established realities, and the non-indicatives for *Irrealis*, or “extrafactual” events (Ellis 2015:105). Perfect participles also have an imperfective aspect and can describe a reality that is emphasised as current at the time of writing. In light of this, it might be appropriate to begin the theological analysis by looking at some verbs with imperfective aspect. By this is meant some verbs that indicate the current reality for the Ephesian believers at the time of writing. They were sealed (ἐσφραγίσθητε; 1:13). The eyes of their hearts have been enlightened (πεφωτισμένους; 1:18). They have been made alive together (συνεζωοποίησεν; 2:5) with Christ. They are saved (σεσωσμένοι; 2:5, 8). They have been raised together (συνήγειρεν; 2:6). They have been seated together (συνεκάθισεν; 2:6). Though they were (ἦτε) without Christ, they have been brought (ἐγενήθητε) near (2:13). They have (ἔχομεν) access to God (2:18). They are no longer (οὐκέτι ἐστὲ) strangers (2:19). They are (ἐστὲ) fellow-citizens (2:19). They are built together (συνοικοδομείσθε; 2:22). They have been rooted (ἐρριζωμένοι; 3:17). They have been grounded (τεθεμελιωμένοι; 3:17). They have been called (ἐκλήθητε; 4:4). They have been gifted (ἐδόθη; 4:7).

Although 3:16 and 3:17 are not exactly the same, they are parallels (Johnson 2008:129). The one has the Spirit as agent (Hoehner 2002:478) and the other has Christ as agent (Merkle 2016:216). Both the heart (Silva 2014:628) and inner man (Silva 2014:298) were used as metaphors for the platform for God’s activity in mankind. Therefore, these can be treated as parallel. There seem to be two conflicting realities portrayed by these parallel requests at the head of the prayer (3:16,17) and their context. They have already been sealed (ἐσφραγίσθητε; 1:13) and saved (συνεζωοποίησεν; 2:5), which involves the work of the Spirit. They have also already been built upon (ἐποικοδομηθέντες; 2:20) the foundation and built

together (συννοικοδομεῖσθε; 2:22) into a dwelling place for God, which is similar to being inhabited by Christ. Yet the prayer starts with a request for them to be strengthened (κραταιωθῆναι) with power by the Spirit and for Christ to take up habitation (κατοικῆσαι) in their hearts. By the verbal aspectual analysis, it was shown that this strengthening (3:16) and dwelling (3:17) are not a current reality at the time of writing that just increases. They are actually future hopes.

One might ask then how these conflicting realities can be reconciled? It is important to remember that verbal aspect does not necessarily have a direct connection to reality. The author portrays a perceived reality in accordance with their communicative purposes (Campbell 2008a:52). This lends help in understanding why Paul would cast in uncertain terms their empowerment by the Spirit and habitation by Christ. The prayer builds tension as it goes along and forms the bridge between the doctrinal section (1:3- 3:13) and the hortatory section in chapter 4-6 (Johnson 2008:127). Therefore, it would seem these parallel requests would be foundational to the concerns expressed later in the prayer. As such, it might be a good idea to point out some of the concerns that dominate the letter and that are also present in the prayer. If concerns can be identified, it can be determined what the goal (*telos*) is to which this empowerment (3:16) and habitation (3:17) are meant to contribute. Two concerns that are found in the prayer and dominate the letter as well, are increased spiritual insight (1:17,18; 3:18, 19; 4:13) and spiritual maturity or empowerment (1:23; 3:16, 19; 4:1,3; 4:13).

In 2:19-22 they learned about their new status, and now (3:16-19) Paul prays “that they might understand and experience God’s enabling power” (Johnson 2008:127). ‘To dwell’ (κατοικῆσαι) is the contemplated result of to ‘strengthen’ (κραταιωθῆναι; Hoehner 2002:481). Because the strengthening of the Spirit and Christ’s habitation are parallel, this theological discussion starts with them and progresses down the prayer. Because the prayer builds tension as it progresses (Johnson 2008:127), it can be said that this strengthening and habitation contributes to the reaching of the goals that follow. As pointed out before, ‘rooted’ (ἐρριζωμένοι) and ‘grounded’ (τεθεμελιωμένοι) are not the contemplative result of ‘to strengthen’ (κραταιωθῆναι) and ‘to dwell’ (κατοικῆσαι). A perfect tense participle cannot be used in such a

conditional way (Hoehner 2002:481). These are causal participles. They offer the grounds on which Paul makes the next request (Merkle 2016:217, 218).

The second request of the prayer is for them to mentally grasp (καταλαβέσθαι) and experientially know (γινῶναι) the love of Christ (Johnson 2008:131). This interest in the increase of spiritual insight is an underway concern in the letter. This concern is first found in 1:17,18. Paul prays that God may grant (δωῇ) them “a spirit of wisdom and revelation in *the* knowledge of Him” (NASB). He asks for them to receive “the Spirit and the spiritual resources” required to grow in their knowledge of God (Fowl 2012:56). The Spirit imparts wisdom and revelation (Merkle 2016:107).

The next reference follows in 1:18a, which contains a parenthetical clause with a causal perfect participle similar to what occurs in 3:17b: “since the eyes of your heart have been enlightened.” This is the ground on which the request that follows in 1:18 and 19 is made (Hoehner 2002:260, 262). The purpose for them receiving this insight is given in three coordinate clauses that they are meant to know (οἶδα; Merkle 2016:109). At times οἶδα is used interchangeably with γινώσκω (Silva 2014:583), and γινώσκω clearly has an experiential sense to it (Johnson 2008:131). He prays for them to know the hope of God’s calling, the riches of his inheritance in the saints and the surpassing greatness of his power, by experience. Ephesians 4:13 contains a number of aims that are meant to be reached by the gifts given to everyone (4:7) and also the special gifts that were given (4:11; Hoehner 2002:552). One of the goals is reaching the unity of the knowledge (ἐπίγνωσις) of the Son of God. The nouns ἐπίγνωσις is “knowledge in the fullest sense” (Hoehner 2002). Here the experiential knowledge of Christ is also emphasised (Merkle 2016:246).

The last request of the prayer in 3:19 is that they “be filled with all the fullness of God” (ESV). While there are some who think that this prayer contains temple symbolism (Arnold 2010:218; Foster 2007:91), others (Johnson 2010:132; Thielman 2010:238; Hoehner 2002:390, 391; Lincoln 1990:215) believe it refers rather to moral excellence or maturity. Thielman (2010:238) says that in light of 4:13 the moral excellence approach seems like the most likely of the proposed meanings. Because it became clear how important spiritual maturity is in the letter, this approach has been chosen for this study. The first place this occurs is in 1:23. Paul refers to the

church as Christ's body, "the fullness of him who fills all in all" (ESV). Here fullness refers to "God's moral excellence, perfection, and power" (Hoehner 2002:300). The context relates to power since Christ is appointed head over all and the church is being filled with God's moral excellence and power (Hoehner 2002:300).

The part that reads "all in all" (ESV; τὰ πάντα ἐν πᾶσιν) could adverbially be taken as "wholly" or "absolutely," which further strengthens the case of moral excellence (Hoehner 2002:300). Chapter 3:16, which has received fair comment earlier, also contains the idea of empowerment by the Spirit for spiritual maturity (Fowl 2012:120). Ephesians 4:13, which indicates the aim of providing gifted individuals (4:11; Hoehner 2002:552), also indicates the culmination of God's work in them. It is so that the church can reach Christlikeness (Arnold 2010:266). The aim is for all to reach "to the measure of the stature of the fullness of Christ." Christ is filling the church as the church appropriates the moral excellence and power of God (Hoehner 2002:557, 559).

At the time of writing the Ephesian believers had already been subjected to much work by God, like being sealed by the Spirit (1:13), saved (2:5) and forming part of God's dwelling place (2:22). Some of these seemed to be equal to being empowered by the Spirit and indwelt by Christ, and yet Paul prays for this to happen. He prays, as can be seen by verbal aspect, for them be subjected to the Spirit's power and for Christ to take up habitation. But it was found that he does this to show his ultimate concern. This concern is that his audience, as they are strengthened by the Spirit and indwelt by Christ, would come to a deeper spiritual understanding and greater spiritual maturity. Theologically speaking then, the use of *Irrealis* indicates that Paul is praying for Christ to take up habitation in their hearts. However, the purpose for which he does this is emphasising that his habitation is needed for increased spiritual understanding and maturity. All things considered, it might then be safe to say that the nature of the habitation of Christ that is requested in Ephesians 3:17 is indeed for Christ to take up habitation in their hearts. However, the weight of κατοικέω (Hoehner 2002:480, Louw and Nida 1988:731, DELG 1968:782) seems to imply that the request is also that once Christ has taken up habitation that it would endure as a reality.

## 4.6 Synthesis with Philology, History and Conceptualisation

Chapter 2 and 3 contained philological, conceptual and historical analyses. These analyses were done to investigate how divine habitation is portrayed in some literature roughly contemporaneous with the *Corpus Paulinum*. In particular, the portrayal with regards to the inception and duration of habitation was investigated. This was done to try and gain some insight that could shed some light on the nature of Christ's habitation in Ephesians 3:17a.

There were some features that were found that shed light on the issue. In some places, the same context can indicate both the inception and duration of divine habitation. In some places, the same verb even indicates both the inception and the duration of habitation. Inception is usually indicated grammatically, which include aorist infinitives (e.g., *On Sobriety* 64; 2Samuel 7:5; Nehemiah 1:9), aorist indicatives (Jeremiah 7:12; Sirach 24:12; Wisdom of Solomon 7:7), aorist imperatives (Sirach 24:8; Wisdom of Solomon 9:4), future indicatives (Leviticus 26:12; 1Kings 8:27; John 14:23), an imperfect (11QT 29:8), converted perfects (Exodus 28:5; 29:45; 11QT 29:7) and infinitive constructs (Exodus 29:46; Deuteronomy 12:11; 1Kings 8:13, 27; 1QS 8:4, 5; 9:5-6).

Some verses indicate duration through grammatical means, through lexemes that do not refer directly to habitation or lexemes other than κατοικέω or שָׁכַן. However, many of the verses that indicate the duration of habitation does so with κατοικέω (e.g., 1 Kings 8:27, 53a; Matthew 23:21; Acts 17:24; *On Sobriety* 59) or שָׁכַן (e.g., Exodus 25:8; 29:45, 46; 40:35; Deuteronomy 12:11; 2Samuel 7:5; 1Kings 8:12; Nehemiah 1:9; Isaiah 57:15; Jeremiah 7:12; 11QT 29:7, 8; 45:11; ), which are the two most pertinent verbs used in this investigation. It is also important to note that when the inception and duration of habitation are indicated they follow that order linearly. The inception of habitation is most often indicated grammatically and the subsequent duration of habitation is most often indicated lexically. As far as the inquiry into the nature of Christ's habitation in Ephesians 3:17 is concerned, the above data seems to imply that the grammar indicates that the prayer is indeed for Christ to take up habitation. Although, this data also shows that due to the weight of κατοικέω the subsequent duration of habitation is also in view in the request.



Through considering Paul's theological concerns in Ephesians in the above theological synthesis his conceptualisation of divine habitation was also discovered. By conceptualisation is meant that something of his theology of divine habitation was also discovered. In particular, the purpose and condition of divine habitation are discovered. Paul's conceptualisation on these matters resonates at a theological level with what is found in the Second Temple Jewish Literature and the New Testament. This makes sense as he is likely to have been influenced by contemporaneous literature and thought. The purposes that are clearly seen in these chapters from Ephesians are an increase in spiritual insight and also spiritual maturity. The conditions under which divine habitation is a reality, which is seen throughout these other corpora, is also indicated by Paul. After telling them they are the dwelling place of God (2:22) he encourages them to walk worthy of this call (4:1). He indicates that devotion is a requirement for God's habitation.

It is appropriate to take a quick survey to show some of these resonances. As a hypostasis, the Spirit proceeds from the Father and provides insight. In the Wisdom of Solomon, Solomon indicates that Wisdom, being with him, labours with him (9:10). He also states that she makes holy souls friends of God (7:17). At Qumran, they also believed that it is through the Spirit that understanding is sought (1QH8:24). They also believed that the Spirit works in them to produce greater piety. By the Spirit, they confess their sins (1QH4:17), are prevented from sinning (1QH4:23), strengthen themselves (1QH8:25) and draw nearer to God (1QH8:30). Paul also taught the Romans (8:9) that they can walk free from the flesh because they have the Spirit and that he lives a life of faith because Christ lives in him (Galatians 2:22).

The idea of consecration as a condition for divine habitation is found quite often in these corpora. After the tabernacle (Exodus 40) and temple (1Kings 8:12,13) were consecrated to Yahweh he manifested his glory there. Yahweh promises to walk among the Israelites if they are obedient (Leviticus 26:12). Ritual purity is commanded because Yahweh walks among the Israelites (Deuteronomy 23:15). Isaiah indicates that Yahweh dwells with those who are of a contrite and lowly spirit (57:16). He also emphasises how worthy those of a humble and contrite spirit are of having Yahweh dwell with them, as opposed to how unworthy an early sanctuary is (Isaiah 66:1, 2). The Qumran covenanters thought that because they withdrew from the desecrated temple, they were a Holy of Holies (1QS9:5-6) and a "sanctuary of

men” (4Q174:6). Sirach also indicates that wisdom dwells with those who seek her (4:11) and hold on to her (4:13). Philo likewise wrote that through devotion one could become God’s dwelling place (e.g., *On Exodus* 2:51, *On Sobriety* 62, 63). The New Testament adds to this that Jesus dwells with those who keep his words (John 14:23) and that those who hold fast to their confidence are God’s house (Hebrew 3:6). With all this considered it seems reasonable to that Paul’s request in Ephesians 3:17a as his prayer for Christ to take up habitation in their hearts and that Christ’s habitation was to endure.

## 4.7 Conclusion

The aim of this chapter was to set out an exegetical and theological analysis of what Ephesians 3:14-19 teaches on divine habitation. One of the steps in the exegetical analysis was to analyse the verbal aspect of the appropriate verbs. Because of the great effect that verbs in 2:19-22 have on the verbal aspect of the prayer, this passage was included in the study. The first step of the exegetical study was a semantic and structural analysis. An important point that was found was that 2:19-22 describes the condition of the Ephesian church at the time of writing. The semantic and structural analysis of the prayer found that it contains three petitions (3:16, 18, 19). The two requests that follow the first main petition (δῶ, grant ;3:16), that the Spirit might empower them (3:16) and that Christ may dwell them (3:17), were also found to be parallel requests.

During the verbal aspectual analysis Ephesians 2:19-20, 22 was found to contain a number of verbs with imperfective aspect. The one verb (ἐποικοδομησθε; having been built upon) with perfective aspect still had verbal implicature that means it was antecedent to the other verbs (οὐκέτι ἐστὲ; you are no longer, ἐστὲ; you are, συνοικοδομεῖσθε; you are built together), and the other verbs are possible because of it. All these verbs comment on the condition that was current at the time of writing. The present indicative verbs in these verses form a frame that indicates the reality that was current at the time of writing, and this frame is filled with non-indicative verbs.

The verbal aspectual analysis of the prayer found that all the verbs that form part of the requests are either subjunctives or infinitives. It was found that they are used for *Irrealis*, or events that are not yet a reality. They are also all in the aorist tense. This

was found to mean that they do not communicate the continuation and intensification of current reality, but rather a future hope. The prayer for the granting of empowerment, dwelling, grasping, knowing and being filled are all future hopes.

It was puzzling that Paul would pray, as if unreal (because of *Irrealis*), for things that one would expect should be real for a believing audience. At this point, it was noted that the verbal aspect does not necessarily relate to reality, but that relates to an author's communicative purposes. This led to a theological analysis being undertaken to determine Paul's communicate purpose in making use of these *Irrealis* verbs. Considering the petitions of the prayer build on each other, and the prayer ought to contribute to the purpose of the letter, a search was then made to find this purpose. It was posited that by examining the concerns that are contained in the prayer and that are also prevalent in the letter, one can try and determine Paul's communicative purpose. Two concerns that dominate the letter are increased spiritual understanding and spiritual maturity or empowerment. It seems the aim that Paul had in mind with the request was that the divine habitation would enable them to gain greater spiritual insight and greater spiritual maturity. Regarding the portrayal of divine habitation, the context (2:22) seems to state that they are already the dwelling place of God. However, in answer to the question of the nature of Christ's habitation in Ephesians 3:17, it seems that the request is for Christ to take up habitation. Although, the weight of κατοικέω (Hoehner 2002:480; Louw and Nida 1988:731; DELG 1968:782) seems to imply that the habitation will endure having incepted.

The literature that is roughly contemporaneous with the *Corpus Paulinum* was also synthesised with Ephesians. It was shown that in this literature the inception of habitation is often described grammatically and the duration lexically. This data lines up with the use of κατοικῆσαι in Ephesians 3:17a, because it is an aorist infinitive and an occurrence of the perfective κατοικέω. It was also shown that at a conceptual level Ephesians 3:17 and its context also lines up with these corpora. Just like what was found in this literature, the purposes of divine habitation in Ephesians were shown to be greater spiritual insight and maturity. Another factor that lines up with Ephesians is that a condition divine habitation is living a life devoted to God.

## **5. Summary, Significance and Suggestions**

### **5.1 Introduction**

The aim of this chapter is to summarise the relevant findings from the introduction and the three main chapters to show how they contribute to answering the thesis question. In the introductory chapter (1) it was shown that when grammar, lexeme and context are taken into consideration κατοικῆσαι in Ephesians 3:17a could lead to either a durative or inceptive interpretation of divine habitation. For the chapters on the philological (2) and the conceptual and historical analyses (3), it was also demonstrated that grammar, lexeme and context are all important for determining the portrayal of divine habitation. It was found that most of the inspected verses contain the inception and duration of habitation. It was also found that grammar most often indicates inception while lexemes indicate duration. Beyond that, it was shown that where duration is the only or primary sense the present tense (or equivalent constructions) is consistently used. From all this, a provisional conclusion was made that Christ's habitation in Ephesians 3:17a may possibly refer to Christ taking up habitation and the habitation subsequently enduring. For the exegetical chapter (4) it was found that the grammar of Ephesians 3:17 does in actual fact emphasise the inception of habitation. It was also shown that Paul had a theological aim in mind with praying that Christ would take up habitation in their hearts. In the current chapter, a summary is presented of the discoveries that were made in these four chapters. How they address the hypothesis is also indicated. In the last two sections of this chapter, the significance of the findings and the recommendations for further study are indicated.

### **5.2 Summary of findings**

#### 5.2.1 Chapter 1: The Introduction

##### *2.5.1.1 The Background to the problem*

The introductory chapter sets out to define the problem and explain the approach to be adopted to address it. Basically, the grammatical, lexical and contextual facets of κατοικῆσαι in Ephesians 3:17 leave the possibilities for the interpretation of the first clause of that verse quite open. The habitation could be interpreted in either an

inceptive or durative manner. Here an inceptive interpretation would mean that Jesus taking up habitation is emphasised. A durative interpretation would mean that inception does not come into focus, but that the prayer is rather for Christ to be at home in their hearts. This refers to the continuation of an already established reality. This made further and careful inquiry desirable and necessary.

Regarding grammar, for example, κατοικῆσαι is an aorist tense verb and this tense has perfective aspect, meaning actions in this tense are viewed as a whole (Campbell 2015: §5.2) and not usually emphasised (Wallace 1996:554). However, aorist tense verbs are not always used only to summarise (Wallace 1996:556), especially when an infinitive like κατοικῆσαι is used (Robertson 1934:1080). This makes both an inceptive and durative interpretation a possibility. Beyond grammar, lexeme and context also need to be considered in determining the portrayal of an action (Wallace 1996:556).

The lexeme κατοικέω has a stative value (Hoehner 2002:480; Louw and Nida 1988:731; DELG 1968:782; Moulton & Milligan 1914:338). This makes it possible that the lexeme might lean towards a durative interpretation. However, when an aorist refers to the “unchanging nature of a state” “the emphasis is most frequently on the entrance into the state” (Wallace 1996:556). This leans towards an inceptive interpretation, so lexically speaking both the inception and duration of habitation are possible.

One has to agree with Thielman (2010:231) that the context shows that the prayer is prayed for a believing audience (1:13). However, Thielman goes further in that he believes this makes seeing this as a prayer for Christ to take up habitation untenable. According to Thielman (2010:230, 231), “Paul does not imply by this that Christ is absent from their hearts. They could hardly be sealed by the Spirit (1:13)” and “yet fail to have Christ dwelling in their hearts.” Since they have already entered the salvific state, Christ necessarily already indwells them. If Thielman’s (2013:231) idea that the habitation of Christ is a *de facto* condition that incepts when the salvific state is entered into, a durative interpretation of κατοικέω in 3:17 would be sensible. However, if it is not accepted that the entrance into the salvific state and the habitation of Christ are equal, it opens up possibilities. If these two are not seen as

equal it opens up the possibility that Paul could be praying for his audience for the inception and subsequent duration of Christ's habitation.

Another point of context is that this verse is found in a prayer which has a future portrayal. Context, as a factor to be considered, also seems open to either an inceptive or durative interpretation. There are a number of scholars who acknowledge an inceptive interpretation in that they deny it (Arnold 2010:211; Thielman 2010:230; Hoehner 2003:481; O'Brien 1999:259; Lincoln 1990:206). A minority of scholars (Best 2003:163; Bruce 1984:327) acknowledge that inception is a possibility, one of which does so explicitly on grounds of the aorist tense of κατοικῆσαι (to dwell; Bruce 1984:327).

In determining the force of a verb, grammar, lexeme and context are all important. When these three factors are considered, κατοικῆσαι in Ephesians 3:17a could be interpreted in either an inceptive or durative manner. The objection that the context seems to raise to an inceptive interpretation is only problematic if the inception of habitation is seen as equal to entrance into the salvific state. However, as is shown later in this chapter, the inception of habitation and salvation do not have to be seen as the same event.

#### *5.2.1.2 The Hypothesis*

My hypothesis was that my research will find that the prayer for Christ to dwell in the hearts of the Ephesian believers (3:17a) is indeed a prayer for Christ to take up habitation.

#### 5.2.2 Chapter 2: The Philological Analysis

The objective of this chapter was to check the philological background of κατοικέω in Ephesians 3:17 for possible insight into the nature of Christ's habitation in this verse. The Greek verb κατοικέω and two Hebrew equivalents (יָשַׁב and שָׁכַן) were inspected. The Greek noun οἶκος and its Hebrew equivalent (בַּיִת) were also inspected. Attention was paid to whether the habitation was portrayed in a durative or inceptive manner. For chapter two it was also found that grammar, lexeme and context play important roles in determining the portrayal of divine habitation.

There were some verses (e.g., 1Kings 8:27; 1Kings 8:53a; Nehemiah 1:9) that

portrayed a durative habitation through context and lexeme. However, it should be noted that in most of the verses that grammatically portrayed duration and where duration was the main feature, present tense verbs were found (e.g., Matthew 23:21; Acts 7:48; 17:24).

For many of the texts studied for chapter 2, it was found that a single verse or passage could contain both the inception and duration of divine habitation. Some verses (2Samuel 7:5; 1Kings 8:53a; Nehemiah 1:9) indicate the inception of habitation grammatically through purpose infinitives, which have a future projection (Wallace 1996:590). Others indicate inception through other grammatical means, whether an aorist indicative (Exodus 40:34), aorist infinitive (Acts 7:48) or a future indicative (1Kings 8:27). For many of the verses, the duration is indicated lexically, whether through κατοικέω itself (2Samuel 7:6; 1Kings 8:27, 53a; Matthew 23:21; Acts 7:38; 17:24), or κατασκηνώω (Nehemiah 1:9), which is another preposition in compound.

Context is significant for most verses, but two are mentioned specifically because they add a durative force to an otherwise inceptive verse. Inception is indicated with an aorist when the glory fills the tabernacle (Exodus 40:34; ἐπλήθη). However, an imperfect in the context shows enduring habitation. The cloud is said to be overshadowing (40:35; ἐπεσκίαζεν) the tabernacle. With a future tense verb, Solomon asked if God will really dwell (1Kings 8:27; κατοικήσει) with humans, but the context indicates that this is rhetorical, because he already filled the temple.

While the same context can portray the inception and duration of habitation, it is important to note that for the verses that contain both (e.g., Exodus 40:34; 1Kings 8:27; Nehemiah 1:9) that order is followed. Where both are indicated it is first the inception and then the subsequent duration that is portrayed. As far as the hypothesis is concerned, this data would suggest that Ephesians 3:17 could possibly contain a request for Christ to take up habitation. However, due to the weight of κατοικέω, the subsequent duration would also be in view.

### 5.2.3 Chapter 3: The Conceptual and Historical Analysis

The objective of this chapter was to do an analysis of the conceptual and historical background of divine habitation in Ephesians 3:17. This was done to gather data by

which to determine the nature of Christ's habitation in Ephesians 3:17a. Such an analysis was done because a concept is bigger than a single word group, and the background in which Paul wrote was the Second Temple period. Naturally, the New Testament could also provide insight. The Second Temple Jewish corpora that were selected were the Septuagint, the Dead Sea Scrolls and Josephus's writings. In this chapter grammar, context and lexeme were also found to be quite important for determining the portrayal of habitation.

Just like for the previous chapter, for the texts where divine habitation was portrayed in only a durative manner (e.g., Matthew 23:21; Acts 7:48; 17:24) the present tense was always used. None of the verses from Qumran (e.g., 1QS8:6; 11QT 29:7,8; 4Q418 81.4) or Philo (e.g., *On Sobriety* 62, 64; *On Dreams* 1:148, 149) that were inspected portray divine habitation in only a durative manner. The New Testament has a number of verses that portray divine habitation in only a durative way. Some have Jesus as an object (Matthew 18:20, 28:20), others have the Spirit (e.g., John 14:17; Romans 8:9, 1Corinthians 3:18).

Most of the inspected verses from the Second Temple Jewish Literature contained both the idea of inception as well as the duration of habitation, with inception most often being indicated grammatically and duration lexically. The Septuagint verses most often indicate inception with grammar, particularly with the aorist tense (Jeremiah 7:12; Nehemiah 1:9; Sirach 24:8, 12; Wisdom of Solomon 7:7; 8:21; 9:4). Once, the future tense indicates inception (Leviticus 26:12) and context also indicates inception a couple of times (Exodus 33:16; Wisdom of Solomon 7:7; 8:21; 9:4). Context and grammar indicate duration twice (Deuteronomy 23:15; 1Kings 8:53a) and lexeme indicates duration many times (e.g., Leviticus 26:12; Deuteronomy 23:15; Nehemiah 1:9; Jeremiah 7:12; Sirach 24:8).

On a point of conceptualisation, in Second Temple Jewish Literature and in the Bible, Wisdom is the most notable hypostasis (Yadin 2003:602). The Wisdom of Solomon (e.g., 1:7; 7:24; 9:8) sometimes speaks about Wisdom and the divine Spirit in synonymous terms (Greene 2012:729, 730). As a hypostasis Wisdom was a "divine being in its own right" (Yadin 2003:601).

All the texts from Qumran which were examined contain both the inception and duration of divine habitation. The most notable feature from the inspected verses



from Qumran is that duration is indicated lexically. For example, the community is called a Holy of Holies (4Q418 81.4; 1QS8:6), an eternal planting and a temple (1QS8:5) “forever and ever” (11QT29:8). The verb שָׁכַן is also used a number of times (11QT 29:7,8; 45: 11-12; 47:10-11). Inception is also indicated lexically, with references to them being “appointed” (4Q418 81.4) and God’s Spirit being “placed” (נִתְּתָה; 1QH8) on an individual. Inception is most often indicated grammatically, through future referring forms of שָׁכַן are used (11QT 29: 7, 9; 45:11-12; 47:10-11) or מָצָא (find; 1QH8). Twice (4Q418 81.4; 1QS 8:5-6) the context also indicates the inception of habitation.

At a conceptual level, the metaphor of the Qumran community as a temple (1QS) is quite important and it dominated the construction of their self-perception (Wassén 2011: 41). They thought they had replaced the Jerusalem temple, that they were a ‘virtual temple’ (Wassén 2011:41). They also conceived of the Holy Spirit indwelling the Qumran covenanters and being an active agent. They thought the Spirit cleansed individuals (1QH 17:4) and provided insight and strength (1QH19:24, 25).

Philo’s writings also contain both the inception and duration of divine habitation. One verse which only indicates the inception of habitation but that is pertinent to this study is *On Sobriety* 62. It is so pertinent because it contains a verb for pray (εὐχόμεαι) with a complementary aorist infinitive (λαχεῖν; to receive). Its tense is inceptive, just like κατοικῆσαι, though unlike it, the lexeme is not durative. In the rest of the verses, grammar mostly indicates inception while lexemes indicate durative habitation. Philo often uses the aorist tense to indicate inception (*On Sobriety* 62, 64; *On Dreams* 1:148, 149) and once with the future tense (*On Dreams* 1:148). Duration is indicated lexically by κατοικέω (to dwell; *On Sobriety* 62), ἐμπεριπατέω (to walk among in; *On Dreams* 1:148), εἰσοικίζω (enter and occupy; *On Dreams* 1:149) and ἔχω (to have; *On Dreams* 1:149). At a conceptual level, all the verses from Philo that were inspected indicate divine habitation as a future hope. It is something to strive for. He believed that through piety an individual can become a dwelling place for God.

The New Testament also contains verses that simultaneously indicate both inception and duration of divine habitation. However, for most of these verses, the duration of

divine habitation is indicated both lexically and grammatically and their contexts indicate this as well. In many verses the present tense indicates the duration of habitation (Matthew 18:20; 28:20; John 14:17; Romans 8:9; 1Corinthians 3:16, 6:19, 17; 2Corinthians 6:16; Galatians 2:21; Peter 2:5). A number of lexemes also indicate duration. These include εἶμι (to be; Matthew 18:20; 28:20; 1Corinthians 6:19; 2Corinthians 6:16), ἔχω (to have; Romans 8:9; 1Corinthians 6:19), οἰκέω (to live; Romans 8:9; 1Corinthians 3:16), ἐνοικέω (to inhabit; 2Corinthians 6:16) and ἐμπεριπατέω (to walk among; 2Corinthians 6:16). Where inception is indicated it is indicated by the future tense (John 14:23; 2Corinthians 6:16) or context (Galatians 2:19, 20).

Matthew's gospel is framed by Christ, as God, dwelling among his followers (1:23; 18:20; 28:20; Osborne 2010:688). In Acts, Luke emphasises God's transcendence (7:48; 17:24). Paul conceived of the Holy Spirit as an agent of godly living (Romans 8:9) and also as offering surety that one belongs to God (Romans 8:9). Believers are also viewed as the temple of the Holy Spirit collectively (1Corinthians 3:16-17) and individually (1Corinthians 6:19). Paul also believed that as a result of being united with Christ in his death Christ lives in him (Galatians 2:20; George 1994:200).

For this chapter, it is important to note that for the verses that contain both the inception and duration of habitation that that order is followed. The inception is indicated first and then the subsequent duration is portrayed. As far as my hypothesis is concerned, this seems to open the door to the possibility that my hypothesis might be accepted. It seems possible that Ephesians 3:17a is a prayer for Christ to take up habitation and, due to the weight of κατοικέω, subsequently continue his habitation.

#### 5.2.4 Chapter 4: The Theological and Exegetical Analysis

The objective of this chapter was to do an exegetical and theological analysis of divine habitation in Ephesians 3:17. With the philological and conceptual and historical analyses done, it was necessary to carefully exegete the verses in the context of Ephesians 3:17. However, in order to make sense of the data that was found, a theological analysis was also done. The exegetical analysis started with a semantic and structural analysis to indicate the relationship between the propositions of the passages under investigation (2:19-22 and 3:14-19). After that, a method

designed by Campbell (2008b:63) was used to extract the full aspectual force (*Aktionsart*) of the verbs in their context. Last of all a theological synthesis was done to try and make sense of a seeming contradiction that was discovered in the verbal aspectual analysis.

During this verbal aspectual analysis done in chapter 4, it was found that there are two layers of reality in the inspected passages (Ephesians 2:19-22 and 3:14-19). The first layer uses present indicatives to portray a proximate reality (Campbell 2008a:5). The second layer uses aorist subjunctives and infinitives to portray a remote reality (Campbell 2008a:5). As a subjunctive, the verb δῶ (grant; 3:16) has potentiality (Porter 1989:323), functions for *Irrealis* (Ellis 2015:105) and is a punctiliar, or telic, verb (Baugh 2009:30). Its *Aktionsart* was also shown to be punctiliar. It thus refers to an occurrence that will happen in the future, and not to an enduring reality whose sustenance and intensification is desired.

As an aorist infinitive, the verb κατοικῆσαι (to dwell) has potentiality (Porter 1989:321), functions for *Irrealis* (Campbell 2008a:110) and describes an unfulfilled desire (Campbell 2008a:115). It was shown above that its *Aktionsart* is ingressive. Whereas a present infinitive would comment on a present reality the aorist infinitive is used for *Irrealis* (Campbell 2008a:116). An aorist infinitive is often used in contexts of unreality (Campbell 2008a:115). The fact that both δῶ (grant) and κατοικῆσαι (to dwell) are in the aorist tense seem to rule out the possibility that Paul is praying for a current reality to continue and be intensified. Whereas 2:19 and 22 show they act as God's dwelling as a current reality, in 3:17 habitation is portrayed as a desired, though future, reality.

According to Ephesians 2:19, 22 they are already God's dwelling place, which seemed to contradict 3:17. A solution was sought for these apparent conflicting portrayals of reality. The key to the solution was the fact that aspect does not always directly correlate with reality since an author can portray a perceived reality to meet their communicative purposes (Campbell 2008a:52). It was found that the petition for Christ's habitation is foundational to the prayer and that the prayer binds the letter together. Therefore, it was important to find Paul's communicative purpose. A concern that is contained in the prayer and found throughout the letter as well was sought, and increased spiritual insight (1:17,18; 3:18, 19; 4:13) and spiritual maturity

or empowerment (1:23; 3:16, 19; 4:1,3; 4:13) was identified. The aim of Paul's prayer is to show that the habitation of Christ is meant to empower the church to gain spiritual insight and attain spiritual maturity.

With all the data from the philological and conceptual and historical analyses as well as this chapter considered, it seems that Ephesians 3:17a is a prayer for Christ to take up habitation in their hearts. However, the weight of κατοικέω (Hoehner 2002:480; Louw and Nida 1988:731; DELG 1968:782) seems to imply that once the habitation has incepted it was to endure as a reality. This text contains both the inception and duration of habitation. However, just like the other texts that indicate inception through grammar (aorist tense) and duration through lexeme (e.g., Nehemiah 1:9; Jeremiah 7:12; 1Kings 8:27; Sirach 24:8; *On Dreams* 1:148), that order is kept. The habitation is described (with an aorist) as incepting, and the durative lexeme makes it clear that that reality was to endure having incepted.

Chapter 4 also indicated that at a conceptual level what is found in Second Temple Jewish Literature also lines up with what is found in Ephesians. A deity would take up habitation in a community or individual because they are devoted to the deity. The presence of the deity there would also empower them for greater wisdom and spiritual fortitude.

### **5.3 Synthesis of Findings**

The introductory chapter of this thesis provided a background to the problem. Of particular interest is that it was demonstrated that κατοικῆσαι as it appears in Ephesians 3:17 could signify either inceptive or durative habitation. This was demonstrated on grammatical, contextual and lexical grounds and proved that this study was a worthwhile inquiry. The first research objective was to do a philological analysis of κατοικέω (to dwell) in the Old and New Testament. This was done by inspecting how κατοικέω and two Hebrew verbs that get translated with it in the Septuagint (ישב and שכן) get used to describe divine habitation. Attention was particularly paid to whether the habitation is described in an inceptive or durative manner. Verses with the cognate οἶκος (house) and its Hebrew equivalent בַּיִת were also inspected.

In the philological analysis, it was found that grammar, lexeme and context all play an important role in determining the portrayal of the habitation. Where durative habitation was the main feature the present tense was always present. In most verses both the inception and duration of habitation is portrayed, with inception most often being indicated grammatically and duration lexically. However, when the inception and duration were both found in the text it occurred in that order. Once the habitation had incepted it would endure. The progress was linear. This chapter seemed to suggest that Ephesians 3:17 was indeed a prayer for Christ to take up habitation and subsequently continue inhabiting the Ephesian believers.

The second research objective was to do a conceptual and historical analysis of divine habitation in Second Temple Jewish Literature and the New Testament. This analysis was done by inspecting verses from Second Temple Jewish Literature and the New Testament to see whether divine habitation was portrayed in an inceptive or durative manner. In this chapter context, grammar and lexeme were also found to be important for determining the portrayal of habitation. Here it was also found that when the duration is emphasised the present tense was used and that many verses portrayed both the inception and duration of habitation. Inception was also most often indicated grammatically and duration lexically. However, just like with the philological analysis, when the inception and duration were both found in the text it occurred in that order. Once the habitation was incepted it would endure. The progress was linear. The historical and conceptual analyses also seem to suggest that Ephesians 3:17 is a prayer for Christ to take up habitation and subsequently continue inhabiting the Ephesian believers.

The third research objective was to do an exegetical and theological analysis of divine habitation in Ephesians 3:17. A semantic and structural analysis was done first. After that verbal aspectual analyses were done on pertinent verbs. Through these analyses, it seemed that the prayer was indeed for Christ to “take up residence” (Bruce 1984:327) in their hearts. This seemed to be in conflict with the context which indicated that they were already the dwelling place of God (e.g., 2:22). Next, a theological analysis was done to try and make sense of this apparent conflict. It was found that Paul had a communicative purpose with praying for Christ to “take up residence” (Bruce 1984:327) in their hearts. This purpose was to indicate

that it was through the indwelling of Christ that spiritual insight and maturity is reached (4:13).

The data gathered from the exegetical and theological synthesis seems to suggest that Ephesians 3:17a is indeed a prayer for Christ to take up habitation in their hearts and to continue inhabiting their hearts. Just like the tendency that was found with the first two objectives, here too the inception is indicated grammatically (aorist infinitive) while the duration is indicated lexically (κατοικέω; Hoehner 2002:480; Louw and Nida 1988:731; DELG 1968:782). However, just like the other texts that indicate inception through the aorist tense and duration through lexeme (e.g., 1Kings 8:27; Nehemiah 1:9; Jeremiah 7:12; Sirach 24:8; *On Dreams* 1:148), that order is kept. The habitation is described (with an aorist) as incepting, and the durative lexeme (κατοικέω) makes it clear that that reality was to endure having incepted. Therefore, the hypothesis that the prayer for Christ to dwell in their hearts is a prayer for Christ to take up habitation ought to be accepted. If a desire for the continuation and intensification of habitation as an already established reality was desired, a present tense infinitive will have to have been used.

#### **5.4 Significance for today**

Some scholars (Thielman 2010:231; Arnold 2010:211; Hoehner 2002:481; Lincoln 1990:206) understand the inception of the dwelling of Christ as being equal to entering the salvific state. They indicate this when they deny that the request for Christ to dwell in the Ephesian believers' hearts refers to him taking up habitation. They deny this because they seem to interpret Christ's habitation as equal to them entering the salvific state. Hoehner (2002:481), for example, posits that it "is not a reference to Christ's indwelling at the moment of salvation." Thielman (2010:230) argues that it does not mean "that Christ is absent from their hearts" and that they "could hardly be sealed by the Spirit (1:13)" while Christ is absent from their hearts. Lincoln (1990:206) likewise believes that "the focus of the prayer request is not on the initial reception of Christ." Arnold (2010:211) likewise asks "Why would Paul pray for Christ to live in their hearts since they are already Christians?" He goes on to use 1:13 to indicate that they "have already put their faith in" Christ.

With these quotations, it might be safe to say that these scholars were resistant to the idea of Ephesians 3:17 referring to the initiation of Christ's habitation. It seems

also that they are resistant because they thought the initiation of habitation would be equal to entering the salvific state. Their resistance, in this case, is understandable since the audience clearly has already been sealed with the Spirit, having heard and believed the gospel (1:13). They are also clearly already indwelt by God (2:22). As far as what these authors affirm, they believe the aim of Christ's dwelling is inner strength (Thielman 2010:231), Christ being the controlling factor (Hoehner 2002:481) or the experience of Christ's presence (Lincoln 2010:211).

These authors resist the idea of this prayer refers to Christ taking up habitation, it seems, because they believe it would be the same as them entering the salvific state. Arnold (2010:211) even says "in spite of the usual understanding of an aorist verb" "Paul is thinking of the entire process of growth in faith." They opt to rather interpret the habitation as a reference to God performing work inside of the believers. Bruce (1984:3327), on the other hand, says "the aorist tense of the verb (κατοικῆσαι) might suggest the rendering: 'that Christ may take up residence in your hearts.'" In chapter four it was also illustrated that due to the *Irrealis* use of the aorist infinitive (Campbell 2008a:115), that κατοικῆσαι does indeed refer to Christ's habitation that was to incept in the future (Campbell 2008b:87). Through a careful reading of the grammar, it was demonstrated that Paul likely had the inception of divine habitation in mind. The context (1:13; 2:5) gives credence to these authors' resistance to the idea of the inception of salvation. However, if the inception of Christ's habitation and the entrance into the salvific state is not seen as the same thing it might solve the problem. Then there will be no need to resist the idea of the inception of habitation, which the grammar seems to support.

As far as these authors' idea that the habitation of Christ refers to God's work inside of believers, this was confirmed by the theological analysis to be the idea. Paul's communicative purpose with praying for the inception of habitation was that it would lead to greater spiritual insight and maturity (4:13). Paul prays that God would grant (δῶ; 3:17) for Christ to come and dwell (κατοικῆσαι) in their hearts, that they might grasp (καταλαβέσθαι; 3:18) and know (γινῶναι; 3:19) Christ's love and be unified in faith and knowledge and be mature (4:13).

The findings of this study are significant in that it solves an apparent contradiction between the grammar (aorist infinitive) and context (1:13; 2:5, 22) of κατοικῆσαι in

Ephesians 3:17. Without setting aside the common understanding that Christ's habitation indicates God's work in Paul's audience (Thielman 2010:231; Arnold 2010:211), it also offers the freedom to give due regard to the grammar. The grammar seems to necessitate an inceptive interpretation. Whereas a present infinitive is used in contexts of reality, the aorist infinitive is used in the context of unreality (Campbell 2008a:115). This makes it seem that Paul is requesting "that Christ may take up residence in your hearts" (Bruce 1984:327). The solving of this apparent contradiction is in understanding that aspect is used with communicative purposes in mind. By searching for Paul's communicative purpose, the conclusion that was reached was the same as what these authors believed it was. Paul is not denying that they are indwelt by Christ (2:22) or that they have entered the salvific state (1:13; 2:5). However, he prays for the inception of Christ's habitation to make clear that that which he desires for them can only be reached if they are indwelt by Christ (4:13).

This is relevant to today's believers in that they also need to have Christ dwell in them, as it is through this mystical union that they are able to be transformed. Through his habitation, they too can reach greater spiritual insight and maturity (4:13). Furthermore, this study is also significant in that it contributes to the body of material that specifically addresses Ephesians 3:17, which has received much less attention than the rest of the chapter and even the rest of the prayer.

## **5.5 Suggestions for further study**

This thesis was an inquiry into the nature of Christ's habitation in Ephesians 3:17. The hypothesis further clarified that the interest of the study was specifically on whether Ephesians 3:17 refers to Christ taking up habitation in their hearts. As such this was predominantly a grammatical question. However, what Paul envisioned at a conceptual level and his pastoral intent with the prayer was also sought. In the philological as well as the conceptual and historical studies I have mostly focussed on the question of inception or duration of divine habitation. There also was a minor focus on the object of habitation (place, individual or community). It has now been found that in Ephesians 3:17 divine habitation serves as empowerment for godly living.



In a further study, one could inquire more deeply as to the question of the significance of divine habitation in these verses from these Second Temple Jewish corpora. By significance is meant what purpose it serves (e.g., spiritual insight, spiritual maturity). A deeper search for the conditions for divine habitation in these texts could also be made. This study touched on these two questions, but only in passing, and as a side issue, with the inception and duration of habitation being the main focus. Another study which could be done is to inspect the objects of habitation, whether a place, community or individual. One could also do an inspection at a meta-level and compare the *Corpus Paulinum* with one of these Second Temple Jewish corpora on a particular issue.

## 5.6 Conclusion

Through the findings made in this thesis, it might be safe to answer the research question in the affirmative. Indeed, it seems that the text does contain a prayer for Christ to take up habitation in the Ephesian believers' hearts. In the chapters on the philological and the conceptual and historical background, it was shown that grammar, lexeme and context all need to be considered to determine the portrayal. It was shown that most verses contain both the inception and duration of habitation, with the inception most often being indicated grammatically and duration lexically. It was also shown that where duration is the only or primary feature of the habitation the present tense is always used to describe the habitation. In the exegetical chapter, it was shown that the inspected passages (2:19-22; 3:14-19) contain two layers of reality. In these passages, Paul both affirms them being inhabited by God and also prays that Christ might take up habitation in their hearts. It was also shown that the reason Paul does this is to meet his communicative purpose. He did this to show that the habitation of Christ is required for them to increase in spiritual insight and attain spiritual maturity (4:13).

The significance of the study is that it solves what seems like a contradiction between the context and grammar of κατοικῆσαι in Ephesians 3:17. Another point of significance is that for Christians today, just like for the original audience, if they are to make advances in their spiritual insight and growth, they must be indwelt by Christ. In the section on further study, I suggested that more research should be done on these Second Temple Jewish corpora to answer certain questions. A search

could be made for what the purpose of divine habitation is, what the conditions for it are and which objects are inhabited (buildings or people). A comparison could also be made between one of these corpora and the *Corpus Paulinum*.

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