

## **Ephesians 5:5 Revisited:** **A Study of ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ**

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### **1. Introduction**

When Christian scholars deal with the theme, “the kingdom of God,” they may be inclined to look primarily into the Gospels. It is not difficult to guess the reason for this; the Gospels are full of the concepts, words, and relevant stories of the kingdom. However, when one turns his or her eyes to Paul’s letters,<sup>1)</sup> the situation is quite the opposite. In relation to the frequency in use, the word, βασιλεία rarely occurs in the letters.<sup>2)</sup> The low frequency in use, however, does not imply that the kingdom theme is of little importance in the letters of Paul.<sup>3)</sup>

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- 1) Paul’s undisputed letters are seven: Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon. These are considered genuine by most scholars. The remaining letters are disputed: Ephesians, Colossians, 2 Thessalonians, 1 Timothy, 2 Timothy, and Titus. Among these, scholars see Ephesians, 1 Timothy, 2 Timothy, and Titus as pseudepigraphic. As a matter of fact, the authenticity of Paul’s letters is one of the biggest issues in Pauline scholarship. However, this article does not deal with the authorship of Paul’s letters because of the limited space. In this study I designate these thirteen letters as Paul’s. For a detailed discussion, see Lars Kierspel, *Charts on the Life, Letters, and Theology of Paul*, Kregel Charts of the Bible and Theology (Grand Rapids: Kregel Publications, 2012), 77-82; Edwin D. Freed, *The Apostle Paul and His Letters* (New York: Routledge, 2014), 4-5; Patrick Gray, *Opening Paul’s Letters: A Reader’s Guide to Genre and Interpretation* (Grand Rapids: Baker Academic, 2012), 139-152.
- 2) The word βασιλεία in Paul’s letters occurs 14 times whether it is related to God or Christ. E.g., Rom 14:17; 1Co 4:20; 6:9, 10; 15:24, 50; Gal 5:21; Eph 5:5; Col 1:13; 4:11; 1Th 2:12; 2Th 1:5; 2Ti 4:1, 18. For a helpful information on the kingdom emphasis in Paul’s understanding of the gospel, see Ben Witherington III, *Jesus, Paul and the End of the World: A Comparative Study of New Testament Eschatology* (Downers Grove: InterVarsity, 1992); Frances Young, “Paul and the Kingdom of God”, R. S. Barbour, ed., *The Kingdom of God and Human Society* (Edinburgh: T.&T. Clark, 1993).
- 3) In his book, *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans, 1995), 73-75, David Wenham indicates five important points of agreement between Jesus and Paul: (1) Paul uses “the kingdom of God” language as Jesus did; (2) “[Paul] speaks of the kingdom as something present and as something to be inherited and consummated in the future as Jesus did”; (3) “particular sayings are thematically akin to Jesus’ kingdom sayings”; (4) “there are some

Rather, despite its low number of occurrences, it is significant because it has closely to do with Paul's eschatology (or soteriology).<sup>4)</sup> Among the occurrences in the letters, the paper will deal in particular with ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ in Ephesians 5:5. The phrase is unique; as a matter of fact, the kingdom of God and the kingdom of Christ occur in the New Testament, but the combined expression is unique to this passage. This paper's thesis is that the phrase is an expression full of overtones of the present aspect rather than the future one, and of both reign and realm rather than either reign or realm alone. In order to prove the proposal, after examining the context surrounding the phrase and clarifying the grammatical issues, the next section will investigate its present aspect in light of the phrase ἔχει κληρονομίαν in Ephesians 5:5. The following section will explore the meaning of βασιλεία in relation to the whole of Ephesians, fathoming how it can be applied to both reign and realm.

## 2. Syntagmatic Word Associations with the Phrase in 5:5

The author of Ephesians contrasts 5:1-2 with 5:3-5 through δέ, an adversative conjunction: on the one hand, in 5:1-2 the author orders the Ephesians to "imitate God" and "walk in love" which they should do. On the other hand, in 5:3-5 the author enumerates vices in which they should not indulge: sexual immorality, impurity of any kind, greediness, obscenity, foolish talk, coarse joking, and idolatry.<sup>5)</sup> As believers, they never should be characterized by these

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'tradition indicators' suggesting that Paul is referring to known tradition" that originates from the Gospels; (5) "Paul has been influenced directly or indirectly by specific sayings within Jesus' kingdom teaching."

4) So Brian Vickers, "The Kingdom of God in Paul's Gospel", *Southern Baptist Journal of Theology* 12 (2008), 52.

5) The six vices which the author of Ephesians enumerates can be divided into two triads. Especially, the first triad is primarily related to sexual relation, and the second triad to tongue, that is, speech. For a helpful discussion, see Clinton E. Arnold, *Ephesians*, Zondervan Exegetical Commentary on the New Testament 10 (Grand Rapids: Zondervan, 2010), 319-322; Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2010), 328-331; Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 651-658; Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary 42 (Dallas: Word Books, 1990), 322; Ernest Best, *A Critical and Exegetical Commentary on Ephesians*, International Critical Commentary on the Holy Scriptures of the Old and New Testaments 36A (Edinburgh: T.&T. Clark, 1998), 477. Lincoln and Best argue that the second triad has sexual connotations.

vices. In a broad sense, 5:5 belongs to 5:3-5 in which believers should not be identified with various vices. In a narrow sense, 5:5 treats of seriously specific vices related with the kingdom of Christ and God. In fact, the author mentions the three vices in 5:3. Perhaps, the vices may be connected to the circumstances surrounding the Ephesians. So, before investigating the clause led by ὅτι which brings on an indirect statement, the phrase ἵστε γινώσκοντες should be surveyed as to the grammatical sense and the semantic nuance of the phrase.

## 2.1. The Grammatical and Semantic Consideration of ἵστε γινώσκοντες

The author of Ephesians mentions three vices in 5:5. The kingdom of Christ and God depends on whether or not the Ephesians do the vices. For that reason, in order to highlight the clause led by ὅτι, the author uses the phrase ἵστε γινώσκοντες, the grammar of which is controversial among scholars.

First of all, the phrase ἵστε γινώσκοντες is an unusual construction that lays stress on the continuous action of knowing. Probably the phrase is a similar form of infinitive absolute in Hebraism made by the cognate verbs.<sup>6)</sup> That is to say, it is almost akin to a Hebraic idiom, but it is not the same because even though ἵστε and γινώσκοντες have a synonymous meaning, they are not cognates.<sup>7)</sup> It is simply a “plerophoric style imparting an impressive emphasis.”<sup>8)</sup> As for the phrase itself, there is a debate about whether the verb, ἵστε should be taken as indicative or imperative. Different English versions<sup>9)</sup> and scholars take ἵστε as either indicative or imperative because either indicative or imperative of οἶδα is possible. One of the scholars who sees it as imperative,<sup>10)</sup> Best argues that it would be an imperative mood because imperatives are frequently used before and after 5:5. It is more probable, however, that it should be understood as

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6) So James Hope Moulton, *A Grammar of New Testament Greek* (Edinburgh: T.&T. Clark, 1908), vol. 2, 22, 23; vol. 3, 85, 157; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 330, 890; Friedrich Blass, Albert Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1961), §422.

7) So Ernest Best, *Ephesians*, 480.

8) Clinton E. Arnold, *Ephesians*, 323.

9) English versions that take ἵστε as an imperative are HCSB, NRSV, NEB, REB, and NAB. English versions that take it as an indicative are NIV, NASB, ESV, KJV, NKJV, ASV, and NJB.

10) So Ernest Best, *Ephesians*, 480; Andrew T. Lincoln, *Ephesians*, 316; Frank Thielman, *Ephesians*, 332.

indicative because there is no case in the New Testament that take imperative after a causal conjunction, γάρ.<sup>11)</sup> Furthermore, it is obvious that Paul is reminding readers of what they already know. Actually, Paul uses the indicative in Galatians 5:21 and 1 Corinthians 6:9, in which he tells readers that those who do the actions on the vice lists will not inherit the kingdom of God. If the phrase, ἵστε γινώσκοντες is rendered in the literal sense, it would be “you know this because you know.”<sup>12)</sup>

Next, it is necessary to ask about whether the phrase ἵστε γινώσκοντες signifies an exhortation or a warning. If the phrase is intended as a warning, the clause led by ὅτι has a nuance that believers never will enter into the kingdom when they perform the vices. Or if it is for an exhortation, believers should not display such vices, continually recognizing that those who does display the vices do not inherit the kingdom. Perhaps, the phrase may hint at both senses. Also, even though the phrase cannot exclude the nuance of an exhortation, it has a sense of warning. That is to say, the Ephesians as believers should not be sexually immoral, impure, or covetous because such persons have no inheritance in the kingdom of Christ and God. This is a severe warning for the Ephesians.<sup>13)</sup> For believers, the warnings are used as a means to persevere in the way of salvation which already has begun and will be fulfilled. God’s grace makes true believers heed warnings, and these believers will rightly respond to the warnings.<sup>14)</sup> Strictly, the warnings play the important role of warning posts

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11) So Clinton E. Arnold, *Ephesians*, 324; Harold W. Hoehner, *Ephesians*, 659; F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1984), 369, 371, n. 23; Markus Barth, *Ephesians*, Anchor Bible 34 (Garden City: Doubleday, 1974), 563. Even though he takes it as an indicative, he argues that it is difficult to decide one of the two. Stanley E. Porter takes it as an indicative and argues that the periphrastic phrase should be understood in a chiasmic structure of Eph 5:3-5. Stanley E. Porter, “iste ginōskontes in Ephesians 5,5: Does Chiasm Solve a Problem?”, *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 81 (1990), 273. He concludes: (1) “the phrase ἵστε γινώσκοντες is not to be understood as Semitic in background”; (2) “the demonstrative [τοῦτο] appears to have anaphoric reference”; (3) “ἵστε is better understood as an indicative”; (4) “Eph 5,3-5 forms a clear chiasmic structure, with the two verbs of knowing, ἵστε and γινώσκοντες, forming the central points (C and C’) of the construction.” (Ibid., 276)

12) So Clinton E. Arnold, *Ephesians*, 323.

13) I treat one of the warning passages in Hebrews in my article, “Hebrews 12:22-29 Revisited: A Study of a Warning Passage”, *Journal of Korea Evangelical Society of New Testament Studies* (2016), 788-819. Especially, I introduce various significant information on the theme in 791-795.

14) So Thomas R. Schreiner, *Run to Win the Prize: Perseverance in the New Testament* (Wheaton:

against going astray on the road of salvation.<sup>15)</sup> In 5:5 the author of Ephesians warns the Ephesians, who have inheritance in the kingdom of Christ and God, not to go away out of the Christian pilgrimage.<sup>16)</sup>

## 2.2. Three Vices: πόρνος, ἀκάθαρτος, and πλεονέκτης

The author of Ephesians warns the Ephesian believers not to indulge in three vices in 5:5: πόρνος, ἀκάθαρτος, and πλεονέκτης. They necessarily should avoid the vices because they have inheritance in the kingdom of Christ and God. To be precise, the triad of vices has already been mentioned in 5:3. The author repeats the vices not in an abstract form (simply immorality) but in a personal form (concretely a person).<sup>17)</sup> πόρνος means “one who practices sexual immorality,” that is, any sexual activity outside a marriage relationship.<sup>18)</sup> ἀκάθαρτος, which signifies lexically “unclean,” is rendered as “an unclean person” in a substantive use of an adjective.<sup>19)</sup> The “uncleanness” metaphorically may mean character of an obscene act involved in sexual immorality.<sup>20)</sup> However, it refers to various kinds of impurity in thoughts and behaviors.<sup>21)</sup> The last vice of the triad is πλεονέκτης which, in a lexical sense,

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Crossway, 2010), 100-101.

15) See a detailed argument of this case in Charles Stanley, *Eternal Security: Can You Be Sure?* (Nashville: Thomas Nelson, 1990); R. T. Kendall, *Once Saved, Always Saved* (Chicago: Moody Press, 1983); Zane C. Hodges, *The Gospel Under Siege: A Study on Faith and Works* (Dallas: Redención Viva, 1981); Michael Eaton, *No Condemnation: A New Theology of Assurance* (Downers Grove: InterVarsity, 1995).

16) So Klyne Snodgrass, *Ephesians*, NIV Application Commentary (Grand Rapids: Zondervan 1996), 269; Frank Thielman, *Ephesians*, 332. Contra Clinton E. Arnold, *Ephesians*, 326.

17) So Clinton E. Arnold, *Ephesians*, 324.

18) Walter Bauer, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, William F. Arndt, F. Wilber Gingrich, and Frederick W. Danker, eds. and trans., 3rd ed. (Chicago: University of Chicago Press, 2000), 855. So Clinton E. Arnold, *Ephesians*, 319-320; Frank Thielman, *Ephesians*, 328.

19) Walter Bauer, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 34.

20) So Clinton E. Arnold, *Ephesians*, 320; Frank Thielman, *Ephesians*, 329; Klyne Snodgrass, *Ephesians*, 268; Markus Barth, *Ephesians*, 561; Arthur G. Patzia, *Ephesians, Colossians, Philemon*, Understanding the Bible Commentary Series (Grand Rapids: Baker Books, 1990), 257. For “uncleanness” relevant to sexual immorality, see Rom 1:24; 2Co 12:21; 1Th 4:7; *1En* 10:11; *T. Jud* 14:5; *T. Jos* 4:6.

21) So Harold W. Hoehner, *Ephesians*, 652.

means a covetous person with insatiable desire to acquire.<sup>22)</sup>

The triad of vices has two issues on the phrase, ὁ ἐστὶν εἰδωλολάτρης: a textual issue and a syntactical issue. Above all, regarding a textual issue, some ancient texts take ὅς ἐστιν instead of ὁ ἐστὶν.<sup>23)</sup> It might be a scribal attempt to make a pronoun and a preceding noun agree grammatically, an attempt to make an ambiguous phrase to read more easily. However, given that some texts known as reliable ones take ὁ ἐστὶν,<sup>24)</sup> ὁ ἐστὶν would be weightier than ὅς ἐστιν.<sup>25)</sup> Second, as for a syntactical issue, there are debates on whether ὁ ἐστὶν is linked to a preceding noun (πλεονέκτης) or preceding three nouns (πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης). Robinson argues that ὁ ἐστὶν is related to three nouns. Because the relative pronoun, ὁ is a neuter, it is likely that it modifies three masculine nouns rather than a masculine noun.<sup>26)</sup> However, if Paul intended that the relative pronoun indicates the three nouns, he would use ὅ instead of ὁ.<sup>27)</sup> In a sense, a difference of gender between a relative pronoun and a preceding noun does not matter. Of course, the two are usually in agreement as to gender, but a neuter can be used in a place where a masculine or a feminine is expected.<sup>28)</sup> As a matter of fact, a number of scholars relate ὁ ἐστὶν to a preceding noun, πλεονέκτης.<sup>29)</sup> Such

22) Walter Bauer, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 824. So Clinton E. Arnold, *Ephesians*, 320-321; Frank Thielman, *Ephesians*, 329; Brian S. Rosner, *Greed as Idolatry: The Origin and Meaning of a Pauline Metaphor* (Grand Rapids: Eerdmans, 2007), 129.

23) A D K L P and most minuscules.

24)  $\mathfrak{P}^{46}$   $\aleph$  B F G  $\Psi$  33 81.

25) So Andrew T. Lincoln, *Ephesians*, 317; Harold W. Hoehner, *Ephesians*, 660, n. 4; Ernest Best, *Ephesians*, 480, n. 9; Frank Thielman, *Ephesians*, 332.

26) So J. Armitage Robinson, *Commentary on Ephesians: The Greek Text with Introduction Notes and Indexes* (Grand Rapids: Kregel Publications, 1979), 116; Rudolf Schnackenburg, *Ephesians: A Commentary*, Helen Heron, trans. (Edinburgh: T.&T. Clark, 1991), 219-220.

27) So Markus Barth, *Ephesians*, 563.

28) Friedrich Blass, Albert Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature*, §132 (2). ὁ ἐστὶν is “a formulaic phrase used without reference to the gender of the word explained or to that of the word which explains.” Cf. A. T. Robertson, *A Grammar of the Greek New Testament*, 713; Walter Bauer, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 727.

29) So Clinton E. Arnold, *Ephesians*, 323; Harold W. Hoehner, *Ephesians*, 660; Ernest Best, *Ephesians*, 481; Bruce Manning Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft; [s.l.]: United Bible Societies, 4th ed., 1994), 539; Frank Thielman, *Ephesians*, 332, n. 14; F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 372.

a phenomenon appears in Colossians 3:5, saying, *πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρία* (“Sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry”). Even though the relative pronoun, *ἥτις* is feminine, and the preceding noun, *πλεονεξίαν* feminine, in that Paul relates idolatry to covetousness, the phrase, *ὃ ἐστὶν εἰδωλόλατρης* in Ephesians 5:5 should be a preceding noun, *πλεονέκτης*. The author of Ephesians considers whether or not a believer does the triad of vices as a criterion to have inheritance in the kingdom of Christ and God.

### 3. The Meaning of the Phrase ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ in 5:5

The word *βασιλεία* is generally associated with either God<sup>30)</sup> or Christ.<sup>31)</sup> Yet, the phrase in Ephesians 5:5 is the only occurrence in the New Testament.<sup>32)</sup> As a matter of fact, the effort to understand it properly appears in textual variants<sup>33)</sup> because *ἡ βασιλεία τοῦ θεοῦ* must be a typical expression from the period of the early church.<sup>34)</sup> So, this section explores how the phrase *ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ* grammatically should be understood and what the aspect (or nuance) of the phrase is.

#### 3.1. The Grammatical Issue of the Phrase

Among the scholars who try to grasp what the phrase in Ephesians 5:5 means, Johann Albrecht Bengel observes that the article expressed only once in the phrase takes *καὶ* as an exegetical conjunction and renders “Christ who is God.”<sup>35)</sup> This is grammatically called Granville Sharp’s rule; when the

30) E.g., Rom 14:17; 1Co 4:20; 6:9, 10; 15:50; Gal 5:21; Col 1:13; 4:11; 1Th 1:5; 2:12.

31) E.g., Col 1:13; 2Ti 4:1, 18. Cf. 1Co 15:24. Other references in the New Testament are Mat 13:41; 16:28; Luk 1:33; 22:29-30; 23:42; Joh 18:36; 2Pe 1:11; Rev 11:15.

32) It is almost equivalent to Rev 11:15.

33)  $\text{P}^{46}$  1245 2147 remove τοῦ Χριστοῦ καὶ. F<sup>8</sup> G it<sup>e</sup> Ambrosiaster change the order of the words τοῦ θεοῦ καὶ Χριστοῦ. For a more discussion, see Andrew T. Lincoln, *Ephesians*, 317; Harold W. Hoehner, *Ephesians*, 661, n. 2; Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Grand Rapids: Baker Book House, 1992), 263.

34) So Bruce Manning Metzger, *A Textual Commentary on the Greek New Testament*, 539.

35) So Johann Albrecht Bengel, *Bengel’s New Testament Commentary*, vol. 2, Charlton T. Lewis and Marvin R. Vincent, trans. (Grand Rapids: Kregel Publications, 1981), 411.

copulative *καί* connects two singular nouns or adjectives or participles that has the same case, the two are the same person. In particular, if the two are an articular first noun and an anarthrous second noun, the rule can be applied more strongly than any other case; the second noun obviously explains the first named person.<sup>36)</sup> Such a view might be the effort of the early Christianity that highlights the deity of Christ on the basis of equation between God and Christ.<sup>37)</sup> However, the fact that *θεός* in the genitive form is anarthrous is not decisive because God can be used without an article in order to express “the kingdom of God.”<sup>38)</sup> Furthermore, if the conjunction, *καί* in Ephesians 5:5 is exegetically taken,<sup>39)</sup> is it possible to apply Granville Sharp’s rule to other similar passages? Some examples are *ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ* (“In the presence of God and of Christ Jesus” in 1Ti 5:21; 2Ti 4:1),<sup>40)</sup> *τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ* (“Our great God and Savior, Christ Jesus” in Tit 2:13), and *τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ* (“Our God and Savior Jesus Christ” in 2Pe 1:1). It is doubtful whether it follows Granville Sharp’s rule or not.<sup>41)</sup> In addition, the exegetical *καί* is “always used to particularize, so that if a single word is being defined by what follows *καί*, the definition is usually a phrase rather than a single word.”<sup>42)</sup> Rather, even though the phrase in Ephesians 5:5 is unique, the translation, “the kingdom of Christ and God,” is very likely. What is striking is that because the word, *βασιλεία* is singular, it is the one and the same kingdom.<sup>43)</sup> In other words, the kingdom of Christ and the kingdom of God are not different but the same. This one kingdom

36) So Harold W. Hoehner, *Ephesians*, 661.

37) So Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes* (Grand Rapids: Zondervan, 1996), 276, n. 55; Max Zerwick, *Biblical Greek: Illustrated by Examples*, Joseph Smith, trans. (Rome: Pontificio Istituto Biblico, 1963), 185; Ernest Best, *Ephesians*, 482. He introduces others such as Jerome and Beza who understand as Bengel did; Markus Barth, *Ephesians*, 565. He mentions Gottlieb Christoph Adolf von Harless who understood like Bengel.

38) So A. T. Robertson, *A Grammar of the Greek New Testament*, 786. For some relevant verses, see 1Co 6:9, 10; 15:50; Gal 5:21.

39) The exegetical *καί* rarely occurs in the New Testament: Mat 8:33; Mar 1:19; Joh 1:16; Act 5:21. So Murray J. Harris, *Jesus as God*, 262; Friedrich Blass, Albert Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature*, §442 (9).

40) All Scripture citations from the ESV unless otherwise noted.

41) So Klyne Snodgrass, *Ephesians*, 269, n. 13.

42) Murray J. Harris, *Jesus as God*, 262.

43) So Markus Barth, *Ephesians*, 564.



belongs to Christ and God.<sup>44)</sup>

### 3.2. The Present Aspect of the Phrase

The βασιλεία in Paul's letters has both a present aspect and a future one;<sup>45)</sup> it is a present reality that believers experience in their lives and a future hope that they await. The phrase in Ephesians 5:5 has the present aspect in relation to ἔχει κληρονομίαν in Ephesians 5:5 and the semantic usage of κληρονομία throughout Ephesians.<sup>46)</sup> What is noticeable is that Paul relates vice lists to the kingdom of God in two other passages: 1 Corinthians 6:9 and Galatians 5:21.<sup>47)</sup> Paul asks in 1 Corinthians 6:9, "Ἡ οὐκ οἶδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν;" ("Do you not know that the unrighteous will not inherit the kingdom of God?") Paul also warns in Galatians 5:21, οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν ("Those who do such things will not inherit the kingdom of God.") Here, the verbs in the passages is

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44) E.g., see Murray J. Harris, *Jesus as God*, 262-263; Markus Barth, *Ephesians*, 564; Andrew T. Lincoln, *Ephesians*, 325; Samuel Hulbeart Turner, *The Epistle to the Ephesians in Greek and English* (BiblioBazaar, 2009), 149.

45) The aspects of the kingdom of God are present and future: the present passages are Rom 14:17; 1Co 4:20; Col 4:11; 1Th 2:12. The future ones are 1Co 6:9; 15:50; Gal 5:21. For a more detailed discussion, see Ernest Best, *Ephesians*, 482; Karl Paul Donfried, "The Kingdom of God in Paul", Wendell Willis, ed., *The Kingdom of God in 20<sup>th</sup>-Century Interpretation* (Peabody: Hendrickson Publishers, 1987), 187; L. J. Kreitzer, "KINGDOM OF GOD/CHRIST", Gerald F. Hawthorne and Ralph P. Martin, eds., *Dictionary of Paul and His Letters* (Downers Grove: InterVarsity Press, 1993), 524-525; Robert W. Yarbrough, "The Kingdom of God in the New Testament: Mark through the Epistles", Christopher W. Morgan and Robert A. Peterson, eds., *The Kingdom of God* (Wheaton: Crossway, 2012), 148; David Wenham, *Paul: Follower of Jesus or Founder of Christianity?*, 73.

46) The sense of the future eschatology appears in the letter to the Ephesians; believers were sealed by the Holy Spirit and await the day of redemption (1:13; 4:30). They wait inheritance that already made by down payment (1:14). The future expectation is in 1:18 and 4:4. Paul mentions the age to come (1:21). "The children of wrath" (2:3) are in the future sense. "The glorious church" (5:27) has future, saying, "so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish." 6:8 is in future sense, saying "Whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free." In particular, 5:6 is important because if it has future sense, 5:5 could be the same sense. Yet, "the wrath of God" is used in Paul's letters with both the present sense and the future: the passages for the present sense of the wrath are Rom 1:18; 3:5; 13:4; 1Th 2:16, and the passages for the future sense of it are Rom 2:5; 5:9; 9:22; 1Th 1:10; 5:9 (Ernest Best, *Ephesians*, 485-486).

47) Lincoln argues that Col 3:5-8 is a primary source of Eph 5:5 because of the similarity, even though there is no the expression, "the kingdom of God" in Col 3:5-8 (*Ephesians*, 325).

κληρονομέω in the future tense; it is observable that the kingdom of God has the future aspect. What is noticeable, however, is that Paul does not use the verb κληρονομέω in Ephesians 5:5 but ἔχω which is present tense. Stanley E. Porter asserts that the present tense of ἔχω is “future-referring present”<sup>48)</sup> that is used to describe a future event.<sup>49)</sup> Quoting from *A Greek Grammar of the New Testament and Other Early Christian Literature* 323 (3) by Friedrich Blass, Albert Debrunner, and Porter says, “[It] finds two kinds of future-referring Presents: those whose lexical items have a future sense and those which derive their future reference from context.”<sup>50)</sup> What is noteworthy is that Blass/Debrunner does not take ἔχω as a lexical item that has a future sense; they primarily deal with the examples related to ἔρχομαι.<sup>51)</sup> It is certain that he has the context of Ephesians 5:5 as he says, “[The present tense] is used occasionally in contexts where the author seems to imply that he is speaking of the future.”<sup>52)</sup> If so, Porter presupposes that Ephesians 5:5 is future in context. In a sense, as Porter maintains, if κληρονομία is used in any future sense in Ephesians, the tense of ἔχω could be the present tense that implies the future. If not, the tense of ἔχω does not need to be taken as a futuristic present. It seems to be important to understand the sense of κληρονομία in 5:5 in the semantic approach.<sup>53)</sup> As a

48) Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament: with Reference to Tense and Mood* (New York: P. Lang, 1989), 230-232. He explains future-referring present (Ibid., 230-231) and takes Eph 5:5 as one of the examples for it (Ibid., 232).

49) It seems that the future referring present that Porter mentions is a little bit ambiguous because he seems to include a conative present, saying, “The speaker conceives of the process as in progress and this progress may very well carry over into what he sees the future” (*Verbal Aspect*, 231). However, the two realms should be sorted out. The future referring present is quite different from a conative present that is divided into two areas: (1) “In progress, but not complete” and (2) “Not begun, but about/desired to be attempted.” The first of a conative present is “used to indicate that an attempt is being made in the present time (indicative mood). Often it bears the connotation that the action will not be completed” (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, 534). The second is “used to indicate that an attempt is about to be made or one that is desired to be made in the present time. The action may or may not be carried out” (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, 535). However, for Porter, ἔχω seems to be a futuristic present that depicts a future event, “an event that is wholly subsequent to the time of speaking” (Daniel B. Wallace, *Greek Grammar Beyond the Basics*, 536).

50) Stanley E. Porter, *Verbal Aspect*, 231.

51) Friedrich Blass, Albert Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature*, §323 (3).

52) Stanley E. Porter, *Verbal Aspect*, 230.

53) So Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, vol. 1 (New York: United Bible Societies, 1989), 573-574.

matter of fact, it semantically occurs 4 times including 5:5. The first occurrence is 1:13-14, saying, ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὃ ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως (“You were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it”). The phrase τῆς κληρονομίας ἡμῶν (“our inheritance”) means “the believer’s eternal inheritance, their gain of heaven.”<sup>54</sup>) In a sense, it has the concept of accomplishment in the future sense because of the phrase εἰς ἀπολύτρωσιν τῆς περιποιήσεως. At the same time, however, it conveys the fact that believers enjoy the blessings of salvation now because they were predestined (v. 11), saved (v. 13), and sealed with the Holy Spirit (v. 13).<sup>55</sup>) The second occurrence is τῆς κληρονομίας αὐτοῦ (“His inheritance”) in 1:18. Here, it is obvious that the phrase signifies the believers who were saved.<sup>56</sup>) Paul wants them to know about how they are glorious beings with emphasis on the state of being saved. The third is συγκληρονόμα (“Fellow heirs”) in 3:6. Paul implies that Gentile believers have already become the beings saved in Christ Jesus. In the light of three occurrences, κληρονομία in 5:5 can be understood as the present state of believers who already have been saved. Furthermore, the flow of Paul’s exhortation in 5:3-4 supports the present aspect of κληρονομία in Ephesians 5:5. Urging readers to avoid “sexual immorality and all impurity or covetousness” in 5:3, Paul reminds them of who they are, ἁγίοις. What is noteworthy is that the absence of the definite article before it. Paul lays emphasis on “the qualitative dimensions of the term, the holiness of those set apart for God.”<sup>57</sup>) The readers are reminded of the intent that God chose them to be holy and blameless before him (1:1, 4). By using πρέπει (“It is fitting”) Paul exhorts them not to engage in these lists and stresses on the present life that is appropriate to believers. As with the word πρέπει, Paul uses ἀνήκεν<sup>58</sup>) (“It is

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54) So Harold W. Hoehner, *Ephesians*, 227; David R. Denton, “Inheritance in Paul and Ephesians”, *Evangelical Quarterly* 54 (1982), 159; Contra Hammer who compares the inheritance concept between Paul and Ephesians and concludes that “Paul’s use of the term [*kléronomia*] is oriented toward the past, Ephesians’ use is oriented toward the future.” Paul L. Hammer, “Comparison of *kléronomia* in Paul and Ephesians”, *Journal of Biblical Literature* 79 (1960), 268.

55) So Clinton E. Arnold, *Ephesians*, 93; Andrew T. Lincoln, *Ephesians*, 40-41.

56) So Harold W. Hoehner, *Ephesians*, 267; Clinton E. Arnold, *Ephesians*, 108; Andrew T. Lincoln, *Ephesians*, 59.

57) So Andrew T. Lincoln, *Ephesians*, 322; Frank Thielman, *Ephesians*, 329.

58) Schlier points out rightly the sense of ἀνήκει, saying, “In the LXX it is almost always found in the legal or political sense. In Phm 8 in the NT τὸ ἀνήκον denotes not merely that which is fitting but

fitting”) in 5:4. Once again, Paul places emphasis on believers’ lives in ways that are in a manner worthy of their new identity in Christ as the saved people who follow the one true and holy God.<sup>59)</sup> Paul emphasizes believers’ lives in the present in 5:5 in relation to the flow of 5:3-4. If they do vice lists that might be prevalent in Ephesus in those days, such an action is to prove that they are not suitable as God’s people.

### 3.3. The Sense of βασιλεία in the Phrase

The debate among scholars on whether βασιλεία means reign or realm has endured for a long time. Of course, the dominating view is that it means reign or rule. Such a consensus, as Hans Kvalbein indicates, results from G. Dalman’s influence. Kvalbein insists that Dalman’s view has influenced today’s prevalent dictionaries such as ThWNT, Bauer-Aland, BDAG, and Greek-English Lexicon by Johannes P. Louw & Eugene A. Nida.<sup>60)</sup> Even so, the consensus made by Dalman has been challenged by a number of German scholars including W. G. Kümmel, S. Aalen, and H. Conzelmann.<sup>61)</sup> The debates about its exact meaning may prove that it has both meanings. It may not be the case that one of the two

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that which is almost legally obligatory, although in a private matter.” He asserts that ἀνήκω in Eph 5:4 also the same nuance. Heinrich Schlier, “ἀνήκει”, Gerhard Kittel, ed., Geoffrey W. Bromiley, trans., *Theological Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1964), vol. 1, 360.

59) So Clinton E. Arnold, *Ephesians*, 323.

60) So Hans Kvalbein, “Do Not Trust the Dictionaries: Basileia Is Realm, Not Rule or Reign” (Berlin: The 65th General Meeting of SNTS, 2010. 7. 30.), 1. As Kvalbein’s severe criticism is actually proved, Louw and Nida say, “It is generally a serious mistake to translate the phrase ἡ βασιλεία τοῦ θεοῦ ‘the kingdom of God’ as referring to a particular area in which God rules. The meaning of this phrase in the NT involves not a particular place or special period of time but the fact of ruling.” (Johannes P. Louw and Eugene A. Nida, *Greek-English Lexicon*, 480) However, Kvalbein overstates a little bit because all prevalent dictionaries do not state as he criticized. Bauer explains the meanings of βασιλεία: (1) It is “the act of ruling” that has “kingship, royal power, royal rule, and the royal reign of God.” (2) It is “territory ruled by a king, kingdom” (Walter Bauer, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 168-169). Schmidt states, “In relation to the general usage of βασιλεία, usually translated ‘kingdom,’ it is to be noted first that it signifies the ‘being,’ ‘nature,’ and ‘state’ of the king. Almost spontaneously there then intrudes a richly attested second meaning; the dignity of the king is expressed in the territory ruled by him, i.e., his ‘kingdom.’” (Karl Ludwig Schmidt, “βασιλεία”, Gerhard Kittel, ed., Geoffrey W. Bromiley, trans., *Theological Dictionary of the New Testament* [Grand Rapids: Eerdmans, 1964], vol. 1, 579).

61) George Eldon Ladd, “Kingdom of God-Reign or Realm”, *Journal of Biblical Literature* 81 (1962), 230.

should be chosen. The relationship between the two seems to be indivisible. Is it possible to have a reign without a realm? If there is no realm that is ruled, is reign feasible? Certainly not! Recognizing the inseparable relationship between the two, G. E. Ladd says, “The Kingdom is God’s reign and the realm in which the blessings of his reign are experienced.”<sup>62)</sup> Ladd actually admits at a minimum that a believer who experience God’s rule is a realm. Ladd’s concept of a realm makes it possible to say, “The church is the fellowship of those who have experienced God’s reign and entered into the enjoyment of its blessings.”<sup>63)</sup> Of course, Ladd asserts that the kingdom of God and the church are not to be identified yet that there is “an inseparable relationship between the Kingdom and the church.”<sup>64)</sup> It is true that βασιλεία is both reign and realm; Ladd says, “When God acts to establish his effective reign in the world, the resulting order is also called the kingdom of God. βασιλεία can have two eschatological meanings: the eschatological act of God and the eschatological order created by God’s act.”<sup>65)</sup> In that sense, βασιλεία in 5:5 means Christ’s reign. At the same time it is realm as believers experience his reign, their lives are the presentation of the inbreaking of βασιλεία.

#### **4. The Realization of God’s Present Reign through Christ in Ephesians**

The author of Ephesians pinpoints the triad of vices (πόρνος, ἀκάθαρτος, and πλεονέκτης) in 5:5. Such a person has no inheritance in the kingdom of Christ and God. On that account, the author warns the Ephesians not to do the vices. As mentioned previously, the kingdom does not mean two kingdoms but God’s reign through Christ. Given that the author highlights their identity as believers throughout Ephesians, the expression “to have inheritance” (ἔχειν κληρονομίαν) is for laying emphasis on the present state of a believer. This section explores how God’s present reign through Christ is actualized in a

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62) George Eldon Ladd, *Theology of the New Testament* (Grand Rapids: Eerdmans, 1993), 117.

63) Ibid.

64) Ibid.

65) George Eldon Ladd, “Kingdom of God-Reign or Realm”, 236.

believer throughout Ephesians in three: 1) the reign of the risen and redeeming Christ; 2) the realm, believers under Christ's reign; and 3) their lives as the presentation of Christ's reign.

#### 4.1. Christ as the Ruler

Ephesians 1 emphasizes the fact that the risen Christ's reign has been inaugurated; Paul mentions ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ (“the summing up of all things in Christ”) in 1:10, and πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ (“all things placed under Christ's feet”) and κεφαλὴν ὑπὲρ πάντα τῆ ἐκκλησίᾳ (“Christ as head over all things to the church”) in 1:22. Here, πάντα (“all things”) is related to “the standard rhetoric of Jewish monotheism, in which it constantly refers, quite naturally, to the whole of the created reality from which God is absolutely distinguished as its Creator and Ruler.”<sup>66)</sup> By using it, Paul applies the implication of God's sovereignty to Jesus Christ and describes Christ's absolute reign.<sup>67)</sup> Also, Paul depicts that God raised Jesus Christ from the dead and sat him at his right hand in the heavenly places (1:20). The phrase καθίσας ἐν δεξιᾷ αὐτοῦ is an allusion to Psalm 110:1, which is known as an enthronement Psalm for the king.<sup>68)</sup> Yahweh's right hand in the Old Testament implies “the position of favor (Psa 80:18; Jer 22:24), of victory (Psa 20:6; 44:3; 48:10; Isa 41:10), and of power (Exo 15:6; Psa 89:13; Isa 48:13).”<sup>69)</sup> The highlight of Christ as a ruler continues in 1:21, saying, “Far above all rule and authority and power and dominion, and above every name that is named.” This means that “Jesus now shares precisely God's exaltation and sovereignty over all the angelic powers.”<sup>70)</sup> Paul intends the fully cosmic rule of the exalted Christ.<sup>71)</sup>

#### 4.2. A Believer as Realm under Christ's Reign

Christ's reign presupposes that believers were already saved. In other words, after being saved, they are placed under the reign of Christ. Experiencing his

66) Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* (Grand Rapids: Eerdmans, 2009), 23, 238.

67) *Ibid.*, 23.

68) So Andrew T. Lincoln, *Ephesians*, 61.

69) *Ibid.*, 62.

70) Richard Bauckham, *Jesus and the God of Israel*, 24.

71) *Ibid.*, 177.

reign, they live as presenters of his reign. In that sense, the “in Christ” formula throughout Ephesians plays an important role in describing who believers were and who they are.

As compared with other letters by Paul, the formula is more frequently found in various forms throughout Ephesians.<sup>72)</sup> What is important is that such a frequency does not permit a single meaning of the formula; the formula is “a flexible idiom which may express instrumentality or mode of action as well as locality.”<sup>73)</sup> There are three theological aspects of the formula in Ephesians.<sup>74)</sup> Above all, the formula indicates God’s sovereignty, saving action through Christ. Surprisingly, the formula in an instrumental sense puts stress on believers who are recipients of the redemptive works: “God has blessed us in Christ with every spiritual blessing” (1:3), “God chose us in him” (1:4), “God has blessed us in the beloved” (1:6), “God made known to us the mystery of his will, according to his purpose, which he set forth in Christ” (1:9), “In him we were made a heritage of God” (1:11),<sup>75)</sup> “In him God sealed you with the promised Holy Spirit” (1:13), “God seated us with him in the heavenly places in Christ” (2:6), “God forgave you in Christ” (4:32). By using the formula instrumentally Paul underscores believers’ salvation with implication of Christ’s reign. Second, the formula in a local sense points out the exhortation of behavior fit to believers: “Your faith in the Lord” (1:15), “Now you are light in the Lord” (5:8), “Obey

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72) E.g., ἐν Χριστῷ, ἐν αὐτῷ, ἐν τῷ, ἐν ᾧ, ἐν τῷ Χριστῷ, ἐν τῷ κυρίῳ Ἰησοῦ, ἐν Χριστῷ Ἰησοῦ, ἐν κυρίῳ, ἐν τῷ Ἰησοῦ.

73) A. J. M. Wedderburn, “Some Observations on Paul’s Use of the Phrases ‘in Christ’ and ‘with Christ’”, *Journal for the Study of the New Testament* 25 (1985), 83-84; Mark A. Seifrid, “IN CHRIST”, Gerald F. Hawthorne and Ralph P. Martin, eds., *Dictionary of Paul and His Letters* (Downers Grove: InterVarsity Press, 1993), 433.

74) So Mark A. Seifrid, “IN CHRIST”, 436. He suggests five theological aspects of the formula: (1) “something that God has done or does through Christ for salvation”; (2) “exhortation or commendation of behavior or character”; (3) “the present state of believers in view of Christ’s saving work”; (4) “specific persons or particular situation in relation to salvation”; and (5) “the nature of Christ.” I investigate the formulas in Ephesians. I think that the fourth has not found, and the fifth is 3:21 and 4:21. The fifth is not dealt with in this paper because the two are related to “the nature of Christ.”

75) So Harold W. Hoehner, *Ephesians*, 227. According to him, the verb ἐκκληρώθημεν in 1:11 is “a passive with the idea that the believer is viewed as God’s inheritance and could be translated ‘we were made a heritage (of God).’” For the similar opinion of Hoehner, see Markus Barth, *Ephesians*, 93-94; F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 263; Clinton E. Arnold, *Ephesians*, 89; Andrew T. Lincoln, *Ephesians*, 35-36. In other words, the verb ἐκκληρώθημεν implies that believers were already forgiven and saved.

your parents in the Lord” (6:1), “Be strong in the Lord” (6:10). Paul draws attention to the lives of believers under Christ’s reign. Third, the formula in a local sense shows the present state of believers placed under Christ’s reign: “The saints in Ephesus who are faithful in Christ Jesus” (1:1), “In him we have redemption through his blood” (1:7), “We are his workmanship, created in Christ Jesus” (2:10), “Now in Christ Jesus you have been brought near” (2:13), “One new man being created in him” (2:15), “A holy temple in the Lord” (2:21), “In him you are being built together into a dwelling place for God” (2:22), “Partakers of the promise in Christ Jesus” (3:6), “In whom we have boldness and access with confidence” (3:12). Paul demonstrates “believers who are saved in Christ” and “how they should live under Christ’s lordship.”<sup>76)</sup>

#### 4.3. A Believer as the Presenter of Christ’s Reign

As ones who are saved, believers experience the reign of Christ. Their lives are the direct presentation of his lordship. Paul gives weight to the lives of believers as the realm where Christ reigns. Scholars rightly assert that Paul practically exhorts readers in chapters 4-6.<sup>77)</sup> Nevertheless, the exhortations for believers to live in a worthy manner implicitly permeate chapters 1-3: “We should be holy and blameless before him” (1:4), “God predestined us the praise of his glorious grace” (1:5-6), “They are not under the tyranny of the prince of the power of the air and his hosts” (2:1-9), “His workmanship, created in Christ Jesus for good works” (2:10), “They should not be back to the past” (2:11-22). Paul explicitly exhorts readers to live as Christ’s realm in chapters 4-6, in which the frequency of imperatives in use proves that there are a lot of exhortations in the chapters: the imperative occurs once in chapters 1-3 and forty times in chapters 4-6.<sup>78)</sup> First, Paul instructs readers how to live at home (5:22-6:9):

76) Mark A. Seifrid, “IN CHRIST”, 436. He points out rightly that the formula has much to do with “the exclusivity or distinctiveness of God’s saving action through Christ” and Paul’s definition about “how believers were to live under Christ’s saving lordship.” Cf. Michael Parsons, “ ‘In Christ’ in Paul”, *Vox Evangelica* 18 (1988), 32. He asserts that the formula is closely related to “the objective reality of the individual believer being identified with Christ in *his* death, and resurrection.” His italics.

77) So Ernest Best, *Ephesians*, 353; Harold W. Hoehner, *Ephesians*, 499; Frank Thielman, *Ephesians*, 246; Clinton E. Arnold, *Ephesians*, 226; Andrew T. Lincoln, *Ephesians*, xxxvi.

78) So Harold W. Hoehner, *Ephesians*, 499.



submission and headship (5:22-24), an appeal to husbands to love their wives in light of the relationship between Christ and the church (5:25-33), and instructions to children, fathers, slaves, and masters who other members within the Christian household (6:1-9). Second, Paul exhorts them to live as is proper to their new identities in the church (4:1-16; 4:25-5:2): the unity of the church (4:1-3), the foundation for the unity of the church as one spiritual community (4:4-6), Christ gives grace to all members in the church (4:7-10), and talented leaders equip the entire body with the effectual ministry of each other (4:11-16). Third, Paul encourages readers to strive for victory in the world (4:17-24; 5:3-21): believers should live differently from non believers (4:17-19), the new identity created in Christ and the lifestyle worthy to the new identity (4:20-24), abstain from vice lists that is not appropriate for believers as realm that Christ reigns (5:3-5), live apart from those who disobey God (5:6), living as the children of the light (5:7-14), living in wisdom (5:15-17), and being filled with the Holy Spirit (5:18-21). Fourth, Paul inspires readers to live as those who are under Christ's reign everywhere where they go (6:10-20): exhortation to get a victory with God's power in the spiritual battle (6:10-13), defending against the powers of darkness and being armed with armor from God (6:14-17), and watching and praying for the spiritual warfare (6:18-20).

## 5. Conclusion

In this article we have investigated the meaning of ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ in Ephesians 5:5. The phrase morphologically occurs once in the whole of the New Testament. In order to get the sense of the phrase in the surrounding context, first, I have examined the grammatical issue of the phrase ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ and argued that the βασιλεία is the one belonging to Christ and God because it is singular. That is to say, Christ's kingdom and God's kingdom are same. Second, I explored the present aspect of the phrase in 5:5 together with the phrase ἔχει κληρονομίαν in the same verse. Given the semantic usage of κληρονομία throughout Ephesians demonstrates, in particular, ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ has the sense of the present aspect rather than the future aspect. Third, I inspected what βασιλεία in 5:5

means: reign and realm. In effect, this has been a big issue among scholars, as mentioned above. βασιλεία in 5:5 means both Christ's reign and his realm. Here, the realm is specified in believers in experiencing his reign; they are depicted as the presentation of the inbreaking of βασιλεία. For this detailed discussion, I surveyed three in Ephesians: the reign of the risen and redeeming Christ, the realm, believers under Christ's reign, and their lives as the presentation of Christ's reign. In conclusion, I have revealed that the phrase ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ is an expression full of overtones of the present aspect rather than the future one, and of both reign and realm rather than either reign or realm alone. I also evince that as ones who experience his reign, believers are the responsible presenters for his reign.

<Keywords>(주제어)

Ephesians 5:5, the kingdom of Christ and God, reign, realm, present aspect.

에베소서 5:5, 그리스도와 하나님의 나라, 통치, 영역, 현재성.

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<Abstract>

## **Ephesians 5:5 Revisited: A Study of ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ**

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The Gospels are full of concepts, words, and relevant stories of “the kingdom of God.” On the contrary, the situation of Paul’s letters is quite the opposite. As a matter of fact, in relation to the frequency in use, the word βασιλεία rarely occurs in the letters (Rom 14:17; 1Co 4:20; 6:9, 10; 15:24, 50; Gal 5:21; Eph 5:5; Col 1:13; 4:11; 1Th 2:12; 2Th 1:5; 2Ti 4:1, 18.). Nevertheless, the low frequency in use does not imply that the kingdom theme is of little importance in the letters of Paul. Rather, despite its low occurrences, it is significant because it has to do closely with Paul’s eschatology (or soteriology). Among the occurrences in the letters, I deal in particular with ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ in Ephesians 5:5. In general, the kingdom of God or the kingdom of Christ occurs in the New Testament. However, the combined form appears *only* in this passage. In order to grasp the phrase ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ after clarifying the grammatical issues, I examine its present aspect in light of the phrase ἔχει κληρονομίαν in Ephesians 5:5. Then, I explore the meaning of the word βασιλεία in relation to the whole of Ephesians, fathoming how it can be applied to both reign and realm. From this I draw the following conclusion. First, the phrase in 5:5 is an expression full of overtones of the present aspect rather than the future one in light of the semantic usage related to κληρονομία in Ephesians. Second, the phrase has the sense of both reign and realm rather than either reign or realm alone. Third, the phrase signifies both Christ’s reign and his realm, believers under his reign, throughout Ephesians. In addition, as those who experience his reign, believers are responsible for presenting it.