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### Henotēs:Pauls Term for Christian Unityin Ephesians 4:3 and 4:13

John Edward Helmke

Concordia Seminary, St. Louis, jehaald@aol.com

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HENOTES:

PAUL'S TERM FOR CHRISTIAN UNITY

IN EPHESIANS 4:3 AND 4:13

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of New Testament Exegesis  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

John Edward Helmke

May 1969

  
Approved by:

Saul W. Bretscher  
Advisor

Victor Berling  
Reader



## TABLE OF CONTENTS

	Page
ABBREVIATIONS . . . . .	iii
<b>Chapter</b>	
I. THE PURPOSE AND METHOD OF THIS STUDY . . . . .	1
Purpose . . . . .	1
Method . . . . .	2
II. THE ROLE OF <u>HENOTĒS</u> IN THE EPISTLE TO THE EPHESIANS . . . . .	5
Opinions of Commentators . . . . .	5
A Brief Survey of the Epistle . . . . .	8
A Suggested Outline of Ephesians . . . . .	11
III. THE USE OF <u>HENOTĒS</u> IN NON-BIBLICAL GREEK . . . . .	14
Aristotle and Epicurus . . . . .	15
The Testament of Zebulun . . . . .	25
Ignatius of Antioch . . . . .	31
IV. <u>HENOTĒS</u> OF THE SPIRIT AND OF THE FAITH . . . . .	39
<u>Pneuma</u> and <u>Pistis</u> . . . . .	40
"Maintain the Unity of the Spirit" . . . . .	44
"Until We All Attain to the Unity of the Faith" . . . . .	50
V. SUMMARY . . . . .	55
BIBLIOGRAPHY . . . . .	58



## ABBREVIATIONS

I Eph.	Ignatius' Letter to the Ephesians
I Phld.	Ignatius' Letter to the Philadelphians
I Smy.	Ignatius' Letter to the Smyrnaeans
I Pol.	Ignatius' Letter to Polycarp
Hermas <u>sim.</u>	Hermas <u>Similitudes</u>
I Rom.	Ignatius' Letter to the Romans



## CHAPTER I

### THE PURPOSE AND METHOD OF THIS STUDY

#### Purpose

It would seem unlikely with the literature already published on Christian unity that still another study at this time would prove to be of much value. There seems to be a growing impatience with such studies and many voices in the church today would agree with Martin E. Marty who writes, "we now have enough unity for the Church to resume its mission to the world and to do this in a new way."<sup>1</sup> We agree it is time for the Church to resume its mission to the world but that mission involves proclaiming the entire Word of God including neglected and unfamiliar parts of that Word. The Greek word henotēs appears to be such a neglected and unfamiliar term. It has been neglected by commentators and scholars studying Christian unity in the New Testament in spite of the fact that it is a most significant term used by Paul in Eph. 4:3 and 4:13 which both the King James and the Revised Standard Version translate "unity."

The twentieth century might well be called the ecumenical century for the church. The churches of today are seeking unity as they have seldom sought it before. The most promising aspect of this ecumenical movement, both Protestant and Roman Catholic, is that it seeks unity not

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<sup>1</sup>Martin E. Marty, Church Unity and Church Mission (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 15.



only through church fellowship and joint action, but it has also underscored the important role consensus in doctrine must play in bringing about the unity of the church. Consequently, many of its statements on unity are based on impressive biblical scholarship.<sup>2</sup> Augustin Cardinal Bea, the head of the Secretariat for the Promotion of Christian Unity of the Second Vatican Council, writes:

All who take part in the ecumenical movement or come into contact with it will need knowledge of sacred scripture. This knowledge should be wide, exact and based upon a sound, methodological analysis . . . Publications dealing with problems of unity should be grounded on real scholarly knowledge of the Bible.<sup>3</sup>

We believe that in this light the almost casual treatment that henotēs has received is a distressing situation, commanding our attention and challenging our best efforts. The purpose of this study paper is to help the church continue in its mission to the world by seeking to better understand that mission in the light of henotēs.

#### Method

Before we begin to define henotēs, we shall first have to establish more fully in Chapter II the need for this study by considering the treatment henotēs has received by some prominent commentators of Ephesians. In Chapter II we shall also survey the content of the epistle to illustrate the central importance that henotēs plays as a bridge between the doctrinal and the ethical parts of the epistle and at the apex of its thought.

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<sup>2</sup>Lukas Vischer, editor, A Documentary History of the Faith and Order Movement 1927-1963 (St. Louis: Bethany Press, 1963), pp. 100, 132, 148.

<sup>3</sup>Augustin Cardinal Bea, The Unity of Christians (New York: Herder and Herder, 1963), p. 101.



Chapter III examines the non-biblical Greek passages in which henotēs appears. We try to determine as nearly as possible what this word might have meant to Paul's first readers. Though information is limited, what information is known is available in the lexicons, especially A Greek-English Lexicon by H. G. Liddell and Robert Scott and A Greek-English Lexicon of the New Testament and Other Early Christian Literature translated by W. F. Arndt and F. W. Gingrich from the fourth revised and augmented editions of Walter Bauer's Griechisch-Deutsches Woerterbuch zu den Schriften des Neuen Testaments und der Uebrigen Urchristlichen Literatur.

Chapter IV is an attempt to understand what significance henotēs had for the Apostle Paul himself. We focus our attention upon the two terms pneuma and pistis which he uses in connection with henotēs in Eph. 4:3 and 4:13. The Greek text for this study is the twenty-fifth edition of Novum Testamentum Graece edited by Eberhard Nestle and Kurt Aland. Quotations from Holy Scripture are given in English to facilitate reading and, unless otherwise noted, these quotations are taken from the Revised Standard Version of the Bible. In our estimation the most useful and highly recommended commentary on Ephesians is still today, sixty years after its original publication, St. Paul's Epistle to the Ephesians by J. Armitage Robinson. The article on heis by Ethelbert Stauffer in Theological Dictionary of the New Testament translated by Geoffrey W. Bromiley from Theologisches Woerterbuch zum Neuen Testament edited by Gerhard Kittel has been most helpful as an introduction to the biblical concept of Christian unity, though its treatment of henotēs itself is disappointing. Der Brief an die Epheser by Heinrich Schlier has been helpful.



Chapter V is a summary of the findings of the entire study.

Footnotes are held to a minimum throughout the paper.

We have found henotēs to be a basically ontological word which at least one Rabbinic school of thought represented by the Testament of Zebulun had begun to invest with its own man-centered functional approach to unity. Paul lifts henotēs to its highest and most evangelical level as God's gift created entirely by grace without the deeds of the law. Those who are in Christ are one in the Spirit and, as a result, they are motivated to maintain the henotēs of the Spirit and eventually attain to the henotēs of the faith. Through their faithfulness in maintaining the henotēs of the Spirit, henotēs becomes apparent in a world otherwise darkened by fear and fragmented by hostility. In his later use of henotēs, Ignatius of Antioch shows evidence of reverting to the understanding of the rabbis seen in the Testament of Zebulun.

Finally, it is the writer's personal conviction that a paper by a Christian exegete must reflect the faith the Holy Spirit intended to create and to strengthen by the part of God's Word under study. An exegetical paper, like the Bible itself, must be written from faith for faith.



## CHAPTER II

### THE ROLE OF HENOTĒS IN PAUL'S EPISTLE TO THE EPHESIANS

#### Opinions of Commentators

Chapter I indicated that we believe henotēs is a significant word for understanding both the Epistle to the Ephesians and the Pauline concept of Christian unity. We intend in this chapter to illustrate how some major commentators of Ephesians have failed to make use of the information on henotēs available in A Greek-English Lexicon by H. G. Liddell and Robert Scott and in a Greek-English Lexicon of the New Testament and other Early Christian Literature translated by W. F. Arndt and F. W. Gingrich from the fourth revised and augmented edition of Walter Bauer's Griechisch-Deutsches Woerterbuch zu den Schriften des Neuen Testaments und der Uebrigen Urchristlichen Literatur. Having illustrated the failure of some commentators, we also demonstrate the significance of henotēs by briefly illustrating the important role it has been given in the Epistle to the Ephesians.

Henotēs is the term used in the Greek text of Eph. 4:3 and 4:13 and there translated with the English word "unity" in both the King James and the Revised Standard Version of the Bible. It appears in the New Testament outside of these two Ephesian passages only as a variant reading of Col. 3:14 in Codex D<sub>2</sub>, in Seidelianus I from the tenth century, and in a few Old Latin texts. Because these manuscripts appear to be isolated texts not representing one of the major recensions, this variant reading hardly seems authentic. Henotēs does not appear in the Septuagint.



Since Eph. 4:3 and 4:13 are the only biblical sources for information on henotēs, it would seem likely that the commentators would certainly be curious about how it was used in non-biblical Greek, what its meaning might have been for the people of Paul's day, and how this understanding of henotēs might influence Christian unity today. Such does not seem to be the case.

Most commentators, including Heinrich Schlier and J. Armitage Robinson, offer only a partial listing of the henotēs passages. No complete listing of the henotēs passages is to be found in any of the commentaries. Heinrich Schlier writes:

He Henotēs, das im NT nur noch Eph. 4, 13 und Kol. 3, 14 v.l. vorkommt, wird zu einem fundamentalen Begriff bei Ignatius, Eph. 4,2; 5,1; 14,1; Philad. 2,2 u.a. Gemeint ist an userer stelle die durch den Geist bewirkte und durch ihn verwahrte Einheit der Kirche im ganzen.<sup>1</sup>

J. Armitage Robinson has this to say:

Hitherto St. Paul has avoided the abstract word and has used concrete terms to express the thought of unity: "one man . . . in one body . . . in one Spirit." Indeed the characteristically Christian word to express the idea is not "unity" or "oneness" (henotēs) but the more living and fruitful term "communion" or "fellowship" (koinōnia): a term implying not a metaphysical conception but an active relationship: see, for example Acts ii 42, 2 Cor. xii 14, Phil. ii 1. Yet the more abstract term has its value: "the oneness of the Spirit" underlies "the fellowship of the Holy Spirit" which manifests and interprets it.<sup>2</sup>

In Chapter III we shall see that Robinson's judgment of henotēs as "an abstract word implying a metaphysical conception" is accurate only with

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<sup>1</sup>Heinrich Schlier, Der Brief an die Epheser (Duesseldorf: Patmos-Verlag, 1957), p. 184.

<sup>2</sup>J. Armitage Robinson, St. Paul's Epistle to the Ephesians (London James Clarke and Co. Ltd., n.d.), p. 92.



reference to the henotēs passages in Aristotle and Epicurus, but inadequate with reference to the henotēs passage in the Testament of Zebulun.

A bold assertion concerning the appearance of henotēs in Ephesians is made by E. J. Goodspeed. He states that the use of henotēs is for him another indication that Paul could not have written the epistle, but that it was written by a disciple of Paul, possibly Onesimus, at a later date. Goodspeed writes:

The emphasis upon the unity of the church against the sects is unmistakably the atmosphere of the closing years of the century. It is reflected shortly before in Acts 20:30 and shortly after in Revelation and still later in John and Ignatius who uses henotēs eleven times. No such natural setting for it can be established in the sixties or in the eighties.<sup>3</sup>

C. Leslie Mitton has written extensively in support of Goodspeed's position.<sup>4</sup> E. Percy has refuted his view.<sup>5</sup> F. W. Beare accepts it with some reservations.<sup>6</sup> T. K. Abbott had stated earlier that Paul's insistence on unity is remarkable but not inconsistent with his other letters.<sup>7</sup> For a good summary of the issues involved in this problem of which henotēs is only a part see, "The Dilemma of Ephesians" by H. J. Cadbury.<sup>8</sup> We believe that the examination of non-biblical henotēs

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<sup>3</sup>E. J. Goodspeed, The Meaning of Ephesians (Chicago: University of Chicago Press, 1933), p. 55.

<sup>4</sup>C. Leslie Mitton, The Epistle to the Ephesians (Oxford: Clarendon Press, 1951), p. 259.

<sup>5</sup>E. Percy, Die Probleme der Kolosser und Epheserbriefe (Lund: C. W. K. Gleerup, 1946).

<sup>6</sup>Francis W. Beare, "The Epistle to the Ephesians," The Interpreter's Bible (New York: Abingdon Press, 1953), X, 602.

<sup>7</sup>T. K. Abbott, Epistles to the Ephesians and Colossians in The International Critical Commentary (Edinburgh: T. & T. Clark, 1890), p. xix.

<sup>8</sup>H. J. Cadbury, "The Dilemma of Ephesians," New Testament Studies, V (1958-1959), 91-102.



passages in Chapter III will indicate conclusively that henotēs was used long before the first century and could well have been used by the Apostle Paul in the early sixties. It would appear to this writer that in spite of the attention of the writers mentioned above regarding the issues raised by E. J. Goodspeed, little attention is given to the meaning of henotēs itself. Merely its appearance and not necessarily its meaning in the epistle is what appears to have caused their comment.

Our suspicion that henotēs has been neglected by New Testament scholarship is further supported when we consult the article on heis by Ethelbert Stauffer in the Theological Dictionary of the New Testament. There also, in what otherwise is a most significant article for understanding Christian unity, we find that henotēs has been allowed only this very brief footnote:

Henotēs occurs twice in Eph. (4:3 and 13) but not elsewhere in the NT, though it is common in Ign. For its secular use, cf. Epicur. Ep., I, 52.<sup>9</sup>

The commentators appear unanimous in considering henotēs not worthy of further comment. Only from a survey of the Epistle to the Ephesians itself and from an evaluation of the role that henotēs plays in the epistle can we determine whether henotēs warrants further study.

#### A Brief Survey of the Epistle

One would be mistaken to study the Epistle to the Ephesians with the notion that Christian unity is only one topic among many of equal

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<sup>9</sup>Ethelbert Stauffer, "Heis," Theological Dictionary of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), II, 440.



importance. Christian unity is the major theme dominating the entire epistle. It is the thrust of Paul's entire letter. Paul treats many other topics in the six concise chapters of this letter such as redemption, election, the sovereignty of God, the Christian home, and the Christian vocation, to name only a few.

Though each of these and other topics in the epistle has a definite meaning of its own, its full meaning is not understood until viewed in the light of its relationship to Christian unity in Ephesians.

Christian unity is described in the epistle in terms of God's action and Christian response. God acts to give unity to his people and God's people respond with a willingness to serve Him in the cause of Christian unity. In Paul's description of Christian unity in Ephesians we find a perfect balance between the corporate and the individual elements, static and dynamic influences, and ontological and functional aspects of interpretation.

We have already stated that the term Paul chose in describing Christian unity in Eph. 4:3 and 4:13 is henotēs. What he writes about Christian unity in the epistle should naturally be applied to henotēs. The significance of Christian unity in Ephesians is the significance of henotēs in Ephesians, for the term is but shorthand for the idea. In Greek especially, the importance of Christian unity in the epistle may be noted with each new thought building upon what went before and finding its ultimate meaning in henotēs. The epistle is difficult to outline logically because it was written by the Apostle at the height of intensive emotion. Its language is that of praise. John A. Mackay states, "The



letter is pure music."<sup>10</sup> In its attempt to deal with the dynamic and the static aspects of Christian unity and to preserve their balance, a tension is apparent that is pin-pointed by Paul's use of pneuma and pistis in connection with henotēs which we shall consider in Chapter IV of this paper.

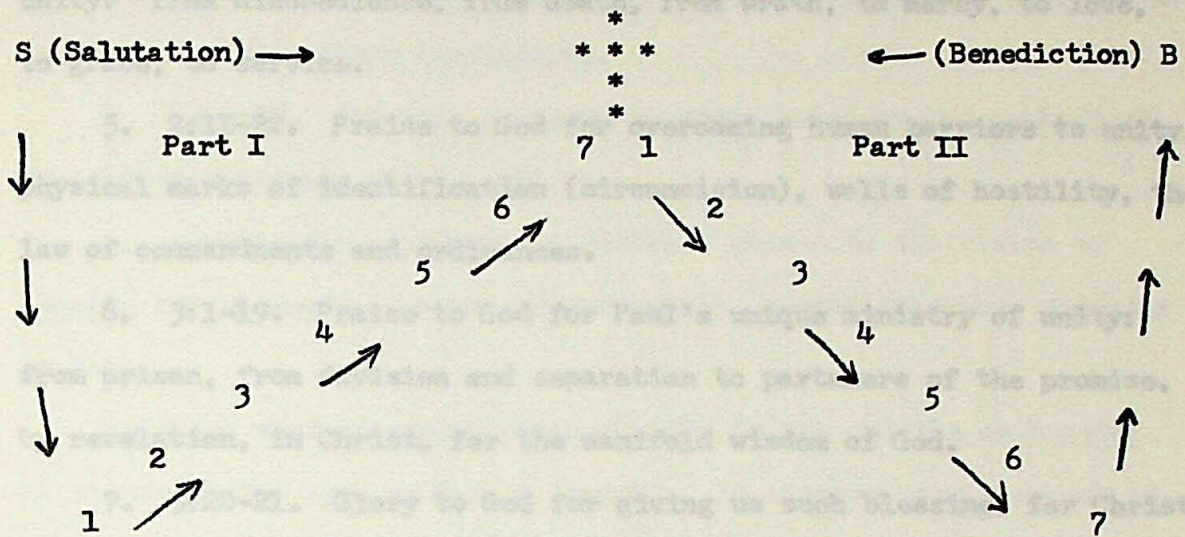
From the aspect of Christian unity in the epistle a definite form and order may be discerned that otherwise would not be apparent. As we read Paul's words of salutation we may imagine him inviting us to ascend step by step in spiritual thought to the apex, which is Eph. 4:1-16. Through each of a series of eight grades we are led to praise God for the manner in which He has created and given to His people Christian unity. The apex of our journey with the apostle is not the end of the journey. We are brought to this point only to contemplate the mystery of the Gospel by which Christian unity is created. We are soon encouraged to maintain the unity of the Spirit until we attain to the unity of the faith. We cannot remain on the mount in contemplation. The Christian response involves using and testing the unity God has given in the trying relationships of everyday life that threaten all unity. The Christian response involves faith--faith active in love. Keeping the vision of Christian unity as God's gift clearly in mind, the reader is drawn to begin, in the second half of the epistle, a step by step descent by faith down to the heat of the battle waged between "the evil one" and the Spirit of God in the arena of man's heart.

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<sup>10</sup>John A. Mackay, God's Order: The Ephesian Letter and This Present Time (New York: Macmillan Company, 1957), p. 17.



A Suggested Outline of Ephesians



Analysis

Part I

S. Salutation: 1:1-2. Paul's credentials as an apostle of Christ Jesus by the will of God enable him to begin on a note of blessing anticipating the exalted vision of henotēs in Eph. 4:1-16.

1. 1:3-10. Praise to God for His spiritual blessings, the open-secret mystery of His will, the setting forth of His purpose to unite all things in Christ.

2. 1:11-14. Praise to God for His eternal plan of unity sealed and guaranteed by the promised Holy Spirit.

3. 1:15-23. Praise to God for His power to create unity. Power that is apparent in the faith active in love of the saints, accomplished for us in the resurrection of Jesus Christ.



4. 2:1-10. Praise to God for life and the enjoyment of Christian unity: from disobedience, from death, from wrath, to mercy, to love, to grace, to service.

5. 2:11-22. Praise to God for overcoming human barriers to unity, physical marks of identification (circumcision), walls of hostility, the law of commandments and ordinances.

6. 3:1-19. Praise to God for Paul's unique ministry of unity: from prison, from division and separation to partakers of the promise, by revelation, in Christ, for the manifold wisdom of God.

7. 3:20-21. Glory to God for giving us such blessings for Christian unity and for preparing us to respond in service.

### Part II

4:1-16. The Cross of Christ which for the Christian encompasses sacrifice and glory, praise and service, faith and life, Christian unity, henotēs.

1. 4:17-24. Faith sheds the self-centered nature: hardness of heart, callousness, licentiousness. "You did not so learn Christ."

2. 4:25-32. Faith speaks the truth that unites: be what God has made you, do not grieve the Holy Spirit.

3. 5:1-2. Faith imitates the love of God as beloved children imitate their father.

4. 5:3-14. Faith avoids immorality, the outward sign of inward self-centeredness, "Awake and Christ shall give you light."

5. 5:15-20. Faith worships the Lord joining others in one thankful voice.



6. Faith maintains unity practicing love in human relationships: 5:21-33; husbands and wives, 6:1-4; parents and children, 6:5-9; slaves (employees) and masters (employers).

7. 6:10-20. Faith is prepared to stand armed by God against all the divisive attacks of the evil one.

B. Benediction, 6:23-24. A backward glance to the vision of henotēs for strength to move forward boldly, secure in grace, untiring in love.

No other word sums up Christian unity in the epistle as henotēs. It stands at the apex of Paul's thought. It appears narrow enough to communicate aptly the Spirit's meaning, yet broad enough to encompass the entire thought of the epistle. Certainly such a word merits further study!



### CHAPTER III

#### THE USE OF HENOTĒS IN NON-BIBLICAL TEXTS

We stated in the introductory chapter of this study that valuable information for demonstrating how henotēs was used prior to the New Testament period is readily available in A Greek-English Lexicon by H. G. Liddell and Robert Scott and A Greek-English Lexicon of the New Testament and Other Early Christian Literature translated by W. F. Arndt and F. W. Gingrich from the fourth revised and augmented edition of Walter Bauer's Griechisch-Deutsches Woerterbuch zu den Schriften des Neuen Testaments und der Uebrigen Urchristlichen Literatur. But the definition of henotēs offered by these lexicons is not very satisfying. To illustrate: Liddell and Scott offer three possible alternate ways of defining henotēs. It may be translated "unity," or "union," which tells us nothing about the type or nature of the unity or union. The third alternative is even more unclear, stating simply "in a concrete sense." References from Greek literature are given which have proved invaluable for this study. But little or no comment is added with these references. In Chapter II we illustrated how henotēs has been passed over by commentators of Ephesians with little or no comment. The purpose of this chapter is to define henotēs as it may have been understood by the first readers of Ephesians by recourse to the occurrences of henotēs in Aristotle, Epicurus, and the Testament of Zebulun. The conclusions of this chapter should, we feel, serve as a point of comparison for the attempt to define henotēs from its occurrences in Ephesians in Chapter IV of this paper. In this chapter we briefly treat the "Sitz im Leben" of



each passage. Ignatius of Antioch is considered briefly because his use of henotēs is in stark contrast to Paul's and serves a warning to us. Like the Testament of Zebulun, Ignatius states emphatically the vital role of the human leader (the bishop). One cannot help but conclude that for Ignatius henotēs was a creation of man, not primarily the gift of God as it was for Paul.

#### Aristotle and Epicurus

The occurrences of henotēs in classical Greek literature are limited to Aristotle (384-322 B.C.) and Epicurus (342-270 B.C.). Henotēs was later used by Plutarch (Opera, II, 769) about A.D. 100, by Plotinus (Enneades, 6:6, 16) about A.D. 200, and Porphyry (Sententiae ad intelligibilia ducentes, 36) about the same time. In Patristic Greek literature it was used far more frequently with at least five different shades of meaning.<sup>1</sup> (1) In general: (a) unity of any being, of Christ, of individuals forming one species; (b) union, of moral union, of Christians one with another; (c) uniformity. (2) Gnostic: (a) as characteristic of the first-created angels, (b) as a name of an aeon. (3) Of unity of Christians: (a) one with another as children of God, (b) of Jew and gentiles in Christ. (4) Of divine unity: (a) in the Trinity both of its nature and as ground of the Christian's mutual unity, (b) of the Word with the Father, (c) of the Holy Ghost with the Son and the Father. (5) Finally, it is very frequently used in what Dr. Lampe describes as "a Christological

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<sup>1</sup>G. W. H. Lampe, editor, A Patristic Greek Lexicon (Oxford: Clarendon Press, 1961), p. 478.



sense." We mention such post-Pauline occurrences in passing to note how henotēs later appeared to be broadly interpreted by the church. For the purpose of this chapter, which is to define how henotēs was used by the people of Paul's day, we must devote the major portion of our time and space to those occurrences of henotēs which appeared before the time of the Apostle Paul.

Before we can determine how Aristotle and Epicurus used and understood henotēs, we must consider how the general concept of unity or oneness was understood by the writers of their day and earlier. M. Rostovtzeff states that later, the Greek world, living under the rule of the Roman Empire, was led to speculate, "What is it that has enabled Rome to succeed where all others have failed?"<sup>2</sup> Rome had, to a remarkable degree, made the ancient world one under its Roman law. But it is certain that the Greek interest in unity goes back much further than the establishment of the Roman Empire under Caesar Augustus. Stig Hanson finds its roots already in the monistic teachings of the pre-Socratic philosophers Thales, Anaximander, and Anaximenes in their quest for the Archē, the original principle or substance of the world.<sup>3</sup> While Hunter Mead is of the opinion that the philosopher is always predisposed to gravitate towards a monistic position,<sup>4</sup> Stig Hanson believes that ultimately religious ends motivated the Ionian philosophers. He writes:

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<sup>2</sup>M. Rostovtzeff, Rome (New York: Oxford University Press, 1960), p. 1.

<sup>3</sup>Stig Hanson, The Unity of the Church in the New Testament (Lexington: American Theological Library Association, 1963), p. 47.

<sup>4</sup>Hunter Mead, Types and Problems of Philosophy (3rd edition; New York: Holt, Rinehart, and Winston, 1962), p. 193.



Presumably, it was to them primarily a theoretic inquiry into the continuity of the world that was the incentive of their speculations, but this does not hinder their interest in unity from having been also religiously motivated. It may be assumed that the starting point of their thought was the doctrine of official religion concerning the world being a work of Zeus. Instead of a mythological interpretation of the origin and order of the world, they offered a knowledge of the world based on nature. Hence, they began with to Theion and then substituted to hen for it, finally to include to Theion in this to hen.<sup>5</sup>

Plato, the teacher of Aristotle, spoke of the unity of a city-state under the ideal constitution.<sup>6</sup> He pictured the ideal unity of the city as that of a body in which all parts experience the pain, sorrow, or joy felt by the smallest member. The term Plato uses to describe the unity of the ideal city-state is koinōnia. He does not use henotēs.<sup>7</sup> We consulted the concordances on ten other classical Greek writers that were available in the library of Washington University in St. Louis. From these concordances we gathered that henotēs was not used by Homer,<sup>8</sup> Aristophanes,<sup>9</sup> Aeschylus,<sup>10</sup> Isocrates,<sup>11</sup> Euripides,<sup>12</sup> Herodotus,<sup>13</sup>

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<sup>5</sup>Hanson, p. 47.

<sup>6</sup>Plato, Five Great Dialogues (Roslyn, New York: Walther J. Black, Inc., 1942), p. 352.

<sup>7</sup>D. F. Astius, Lexicon Platonicum, photographic reprint (Bonn: Rudolf Habelt Verlag, 1958), n.p.

<sup>8</sup>Augustus Gehring, Index Homericus (Lipsae: Aedibus B. G. Tuebneri, 1891), p. 289.

<sup>9</sup>H. Dunbar, A Complete Concordance to the Comedies and Fragments of Aristophanes (Oxford: Clarendon Press, 1893), p. 104; and J. Caravellae, Index Aristophanicus (Oxonii: E. Typographeo Clarendoniano, 1822), p. 106.

<sup>10</sup>G. Italie, Index Aeschyleus (Leiden: E. J. Brill, 1955), p. 100.

<sup>11</sup>T. Mitchell, Index Graecitatis (Oxonii: E. Typographeo Clarendoniano, 1828), p. 87.

<sup>12</sup>J. T. Allen and G. Italie, A Concordance to Euripides (London: Cambridge University Press, 1954), p. 223.

<sup>13</sup>J. Enoch Powell, A Lexicon to Herodotus (2nd edition; Hildesheim:



Thucydides,<sup>14</sup> Polybius,<sup>15</sup> Pindar,<sup>16</sup> and Sophocles,<sup>17</sup>

It is vital for us to appreciate the relationship between Aristotle and his teacher Plato, for questioning Plato's concept of cosmological dualism had a profound effect on the formulation of Aristotle's concept of unity. Plato taught that matter did not really exist and that only the idea was real. Aristotle felt that the world of ideas and the world of particular phenomena must somehow be recognized as related and ultimately one. To arrive at this conclusion, Aristotle formulated his fundamental idea of form in matter. To explain the phenomena of motion in nature, Aristotle taught that one motion was caused by another motion, with all motions having their ultimate cause in an "unmoved mover," Aristotle's designation for God. For convenience we shall refer to Aristotle's concern for the ultimate oneness in the world of particular phenomena as "ontological." It is to be noted that Aristotle's ontological concern for oneness deals primarily with the inanimate objects of nature. The alternative to ontological oneness is "functional" oneness, which involves the participation of animate beings in some particular function.

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George Olms Verlagsbuchhandlung, 1960), p. 122.

<sup>14</sup>M. H. N. von Essen Dre, Index Thucydideus (Berolini: Apud Weidmannos, 1887), p. 140.

<sup>15</sup>A. Mauersberger, Polybios-Lexikon (Berlin: Akademie Verlag, 1961), p. 814.

<sup>16</sup>H. Huntingford, Lexicon Pindaricum (Londini: Sumptibus T. Cadell et W. Davies, 1814), n.p.

<sup>17</sup>F. Ellendt, Lexicon Sophocleum, photographic reprint (Berlin: der Ausgabe Gebr. Borntraeger, 1958), n.p.



Aristotle used henotēs five times and what he intended in using it is understood only in the light of his ontological view of oneness, which Stig Hansen sums up in these words, "unity cannot exist apart from plurality. Unity is not an independent category, but exists only in the particular and expresses a quality of this."<sup>18</sup>

In the first passage that we shall consider, Aristotle reveals an interest in the natural sciences possibly stemming from the influence of his father Nicomachus, the physician in waiting to the Macedonian King Amytas.<sup>19</sup> He explains the fact that there are two main blood vessels because the blood must start from one common source and be distributed throughout the entire body. Describing the unity of the blood all originating from one source, Aristotle uses henotēs:

Thus we see that because the source of sensation and the source of heat are in one and the same part, the blood must originate from one source too; and because there is this one origin [henotēta] of the blood, the blood vessels also must originate from one source.<sup>20</sup>

The second passage reflects Aristotle's interest in causation. He is writing of the relationship of past and future time to the present. He writes:

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<sup>18</sup>Hanson, p. 51.

<sup>19</sup>Eduard Zeller, Outlines of the History of Greek Philosophy (13th edition; London: Routledge and Kegan Paul Ltd., 1948), p. 155.

<sup>20</sup>Aristotle, de Partibus Animalium, 667b, 37, I Bekker, Aristoteles Graece (Berlin: Georgium Reimerum, 1831); translated by R. P. Hardie and R. K. Gay, The Basic Works of Aristotle (New York: Random House, 1941), n.p.



So the "now" is in one way a potential dividing of time, in another the termination of both parts and their unity [henotēs]. And the dividing and the uniting [henōsis] are the same thing and in the same reference, but in essence they are not the same.<sup>21</sup>

Aristotle uses henotēs three times in his Metaphysics. Because this is the only writing in which it is used that often until the time of Ignatius of Antioch, and because J. A. Robinson has stated that henotēs was "a more metaphysical term,"<sup>22</sup> it would be well for us to consider briefly the nature of this writing. Eduard Zeller has described the science of metaphysics with these words:

This science is devoted to the investigation of first causes, of Being as such, the eternal incorporeal and motionless which is the cause of all movement and form in the world. It is therefore the most valuable and comprehensive of all sciences. The problem is threefold and gathers around the three questions of the particular and the universal, form and matter, the mover and the moved.<sup>23</sup>

In Aristotle's first use of henotēs from the Metaphysics he is defining "sameness." He gives two ways of understanding this concept when they are "the same in an accidental sense" and when they are "the same by their own nature." He concludes by saying:

Clearly, therefore sameness is a unity [henotēs] of being either of more than one thing when it is treated as more than one i.e. when we say a thing is the same as itself; for we treat it as two.<sup>24</sup>

In a later context, Aristotle again touches upon the subject of "sameness" and again he uses the word henotēs. Here it appears in the

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<sup>21</sup>Aristotle, The Physics, 222a 19. see note 20.

<sup>22</sup>J. Armitage Robinson, St. Paul's Epistle to the Ephesians (2nd edition; London: James Clarke and Co. Ltd., n.d.), p. 92.

<sup>23</sup>Zeller, p. 173.

<sup>24</sup>Aristotle Metaphysics, 1018a 7, see note 20.



context of a discussion on the opposition of the one and the many. He writes:

To the one belong, as we indicated graphically in our distinction of the contraries, the same and the like and the equal, and to plurality belong the other the unlike and the unequal. "The same" has several meanings 1) we sometimes mean "the same numerically," again 2) we call a thing the same if it is one both in definition and in number, e.g. you are one with yourself both in form and in matter, and again 3) if the definition of its primary essence is one; e.g. equal straight lines are the same, and so are equal and equal-angled quadrilaterals; there are many such, but in these equality constitutes unity. [henotēs].<sup>25</sup>

In the fifth and final passage, Aristotle is defining what is meant by "a whole." He states that "a whole" means first "that from which are absent none of the parts of which it is said to be naturally a whole," and second "that which so contains the things that it contains that they form a unity." He concludes by saying: "in the case of unity [tou henos] wholeness being in fact a sort of oneness" [henotētos tinos].<sup>26</sup> This passage is interesting, for it indicates that for Aristotle henotēs was not an absolute condition. He speaks of "a certain kind of oneness" as if he conceived of henotēs in various forms or degrees.

Aristotle indicates by his use of henotēs in the passages listed above that his concern was ontologically oriented. His interest lay primarily in the nature and source of henotēs. For the functional aspect of how henotes relates directly to the lives of his readers, Aristotle shows little or no apparent concern in these passages.

The intriguing question arises at this point whether or not Alexander the Great, as Aristotle's pupil, could have circulated his teacher's

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<sup>25</sup>Ibid., 1054a to b 3.

<sup>26</sup>Ibid., 1023b 36.



concept of henotēs by giving it concrete form in the empire he founded. W. W. Tarn addressed this question in an essay entitled "Brotherhood and Unity."<sup>27</sup> He concluded that Alexander was not greatly influenced by Aristotle's concept of unity. He points out that Aristotle taught him the moderation needed for ruling his empire. But Alexander's idea of unity was essentially that of homonoia taught by Zeno, expanded by Isocrates, and brought to fulfillment by Alexander himself. We know further from Arrian's history of Alexander that Aristotle's influence over his pupil was so minimal that at the death of Alexander reports were circulated that Aristotle had been involved.<sup>28</sup>

The second classical Greek writer to use henotēs was Epicurus (342-270 B.C.). The term appears twice in the preserved writings of Epicurus. One of these passages, however, an unedited papyrus (Nat. Herc. 1634 I), was not available for use in this study. Epicurus lived and taught in the same area to which the Apostle Paul later wrote his Epistle to the Ephesians. Thus it is most likely that the writings and thought of Epicurus were familiar to some of Paul's first readers. Before examining the one passage available in which henotēs appears in Epicurus' writings, it should be helpful to consider briefly one theory that has been suggested regarding the dependence of the Apostle upon the "teachings from the garden," as the writings of Epicurus are often called.

Norman Wentworth Dewitt believes that Paul's entire ethical and doctrinal structure was built upon the structure of Epicurus' philosophy. He writes:

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<sup>27</sup>W. W. Tarn, Alexander the Great (Cambridge: University Press, 1950), II, 399-449.

<sup>28</sup>Arrian, Anabasis Alexandri, VII, xxvii, 1.



the merit of this ethic [that is, of Epicurus] was so superior and so widely acknowledged that Paul had no alternative but to adopt it and bless it with the new sanction of religion, though to admit his indebtedness to the alleged atheist and sensualist was inconceivable. Epicurus was consequently consigned to anonymity.<sup>29</sup>

Later he adds:

Paul works in the domain of doctrine after the same fashion as ancient architects, who tore down pagan temples in order to build Christian churches. The older structure furnished the material for the new. Paul demolishes philosophy in order to build up religion.<sup>30</sup>

But Epicurus' philosophy is so completely different from Paul's ethical teaching in Ephesians and the nature of his henotēs passage is so different from Paul's in Eph. 4:3 and 4:13 that it seems most unlikely that there is any reason such a theory of dependence should be supported by the fact that both use henotēs.

Whereas the Apostle taught obedience to the will of the God who has called us (Eph. 4:2 and 1:1), Epicurus taught that the seeking of pleasure was the highest good in life and this is to be found through experiencing in moderation all the sensuous delights of life. To do this, a man must free himself of all responsibility to external authority, particularly the authority of God. Epicurus determined to prove that God was not only detrimental to man's seeking of pleasure, but also unnecessary to his existence. To do this he proposed a mechanistic view of the universe based on the "atomic rain" theory of Democritus.

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<sup>29</sup>N. E. Dewitt, St. Paul and Epicurus (Minneapolis: University of Minnesota Press, 1954), p. v.

<sup>30</sup>Ibid., p. 96.



Democritus had taught that the universe is made up of falling atoms which in their fall collide and through these collisions unite and create matter. Epicurus adopted this teaching, adding that these atoms collide because of a slight swerve in each as they fall and thus cross one another's path. Such a theory, Epicurus felt, could well explain both the phenomena of form and motion in the universe and thus fulfill and replace the philosopher's need for a to theion a to hen or an "unmoved mover."

In the passage in which Epicurus uses henotēs, he is describing how the sense organs receive images of the concrete object which sends them. If they are the exact image of the sender, he claims they convey a true picture. If, however, they add or subtract any element from the true image, they elicit a response from the receiver that is very similar to the true image and yet is false. It is in this way that falsehood is often able to pass for the truth, Epicurus claims. From this position he proceeds to describe the phenomena of hearing itself in terms of a current of atoms. He writes:

Now this current is split up into particles, each like the whole, which at the same time preserve a correspondence of qualities with one another and a unity [henotēta] of character which stretches right back to the object which emitted the sound.<sup>31</sup>

It appears that while the concern of Epicurus' philosophy was quite different from that of Aristotle, his concept of henotēs indicates the same ontological orientation. Unity is insured because, while the

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<sup>31</sup>Epicurus, de Rerum Naturum, 52-53, H. Usener, Epicurea (Lipsae: In Aedibus B. G. Teubneri, 1887), p. 14, translated by Cyril Bailey in Witney J. Oates, editor, The Stoic and Epicurean Philosophers (New York: Random House, 1940), n.p.



particles are split up in the current, each one still preserves a correspondence of qualities with each other that finds its one source, like the blood in the first henotēs passage of Aristotle quoted above, in the object that emitted the sound. Again, as in Aristotle's use of henotēs, Epicurus expects no response from his readers that is to result directly from a better understanding and appreciation of henotēs.

#### The Testament of Zebulun

The following passage, from the Testament of Zebulun, was written in Hebrew by an unknown writer in the second century B.C. and translated into Greek around A.D. 50.<sup>32</sup> It is most promising because it illustrates for the first time a functional orientation in its use of henotēs. But it is apparently an undiscovered occurrence of henotēs which has not been treated in any of the major commentaries.

Have therefore yourselves also, my children, compassion towards every man with mercy, that the Lord also may have compassion and mercy upon you. Because also in the last days God will send His compassion on the earth, and wheresoever He findeth bowels of mercy He dwelleth in him. For in the degree in which a man hath compassion upon his neighbors, in the same degree hath the Lord also upon him. And when we went down into Egypt, Joseph born no malice against us. To whom taking heed, do ye also, my children, approve yourselves without malice, and love one another; and do not set down in account, each one of you, evil against his brother. For this breaketh unity [henotēs] and divideth all kindred, and troubleth the soul, and weareth away the countenance.<sup>33</sup>

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<sup>32</sup>W. R. Morfill, "Introduction," in R. H. Charles, The Greek Versions of the Testaments of the Twelve Patriarchs, photographic reprint (Hildesheim: George Olms Verlagsbuchhandlung, 1960), n.p.

<sup>33</sup>Translation by R. H. Charles, Testament of the Twelve Patriarchs (London: SPCK, 1925), p. xxi.



In this passage there appears to be little of the ontological aspects noted in both Aristotle's and Epicurus' henotēs passages. Whereas neither Aristotle nor Epicurus expected any response from their readers as a direct result of their better understanding and appreciation of henotēs, here in the henotēs passage from the Testament of Zebulun the importance of a response is underscored in the emphasis of the writer upon maintaining good human relationships. Most remarkable is the unknown writer's insistence on compassion and forgiveness. This passage and its context merit further attention.

The passage is an appeal on the part of Zebulun the father for his family to maintain their unity after his death. This unity is to be maintained by the children through the practice of compassion toward others and forgiveness toward one another. It is remarkable to note that Zebulun exhorts his children to show compassion toward the stranger and even toward the beast (5:1) not only toward one another as one might naturally expect. Zebulun reminds his children how he himself had been exemplary in practicing such compassion for the stranger. He states that he was the first man to have made a boat to sail the waters for the purpose of catching fish. This he did for his family until they all arrived safely in Egypt. He states that it was his compassion that compelled him to share his catch, not only with his family, but also with every stranger (6:4). He would have it appear that the stranger along with the sick and the aged received preferential treatment before his family as he boiled the fish, dressed them, and offered them to all as every man had need, grieving with them and having compassion upon them (6:5). In the context immediately preceding the henotēs passage,



Zebulun describes an event in his life as the outstanding example of his compassion. One day he met a man in distress because it was winter and the man was naked. Zebulun relates that his compassion for the man compelled him to steal a garment secretly from his father's house to give it to the man in his need (7:1). He exhorts his children also to use the gifts God has given them to show compassion and mercy without hesitation to all men (7:2). He does not explain how he knew that God had given him the goods he stole from his father's house. But he does tell his children that if they should find they did not have earthly goods to share with some person in need they should at least "have compassion for him in bowels of mercy" (7:3). These are more than idle words for Zebulun. He tells his children how, on one occasion, when he had no goods to share with him who needed them he "walked with him weeping for seven furlongs . . . and my bowels yearned towards him in compassion" (7:4).

In explicitly defining henotēs, the writer of the Testament of Zebulun is somewhat disappointing. He lets the term stand alone without any word or phrase to describe what he means by henotēs. He does, however, build a remarkable case for the practice of compassion and forgiveness as essential elements of henotēs. He further states that for brothers to "set down in account against one another" breaks their unity and he parallels this breaking of unity with the "dividing of all kindred, the troubling of the soul, and the wearing away of the countenance," a most significant parallelism that dare not be overlooked. The writer's meaning appears to be that trust is vital to henotēs. Where trust is replaced by suspicion, henotēs is broken. The effects of broken henotēs is apparent in both the spiritual and the material areas of life.



In much the same manner that the henotēs passages in Ephesians appear at the apex and dividing point of Paul's thought in the epistle (which was illustrated in Chapter II of this paper), so we note also that the henotēs passage from the Testament of Zebulun is in a decisive position in this writing. All that precedes the passage relates Zebulun's own experiences, practicing compassion to create henotēs for his family. That which follows the henotēs passage underscores the value and necessity of preserving henotēs. The passage is followed immediately by two illustrations of henotēs from nature, namely, the river and the animals. In unity there is strength. The author illustrates this by his description of a river:

When the waters of a river all flow together, they sweep along stones, trees, earth and other things. But if they are divided up into many streams, the earth swallows them up and they become of no account (9:1-2).

The river flowing in one bed is not impeded when it picks up foreign materials, but it sweeps them along in the stream. We are reminded of Zebulun's admonition to his children that they show compassion especially to the stranger in need.

A second image from nature follows, that of the body which God has given to all creatures. This image illustrates how from the point of view of the writer, henotēs depends for its strength upon the leadership of one ruling head. "Be not ye, therefore divided into two heads, for everything which the Lord made hath but one head . . ." (9:4).

While much of what has been said about the henotēs passage in the Testament of Zebulun would indicate a surprising level of understanding similar in some ways to that of the New Testament and to the henotēs passages in Ephesians, a few words of caution need to be spoken indicating



several important differences and a definite law-oriented approach to unity in this passage. Compassion and forgiveness are stressed legalistically so that one cannot avoid the conclusion that through practicing compassion and forgiveness one is actually bargaining with God for His compassion and forgiveness in the end. In fact, the writer says this in just about as many words:

Because also in the last days God will send His compassion on the earth, and wheresoever He findeth bowels of mercy He dwelleth in him. For in the degree in which a man hath compassion upon his neighbors, in the same degree hath the Lord also upon him (8:5).

It is also likely that a note of sinful pride is hidden behind the examples from his own life that Zebulun recounts for his children. Was he boasting in the Lord, as the Apostle Paul later boasted, or was he just boasting? We believe the latter was the case, for Zebulun introduced himself as a man who had never sinned "save in thought" (1:3). He rationalized his part in the sin of the brothers against Joseph as a sin of ignorance (1:5). In a later passage, when speaking again of the sin of the brothers, he defends his actions, saying that he did not actively encourage his brothers but rather wept for Joseph (2:4-5). Still later, he again mentions the sin of the brothers against Joseph, saying that when his brothers sat down to eat and to drink afterwards, he did not join them because of pity. Instead, he watched the pit until Joseph was sold to the Ishmaelites (4:1-3).

Though the Testament of Zebulun lacks an explicit definition of henotēs, by this examination of the content of the entire Testament and by deduction we may conclude that the meaning of henotēs is implicit in the message of the Testament. It was the opinion of the unknown writer



of the Testament that henotēs is God's reward given to those who have been compassionate and forgiving toward others. Though it may not have been the writer's avowed purpose, in effect the compassionate man and not God is the source of henotēs. A man can even consider himself "sinless save in thought" if he only learns to master the art of compassion. While expressed in terms of compassion and not the traditional terms of virtue or goodness, the concept of henotēs described by this passage and by its context has all the self-righteous overtones of any law-oriented approach to Christian unity.

Concerning the possibility that New Testament writers such as Paul and even Christ Himself might have used, the Testaments of the Twelve Patriarchs of which the Testament of Zebulun is one part, W. Oesterly has taken this affirmative position:

To speak of the influence of earlier writings upon Christ is incorrect because there could be no scope for such influence to be exercised upon One in Whom was all knowledge and understanding: but that does not mean to say that Christ would not have utilized the writings and teachings of others, especially if (as was very probably the case) a knowledge of the contents of such writings was current among the people.<sup>34</sup>

M. Smith is more conservative in his evaluation:

the Testament's historical value is that, not of a landmark, but of a stream bed. They show us the confluence and direction of certain elements in the religion of Palestine during the two centuries before and the two centuries after the Christian Era.<sup>35</sup>

On the basis of the henotēs passage in the Testament of Zebulun, we believe Paul might well have had knowledge of its contents, but his

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<sup>34</sup>Ibid.

<sup>35</sup>M. Smith, "The Testaments of the Twelve Patriarchs," Interpreter's Dictionary of the Bible (Nashville: Abingdon, 1961), IV, 578.



definition and use of henotēs is a more exalted interpretation under divine inspiration. Similarities in such matters as the common stress upon compassion and forgiveness may more likely be attributed to dependence upon one common third source, namely, the Old Testament.

#### Ignatius of Antioch

To study the use of henotēs in the post-Apostolic Era is not the intent of this paper. With Ignatius of Antioch, however, we make an exception. Eusebius states that Ignatius was martyred in A.D. 108, in the tenth year of the Emperor Trajan.<sup>36</sup> This would date the letters in which henotēs is used very close to the end of the Apostolic Era. Furthermore, E. J. Goodspeed and C. Leslie Mitton have placed before us a challenge (referred to in Chapter II) that the use of henotēs in Ephesians is for them another evidence that the epistle was written by a Pauline student at a later date when the concern for preserving the church's unity against heresy had become more general. Still, because the concern of this paper is to determine the meaning and significance of henotēs when the Epistle to the Ephesians was written, and we are of the opinion that Paul was its inspired writer, our treatment of Ignatius' use of henotēs will be brief. We simply wish to point out certain elements in his concept of henotēs which we believe are foreign to the thought of Ephesians and are more closely related to the current Rabbinic thought on unity evident in the Testament of Zebulun, IV Maccabees, and

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<sup>36</sup>Kirsopp Lake, The Apostolic Fathers (Loeb Library; Cambridge, Mass.: Harvard University Press, 1959), I, 166.



a passage from Josephus in Contra Apion. Much the same as in the henotēs passage from the Testament of Zebulun, Ignatius reveals a legalistic approach to unity apparent particularly in his undue emphasis upon the role of the bishop and his own strong desire to become a martyr, which would prove his faithfulness and hopefully unite the churches that were threatened by heresy from within and persecution from without. As with Zebulun, so also with Ignatius, henotēs is man-centered. The role of the bishop is essential.

Before considering one of the passages in which Ignatius used henotēs, let us first consider for better perspective how three scholars have treated the vital role that Ignatius gives to the bishops for maintaining unity. M. H. Shepherd Jr. writes:

His writings are the earliest unmistakable witness to the governance of the churches by these threefold orders of ministry, and in particular by the monarchical episcopate. The bishop was responsible for preserving his flock from the dangers then threatening the integrity of the apostolic faith and teaching.<sup>37</sup>

J. H. Strawley describes how the concern of the bishop for the oneness of his local flock placed him into the position as link by which the local congregation was united with the catholic church and the catholic church was united with Christ.

The idea of the single universal oneness with many local manifestations in the persons of the bishops is reflected in Ignatius' comparison of the "congregation" and the "catholic church" in Smyr. 8:2. As the catholic church is united to Jesus Christ, so should the congregation be united to the bishop. But the church dwelling only in alien territory, is katholike, one in its local oneness (una) and one in its universality (universalis). The step from the

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<sup>37</sup>M. H. Shepherd Jr., "Ignatius," Interpreter's Dictionary of the Bible (Nashville: Abingdon, 1961), II, 679.



una to the universalis is one which the church is forced to take. The church of one city is drawn into the struggle of the church in another city. The conflicts of Antioch are the conflicts of Smyrna. The unity of Rome and the unity of Corinth are one concern.<sup>38</sup>

Eduard Schweitzer most aptly describes how already in Ignatius' time the bishop was on the way to becoming a metropolitan. He notes that this is a part of a demand for order as a guarantee that is a transformation of gospel into law:

But the demand for an order that is also a guarantee turns this servant into a master; and so there comes law, which is supposed to be just as inviolable as the immutable order of nature. Ignatius knows a concept of the Church that puts in the centre the present union with the risen Lord. But at the moment when that union ceases to be an event, a continually new action of the living Spirit (which works in the form of ecstasy as well as of sober and rational reflection, by breaking through everything that is usual as well as by admonitions about order), and becomes a guarantee, the transformation of gospel into law has become even clearer.<sup>39</sup>

The truth, especially of this last statement, is apparent to us from Ignatius' use of henotēs. For this reason we feel it is essential to examine one henotēs passage from Ignatius to illustrate how early this transformation of gospel into law in the church began to take place in relation to henotēs.

The passages in which Ignatius used henotēs are I Eph. 4:2, 5:1, 14:1; I Phld. 2:2, 3:2, 5:2, 8:1, 9:1; I Smy. 12:2; I Pol. 8:3. For our purpose, one passage shall be sufficient.

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<sup>38</sup>J. H. Strawley, The Epistles of St. Ignatius (London: SPCK, 1935), p. 32, cf. S. Leuchli, The Language of Faith (New York: Abingdon Press, 1962), p. 139.

<sup>39</sup>Eduard Schweitzer, Church Order in the New Testament (London: SCM Press, 1961), p. 155.



Therefore it is fitting that you should live in harmony with the will of the bishop, as indeed you do. For your justly famous presbytery, worthy of God, is attuned to the bishop as the strings to a harp. Therefore by your concord [homonoia] and harmonious love Jesus Christ is being sung. Now each of you join in this choir, that being harmoniously in concord [homonoia] you may receive the key of God in unison [en henotēti] and sing with one voice through Jesus Christ to the Father that He may both hear you and may recognize, through your good works, that you are members of His Son. It is therefore profitable for you to be in blameless unity [henotēti] in order that you may always commune with God. For if I in a short time gained such fellowship with your bishop as was not human but spiritual, how much more do I count you blessed who are so united with him as the church is with Jesus Christ and as Jesus Christ is with the Father that all things may sound together in unison. [henotēti]<sup>40</sup>

Comparing this passage with Eph. 4:1-16, we note there is little to compare beyond the use of henotēs and the concern for maintaining Christian unity. Though Ignatius is writing on behalf of another man, Onesimus, and to lend his moral support to Onesimus' ministry as bishop of Ephesus, subtle pride in man's ability to bring about henotēs is evident in Ignatius' statement that the people should live in harmony with the will of the bishop. Similarity may be noted to Zebulun's concern that his children follow his example in showing compassion, as he always had. It is far different from the concern of Paul, who identified himself in Eph. 1:1 as "an apostle of Christ Jesus by the will of God." It is far different from the concern of Paul who wrote instructing His people to be "imitators of God, as beloved children" (Eph. 5:1).

We note further that in this passage Ignatius parallels henotēs with homonoia, thereby implying that for him the two terms were synonymous. But are they? Homonoia was the Greek term for a unity based upon a

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<sup>40</sup>Ignatius, Eph. 4:1 to 5:1. Translated by Kirsopp Lake, "The Epistles of St. Ignatius" in Apostolic Fathers, I (Loeb Library; Cambridge, Mass.: Harvard University Press, 1959), 176-179.



political alliance. W. M. Ramsay shows how it was used in the area of Asia Minor on coins commemorating the alliance of Ephesus and Sardis, of Ephesus, Smyrna and Pergamum, of Smyrna and Thyatira.<sup>41</sup> As we noted in treating Aristotle's use of henotēs W. W. Tarn declares that homonoia was first documented in the stoic philosopher Zeno in the fourth century B.C., that it was adopted by Alexander the Great as his pattern for the brotherhood of all men under his rule.<sup>42</sup> If it is accurate to say that homonoia was the Greek term for unity based upon political alliance, then we might conclude that the Spirit's purpose in not using it in the New Testament, in spite of the fact that it was in common use at the time, may well have been to avoid the identification of the church and its unity with the structure of a political alliance. We note that even in the Septuagint, which is a translation, it appears only three times, in Ps. 54:15 and 82:6 and in the Wisdom of Solomon 18:9.

In paralleling henotēs with homonoia, Ignatius implies that in his conception of unity he might be closer in understanding to the Jewish thought of the day represented by Josephus and IV Maccabees than he is to the New Testament conception of Christian unity. Josephus (circa A.D. 37 to A.D. 100) used homonoia in a passage on unity that is noted for its emphasis on uniformity under the law and which closely follows the passage in which he coined the term "theocracy."

To this cause above all do we owe our admirable harmony [homonoian]. Unity and identity of religious belief, perfect uniformity in habits and customs, produce a very beautiful concord in human

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<sup>41</sup>W. M. Ramsay, The Letters to the Seven Churches of Asia (reprint; Grand Rapids: Baker Book House, 1963), p. 125.

<sup>42</sup>Cf. footnote 27.



character. Among us alone will be heard no contradictory statements about God, such as are common among other nations, not only on the lips of ordinary individuals under the impulse of some passing mood, but even boldly propounded by philosophers; some putting forth crushing arguments against the very existence of God, others depriving Him of His providential care for mankind. Among us alone will be seen no difference in the conduct of our lives. With us all act alike, all profess the same doctrine about God, one which is in harmony with our law and affirms that all things under His eye. Even our womenfolk and dependents would tell you that piety must be the motive of all our occupations in life.<sup>43</sup>

In paralleling henotēs with homonoia, Ignatius may possibly also have given us an insight as to why he wrote the church in Rome, which he had never visited. His primary purpose in writing was to persuade them against interfering in his martyrdom by trying to save him. As Zebulun had proved himself the strong leader of his family, uniting them by his exemplary compassion, so Ignatius desires to be a "true disciple" (I Rom. 4 and 5) by becoming a martyr and thus uniting his people. That homonoia and martyrdom were closely related in the Jewish thought of the day is apparent from the concord of the seven martyred brothers in IV Maccabees.

You cannot be ignorant of the charm of brotherhood, which divine and all-wise Providence has imparted through fathers upon those begotten of them--implanting it, indeed, even in their mother's womb . . . . After equal gestation are they brought to birth, and from the same fountains do they imbibe milk: from these embracings are fraternal spirits nourished; and they grow more robust by reason of their shared nurture and daily companionship and their training both in other respects and in our discipline in the law of God. The bond of fraternal affection and sympathy is, we see, firmly fixed; but seven brothers possessed an even closer bond of sympathy with one another; for having been brought up together in a life of righteousness, they had even greater love for one another. Their rivalry in all excellence strengthened their

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<sup>43</sup>Josephus, Contra Apion, 2:179, edited and translated by H. St. J. Thackeray in Josephus (Loeb Library; New York: G. P. Putnam's Sons, 1926), I, 365.



affection for one another, and their concord [homonioian] and the bond of religion made their brotherly love more fervent. Nevertheless, though in their case nature and companionship and the practices of virtue augmented the charms of brotherhood, yet for religion's sake those that survived had the fortitude to look on while their brothers were being outrageously misused and tortured to death. Nay, they even urged them to go on to the torments and so not only despised physical anguish, but also prevailed over the emotion of brotherly love. O Reason, more kingly than kings, more free than free men! O sacred and harmonious concord of the seven brothers for religion's sake! Not one of the seven lads shrank from the face of death; but all, as if running the course to deathlessness sped onward toward death by torture.<sup>44</sup>

M. Hadas indicates that the Maccabean martyrs were revered as heroes of the faith by Christians as well as Jews as late as the time of Augustine, Gregory of Nazianz and John Chrysostom.<sup>45</sup>

We have seen from this study of the non-biblical Greek passages in which henotēs appears that it was used by Aristotle and Epicurus. For both of them it might be said that henotēs was an ontological term unrelated to men's lives in any direct sense. In the Testament of Zebulun henotēs is found in a passage that is similar to Ephesians. It, too, places henotēs in a central position of importance. It shows henotēs as a functional term, involving people in showing compassion for the needy and, we have concluded, expecting the same response from its readers. Here the similarity between the henotēs passages in the Testament of Zebulun and Paul's Epistle to the Ephesians ends. We note that for the writer of the Testament of Zebulun the function of a strong leader, in this case Zebulun himself, is essential in showing compassion and by his example creating unity within his family. Ignatius was

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<sup>44</sup>IV Maccabees 13:1 to 14:10, text and translation by M. Hadas, The Third and Fourth Books of Maccabees (New York: Harper and Brothers, 1953), pp. 212-217.

<sup>45</sup>Ibid., p. 112.



considered because he used henotēs ten times and because he lived very near to the end of the Apostolic Era. We saw that, while Ignatius used henotēs, his concept of it was identified by the word homonoia used of the political alliances of the area. His concern for the essential role of the bishop was similar to the father's concern portrayed in the Testament of Zebulun. His parallel use of henotēs is evidence also of closer affinities with the Jewish concept of unity than with Christian unity in the New Testament.

It appears that while henotēs was known at Paul's time, since it was not used more frequently in the contemporary writings of Paul's time, it probably was not used in ordinary speech and was open to new application by the Apostle.



## CHAPTER IV

### HENOTĒS OF THE SPIRIT AND OF THE FAITH

In the first three chapters of this study we noted that henotēs appears only twice in the New Testament, namely, in Eph. 4:3 and 4:13. It does not appear in the Septuagint. In our opinion henotēs is a most significant term for understanding Paul's concept of Christian unity in Ephesians and for interpreting the epistle itself. We examined the use of henotēs in non-biblical Greek sources including Aristotle, Epicurus, and the Testament of Zebulun. We detected, in the later use and interpretation of henotēs by Ignatius of Antioch, what we consider to be significant similarities to the Rabbinic concept of unity illustrated in Josephus, IV Maccabees, and the Testament of Zebulun.

In this chapter we examine Paul's use of pneuma and pistis in relation to henotēs in the phrases "unity of the Spirit" (Eph. 4:3) and "unity of the faith" (Eph. 4:13). We shall include in our study the passages in which pneumatikos, pistos, and pisteuo appear, for being closely related to pneuma and pistis they are helpful in understanding Paul's use of these terms in Ephesians.

Our purpose is to attempt to determine what function Spirit and faith fulfill in their relationship to henotēs. We propose to do this by first examining pneuma and pistis: interpretations, their frequency in Paul's writings, their appearances together in passages from Ephesians. We propose secondly to examine each of the two clauses: "maintain the unity of the Spirit" and "until we attain to the unity of the faith" in



the light of Paul's use of pneuma and pistis and the related terms pneumatikos, pistos, and pisteuo in Ephesians.

### Pneuma and Pistis

Pneuma has been treated at length by many scholars including Rudolf Bultmann,<sup>1</sup> E. D. Burton,<sup>2</sup> H. B. Swete,<sup>3</sup> W. D. Davies,<sup>4</sup> and Eduard Schweitzer.<sup>5</sup> Pistis has been dealt with by Rudolf Bultmann,<sup>6</sup> and E. D. Burton.<sup>7</sup> The Pauline concept of faith in the light of Jewish religious history has been investigated by H. J. Schoeps.<sup>8</sup> A valuable chapter titled "The Fellowship in Faith" may be found in Paul S. Minear's book, Images of the Church in the New Testament.<sup>9</sup>

There is difficulty in clearly understanding how Paul meant both pneuma and pistis to be understood for both terms appear in the New

<sup>1</sup>Rudolf Bultmann, Theology of the New Testament, translated by Kendrick Grobel (New York: Charles Scribner's Sons, 1951), I, 153-164.

<sup>2</sup>Ernest De Witt Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians in The International Critical Commentary (Edinburgh: T. & T. Clark, 1921), pp. 486-492.

<sup>3</sup>Henry Barclay Swete, The Holy Spirit in the New Testament (London: Macmillan and Co., Ltd., 1921).

<sup>4</sup>W. D. Davies, Paul and Rabbinic Judaism (London: SPCK, 1965), pp. 177-226.

<sup>5</sup>Eduard Schweizer et al., "Spirit of God," Bible Key Words (New York: Harper and Row, 1960), III.

<sup>6</sup>Rudolf Bultmann and A. Weiser, "Faith," Bible Key Words, III.

<sup>7</sup>Burton, pp. 475-485.

<sup>8</sup>H. J. Schoeps, Paul, translated by Harold Knight (Philadelphia: Westminster Press, 1961), pp. 149-160, 200-213.

<sup>9</sup>Paul S. Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1960), pp. 136-173.



Testament with various shades of meaning. In A Greek-English Lexicon of the New Testament and other Early Christian Literature we find this very detailed definition of pneuma listing eight various shades of meaning (we omit the biblical references cited):

1. A blowing or a breathing: 2. breath (life-) spirit, soul, or that which gives life to the body: 3. the spirit as a part of the human personality; a. when used with sarx it denotes the immaterial part; b. as the source and seat of insight, feeling and will, the representative part of the inner life of man; c. the spiritual state of mind or disposition: 4. a spirit as an independent being, in contrast to a being that can be preserved by the physical senses, i.e. God Himself, good or at least not expressly evil spirits or spirit-beings, or evil spirits: 5. the Spirit as that which differentiates God from everything that is not God, as the divine power that produces all divine existence, the divine element in which all divine life is carried on, the bearer of every application of the divine will. All those who belong to God possess or receive this Spirit and hence have a share in His life. This Spirit also serves to distinguish the Christians from all unbelievers. A. the Spirit of God, of the Lord, B. the Spirit of Christ, of the Lord, C. Because of His heavenly origin and nature this Spirit is called the Holy Spirit both with and without the article. D. In an absolute sense it is also used alone with and without the article, to pneuma. E. Pneuma is more closely defined by the genitive of the thing e.g. truth, life, revelation, wisdom, power, love, etc., F. Of Christ, G. the divine Pneuma stands in contrast to everything that characterizes this age or the finite world generally, e.g., sarx, sōma, gramma, and the wisdom of men. 6. The divine Spirit reveals His presence in the persons whom He fills in various ways, A. when it is accompanied by another noun which characterizes the work of the Spirit more definitely, B. unless He is frustrated by man in his natural condition, the Spirit produces a spiritual type of conduct, C. the Spirit inspires men of God above all, in their capacity as proclaimers of a divine revelation, D. the Spirit of God, being one, shows the variety and richness of His life in the different kinds of spiritual gifts which are granted to certain Christians, E. one special type of spiritual gift is represented by ecstatic speaking, F. the Spirit leads and directs Christian missionaries on their journeys. Only rarely in our literature do we read of persons who are possessed by a spirit that is not from God. 8. The Spirit appears as an independent personality in formulas that become more and more fixed and distinct.<sup>10</sup>

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<sup>10</sup>Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated by William F. Arndt, and F. Wilbur Gingrich (4th edition; Chicago: University of Chicago Press, 1957), pp. 680-685.



Though the various meanings of pistis are not as numerous as those of pneuma, pistis too has more than one meaning and there is on that account some difficulty in interpreting Paul's use of pistis in Eph. 4:13. The basic meaning of pistis is "faith" or "trust." But the same lexicon used above with pneuma states that "faith" or "trust" may be understood in three different ways (again we omit the biblical references cited):

1. Pistis may be that which causes trust and faith, faithfulness, reliability, a solemn promise, an oath, a proof or a pledge. 2. It may mean trust or confidence, i.e. faith in the active sense of "believing," in religious usage. In our literature it is always directed with this meaning toward God and Christ, their revelation, teachings, promises, their power and readiness to aid. 3. It may refer to that which is believed, the body of faith, or belief or doctrine.<sup>11</sup>

The major difficulty in interpreting pneuma lies in determining whether the divine, human, or demonic spirit was intended and what is the relationship of the divine and human spirit to one another. The major difficulty in interpreting Paul's use of pistis lies in determining whether he intended it to be understood in its "active sense" of "believing" or what we might refer to as the "passive sense" as "that which is believed, the body of faith, or belief, or doctrine." This we shall determine only from an examination of the passages in which the two words are used in Ephesians. But first it is significant to note by means of this table how frequently Paul uses each word in the thirteen epistles generally attributed to his name.

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<sup>11</sup>Ibid., pp. 668-671.



	Total Verses	Occurrences of		Average Number of Verses between Occurrences	
		<u>Pneuma</u>	<u>Pistis</u>	<u>Pneuma</u>	<u>Pistis</u>
Romans	433	34	37	12.7	11.7
1 Cor.	437	39	7	11.2	62.4
2 Cor.	257	17	7	15.1	36.7
Galatians	149	15	22	9.3	6.8
Ephesians	155	14	8	11.1	19.4
Phil.	104	5	4	20.8	26.0
Col.	95	2	5	47.5	19.0
1 Thess.	89	5	8	17.8	11.1
2 Thess.	47	3	5	15.7	9.4
1 Tim.	113	3	18	37.7	6.3
2 Tim.	83	3	8	27.7	10.4
Titus	46	1	6	46.0	7.7
Philemon	25	1	2	25.0	12.5
Totals	2033	142	137	14.3	14.8

Though this table may not substantially help us to understand the meaning of pneuma and pistis as they are found in Paul's letters it is helpful in indicating that Paul used both terms with similar frequency throughout his epistles. It further indicates that, taking into consideration the number of verses in each of Paul's epistles, pneuma is used in Ephesians more frequently than in any other epistle except Galatians. Pistis, on the other hand, appearing with a frequency in Ephesians of once every 19.4 verses ranks much lower in frequency appearing less frequently only in 1 Corinthians, 2 Corinthians, and Philippians. At this point one can only speculate what the meaning of this might be for our understanding of pneuma and pistis. Could it indicate that pneuma was somewhat more essential to Paul for understanding henotēs than pistis?

To arrive at the particular meaning of pneuma and pistis in Eph. 4:3 and 4:13 we must examine the use Paul makes of these terms throughout Ephesians in the two remaining sections of this chapter. The passages in Ephesians in which pneuma (and pneumatikos) appear are 1:3, 1:13, 1:17,



2:2, 2:18, 2:22, 3:5, 3:16, 4:3, 4:4, 4:23, 4:30, 5:18, 6:12, 6:17, and 6:18. Pistis (pistos and pisteuo) appear in Eph. 1:1, 1:13, 1:15, 1:19, 2:8, 3:12, 3:17, 4:5, 4:13, 6:16, 6:21, and 6:23. Sometimes they appear in the same context or passage (1:1-3, 1:13, 1:15-17, 3:16, 4:4 and 6:16). This would suggest a possible relationship between the two terms in spite of their difference in meaning. This consideration could prove fruitful as we study Paul's use of the two words in Ephesians in the light of their relationship to henotēs.

#### "Maintain the Unity of the Spirit"

We stated in Chapter II of this paper that Christian unity is the central theme of Paul's letter to the Ephesians. Henotēs appears at the center of the epistle at the apex of Paul's thought on Christian unity as a bridge term uniting the doctrinal part I and the practical part II of the epistle. It is God's plan to unite all things in Christ (1:10). Paul makes the startling statement that the unity of all things in Christ includes also the Gentiles excluded heretofore from God's elect people, the Jews (Eph. 2:11-22, 3:1-10). Paul himself has been made the minister of this gospel (3:7), a privilege which he fulfills with joy.

It is perhaps impossible to prove to the satisfaction of all that Paul was here speaking of the divine Spirit and not the human spirit. T. K. Abbott asserts that Paul meant the divine Spirit and that the genitive of pneuma was used in Eph. 4:3 as a subjective genitive. He further demonstrates that Chrysostom and most nineteenth-century commentators favored this interpretation but that Calvin, Estius, and others following Anselm and Pseudo-Ambrose, identified pneuma here with the



human spirit, "animorum concordia."<sup>12</sup> Also George Stoeckhardt interpreted to pneumatos as referring to the divine Spirit.<sup>13</sup> The comment of J. A. Robinson at this point is most significant:

By a mischievous carelessness of expression, "unity of spirit" is commonly spoken of in contrast to "corporate unity," and as though it might be accepted as a substitute for it. Such language would have been unintelligible to St. Paul. He never employs the word "spirit" in a loose way to signify a disposition, as we do when we speak of "a kindly spirit." To him "spirit" means "spirit," and nothing less. It is often hard to decide whether he is referring to the Spirit of God or to the human spirit. In the present passage, for example, we cannot be sure whether he wishes to express the unity which the Holy Spirit produces in the Christian body, as in the parallel phrase "the fellowship of the Holy Spirit"; or rather the unity of the "one spirit" of the "one body," regarded as distinguishable from the personal Holy Spirit. But at any rate no separation of "body" and "spirit" is contemplated; and the notion that there could be several "bodies" with a "unity of spirit" is entirely alien to the thought of Paul.<sup>14</sup>

Heinrich Schlier writes, "To pneuma ist hier der Heilige Geist . . ." <sup>15</sup>  
Stig Hanson, however, is of the opinion that the human spirit is intended.<sup>16</sup>

After examining the 142 passages in Paul's letters in which he uses pneuma we find that in at least 44 cases we are unable to decide whether

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<sup>12</sup>T. K. Abbott, A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians in The International Critical Commentary (Edinburgh: T. & T. Clark, 1897), p. 107.

<sup>13</sup>George Stoeckhardt, Commentary on St. Paul's Letter to the Ephesians; translated by Martin S. Sommer (St. Louis: Concordia Publishing House, 1952) p. 179.

<sup>14</sup>J. Armitage Robinson, St. Paul's Epistle to the Ephesians (London: James Clarke and Co. Ltd., n.d.), p. 92.

<sup>15</sup>Heinrich Schlier, Der Brief an die Epheser (Duesseldorf: Patmos-Verlag, 1957), p. 184.

<sup>16</sup>Stig Hanson, The Unity of the Church in the New Testament (Lexington: American Theological Library Association, 1963), p. 149.



Paul meant the human or the divine spirit. We therefore must agree with J. A. Robinson when he states in the paragraph just quoted that we cannot be sure what Paul meant in Eph. 4:3. But to us the weight of evidence from the rest of the epistle does seem to indicate that Paul had the divine Spirit in mind. This discussion, however, will have meaning only when it is remembered that we are concerned with the function of pneuma in relation to henotēs. Viewed in this light our basic concern is who is responsible, wherein does this responsibility lie, and how far does that responsibility extend in maintaining the unity of the Spirit.

Although Paul uses pneuma in Ephesians to designate the human spirit and even demonic spirits, he employs the term primarily in reference to the divine Spirit of God. The entire letter is tied together by the thread of the Spirit's creative activity. It begins on a note of blessing to the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places (Eph. 1:3). It is this positive note of an awareness of God's spiritual blessings that Paul would have us keep in mind throughout the epistle. Moreover, he lists these blessings as the basic motive for our work of maintaining the unity of the Spirit. The blessings include God's choosing us in Christ, His destining us in love to be His sons, the redemption through His blood, and other evidences of His lavish grace. Paul speaks of these spiritual blessings not as rewards or trophies for human labors faithfully performed, but as gifts of God's grace putting us in His debt, raising us with Christ from the death of our sin to a position of partnership in His plan to unite all things in Him.

We cannot here dwell in detail on any one passage in which pneuma is used in Ephesians or on any one function of the pneuma. Instead, in



the paragraphs that follow, we must briefly survey the passages and emphasize only those points which we believe to be significant for understanding henotēs.

1:13 and 4:30.--"In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in Him, were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it" (4:30). "And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption." Paul introduces the pneuma as "the Holy Spirit" and describes His function as being that of a seal or guarantee of our inheritance. Both the designation "Holy Spirit" and the function as a seal or guarantee is most significant for understanding the term "unity of the Spirit" in Eph. 4:3. In the above passages we see the pneuma functioning independently of those "who have heard the word of truth, the gospel of your salvation." The Holy Spirit as Arrabōn appears only in Paul (compare 2 Cor. 1:21-22, 2 Cor. 5:5, 7). J. Armitage Robinson states:

It is the Hebrew word אַרְבֹּן (from אָרַב, "to entwine," and so "to pledge"). It is found in classical Greek writers; so that it was probably brought to Greece by the Phoenecian traders, and not by the Hebrews, who knew little of the Greeks in early days. It came also into Latin, and is found in a clipped form in the law books as arra. In usage it means strictly not "a pledge" (enechuron), but "an earnest" (though in the only place in the LXX where it occurs, Gen. xxxvii 17ff., it has the former sense). That is to say, it is a part given in advance as a security that the whole will be paid hereafter--a first installment.

.....  
 Gradenwitz (Einfuehrung in die Papyruskunde, 1900, p. 81ff.) shows that the arrabōn, as it appears in the papyri, was a large proportion of the payment: if the transaction was not completed the defaulter, if the seller, repaid the arrabōn twofold with interest; if the buyer, he lost the arrabōn.<sup>17</sup>

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<sup>17</sup>Robinson, p. 147.



The fact that "holy spirits" is used in Hermas sim. ix 13,2 to describe the virgins who are building the tower of the Church is explained by R. Bultmann as a Gnostic motif.<sup>18</sup> Paul further qualifies "Holy Spirit" in 4:30 as being "of God." The sealing by the Holy Spirit takes place not through any merit or worthiness on the part of man but only through the hearing of the Word of truth, the gospel of our salvation.

2:18, 6:18, and 4:4.--We have access to the Father in one Spirit through prayer. Prayer for the Apostle was primarily an act of thanksgiving and adoration which he himself describes in these words, "I bow my knees before the Father, from whom every family in heaven and on earth is named . . . to Him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen" (3:14, 15 and 21).

2:22, 3:16, and 6:17.--This same Spirit in the inner man strengthens us as parts of a holy temple in the Lord equipped not only for defense, as one would ordinarily think of such a building as being equipped, but equipped to attack all godless powers with the sword of the Spirit, the Word of God. In what appears a mixing of the metaphors, with the temple growing like a body in the Lord (3:21), Paul is demonstrating both the tension that must prevail in the proper balance of the dynamic and the stable aspects of Christian unity.

3:5.--The power and creative activity of the Spirit may not seem logical to man. It is revealed by the Spirit in bold new applications of the Gospel in the lives of all men.

1:17 and 4:23.--Twice Paul appears to be using pneuma in the sense of the human spirit. In both instances, however, the passage indicates

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<sup>18</sup>Bultmann, I, 179.



a close identification of the human spirit, as Paul meant it, with the divine Spirit. "that the God of our Lord Jesus Christ, the Father of Glory, may give you a spirit of wisdom and revelation in the knowledge of him" (1:17). "and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true holiness and righteousness" (4:23).

2:2 and 6:12.--Twice Paul uses pneuma to refer to spirits that are not from God, but are opposed to Him and to His people. He reminds the Ephesians of the dark past from which they had been rescued by the power of the Holy Spirit in Christ:

And you he made alive, when you were dead through the trespasses and sins, in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. (2:2)

The second instance is in the conclusion of the epistle, where he expresses the sobering reminder that we need to put on the whole armor of God:

For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. (6:12)

Paul's treatment of the spirits of evil, though a warning, does not reflect a pessimistic attitude, but rather an attitude of boldness. We detect in his words a conviction that for him these spirits were already bound. The saints have been freed from the power of such spirits to live in the power of God's own one Spirit. Being saved from the attack of the many spirits by the power of the one Spirit God's people are united and can join in singing spiritual songs to the Lord (5:19). Together with the Spirit of God, they are enabled to maintain the unity of the Spirit in the bond of peace.



"Until We All Attain to the Unity of the Faith"

This study of Eph. 4:13 and Paul's use of the term "unity of the faith" will focus on the meaning of the word pistis in this passage. Is it to be taken in the active sense as "trust" or "confidence?" Or are we to understand it in the absolute sense as "that which is believed," that is the body of faith or doctrine?

It is significant to note that the lexicons indicate that the use of pistis in the absolute sense was relatively rare in the New Testament. One lexicon<sup>19</sup> lists only Rom. 1:5, Gal. 1:23, and perhaps Gal. 3:23-25 as definitely indicating this use. It does add, however, that other writers have interpreted 1 Tim. 1:19, 4:1,6, 6:10,21; 2 Tim. 2:18 and 4:7; and Rom. 12:6 in the absolute sense.

The common interpretation of Eph. 4:13, with which at least one noted scholar seems to agree, understands the word pistis in the absolute sense. We commonly speak about the "unity of faith" that we already possess. While he is not writing specifically about our passage, what Francis Pieper writes regarding unionism is typical of this common use of the word "faith" regarding Christian unity:

unionism avers that it aims at the removal of discord among Christians. But because the unity of the Christian Church consists in having one faith and one profession, unionism actually is a caricature, indeed a mockery of Christian unity.<sup>20</sup>

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<sup>19</sup>Cf. footnote 11, p. 42.

<sup>20</sup>Francis Pieper, Christian Dogmatics, translated by Theodore Engelder, et al. (St. Louis: Concordia Publishing House, 1953), III, 426.



More specifically to the point, Stig Hanson states that the combination of pistis with epignōsis in Eph. 4:13 indicates that pistis here has an objective character.<sup>21</sup>

What the common use of the word "faith" in the absolute sense fails to take into account, especially in the term "unity of the faith," is the thrust of the verb katantaō, "until we attain," in the passage. Referring to this term, Otto Michel emphasizes that the unity of faith is the ultimate goal of the community:

Here, too, God sets for the community a task and destiny which is orientated to the end of history and which no believer can evade, namely, the growth of the community to unity and ripeness of knowledge. Because the Son of God is a unity, unity is also determined for our faith and knowledge. Once again the movement of katantan denotes the way to a goal and a totality beyond the immediate situation or generation.<sup>22</sup>

Ernest De Witt Burton indicates, furthermore, that the visible evidences of this growth in faith may vary widely:

Faith may differ in different persons and in the same person at different times. It is capable of development and of waning, and this both in respect to the content of the truth apprehended and in respect to the intensity or firmness with which it is exercised.<sup>23</sup>

Finally, the opinion by Rudolf Bultmann is important in that it associates the active sense of pistis specifically with the unity of the faith.

In other passages pistis means being a believer, ranked amongst the believers . . . But it is often uncertain whether it would not be better to understand it as confidence, for pistis is frequently used to denote not so much the fact of being a believer. This is the case when mention is made of the measure of faith, of

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<sup>21</sup>Hanson, p. 158.

<sup>22</sup>Otto Michel, "Katantao," Theological Dictionary of the New Testament, translated by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans, 1965), III, 624.

<sup>23</sup>Burton, p. 484.



the weakness of faith or of its strength, of the increase of faith, of steadfastness in the faith, of its abundance or its superabundance, of the practice of it, or of its unity [footnote cites Eph. 4:13] and in all those passages in which pistis and agape are linked.<sup>24</sup>

We cannot dwell in detail on any of the other passages in which pistis appears in Ephesians. In the paragraphs that follow we must, however, briefly survey the passages and emphasize only those points which we believe to be significant for understanding henotēs.

1:1.--The letter opens with these words of address: "to the saints who are also faithful in Christ Jesus." Pistos (faithful) appears again in the closing verses of the epistle in reference to Tychicus whom Paul holds to be "the beloved brother and faithful minister in the Lord" (6:21). The word hagioi (saints) also appears in combination with pistis in Eph. 1:15. It always appears in the plural and is used of the people of God as a community.

1:15.--The faith of Paul's readers in the Lord Jesus Christ and their love toward all the saints has been made known to him, with the result that he feels compelled to give thanks. The saints include all the living whom God has sealed with His promised Holy Spirit, both those who have already come to faith and those in whose hearts the Holy Spirit is still working faith. Holiness is the mark of the faithful, God's stamp of approval upon His people in Christ, making them a community separated for service to Him. While the holiness of the faithful can be rejected by the faithful, no living person is beyond its reach and our love cannot be reserved for only a select few who appear as the faithful.

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<sup>24</sup>Bultmann and Weiser, III, 77.



1:13 and 1:19.--The believers, who have heard the Word of God and have been sealed with the promised Holy Spirit, now possess the immeasurable power of God, which is a gift of God, not of works.

2:8.--Faith as the result of God's gracious gift rules out pride of self and relates man in service to God, not as a passive tool in God's hand, but as His new creation or carefully developed "workmanship."

3:12.--Through our faith in Christ we are in Christ. In Him we have boldness and confidence of access to the Father.

3:17.--Faith, together with love, rules out all weakheartedness and indecision, filling us with boldness to serve others in love as Christ Himself dwells within us.

4:5 and 6:16.--Here we are close to the absolute sense of pistis in Ephesians. The one faith is our single shield, quenching all the many flaming darts of the evil one.

6:23.--Peace, faith, and brotherhood are stressed in this concluding passage. In Ephesians pistis is never directed to any other person than Christ or God Himself. "Though he refers to Tychicus as "a faithful minister," Paul does not speak of having "faith in Tychicus" as we commonly speak of faith in an associate or friend today. In Paul's last words of benediction we note that faith in God establishes the basis for peace with one another. This, in turn, promotes the vital functioning and growth of Christ's body, the church, the brethren of whom he earlier had spoken in Eph. 4:15.

In concluding, we note that our brief look at pneuma and pistis does not indicate the need for any radical new interpretation or form of Christian unity. New forms may arise as the church is confronted by new needs and led to make new applications of the Gospel to meet these needs.



What is indicated, however, is the basic need for a balanced view of the Spirit's work as primarily the creation of henotēs through His spiritual blessings and man's work in maintaining henotēs involves responding to what the Holy Spirit already has done through a faith that is active in love.

We need to be more careful in our use of the term "unity of the Spirit" for describing the source of henotēs. "Unity of faith" we need to remember as the goal to be sought by Christians as they meet together in love to serve one another for mutual growth. As used in Ephesians, the term "unity of the faith" may not be cited in justification of ecclesiastical exclusiveness, which in reality may be only a reflection of unloving pride. Rather, it is to serve as an impelling motive to seek out, in commitment to Christ, all whose lives are likewise committed to the Savior. "That together we might speak the word with boldness" is its great goal.



## CHAPTER V

### SUMMARY

We have examined Paul's use of henotēs in Eph. 4:3 and 4:13. In Chapter I we stated that our purpose in focusing attention on this word arose out of an apparent neglect on the part of most commentators to explore its meaning especially with reference to the ecumenical trends current in Christendom. What we have written is by no means offered as the last word. Indeed, areas for further study will be suggested in the second part of this final chapter. If, however, we have succeeded in drawing attention to some of the unexplored aspects of henotēs and have brought to light the need for further study of the word, we feel our purpose will have been accomplished.

In Chapter II we illustrated the meager treatment that henotēs has received from major commentators of Ephesians mentioning that for J. Armitage Robinson it indicated the metaphysical basis underlying what he considered to be the more concrete koinōnia, and for E. J. Goodspeed and C. Leslie Mitton henotēs was further evidence of what they hold to be the post-Pauline authorship of the epistle. We also surveyed briefly the content of Ephesians to illustrate that henotēs occupies a position of central importance as the bridge between the doctrinal and the ethical halves of the epistle. It is the one word which represents for Paul the most exalted expression of Christian unity.

In Chapter III we examined non-biblical passages in which henotēs occurs. Our findings revealed that it was used by Aristotle, Epicurus, and the Testament of Zebulun before the New Testament period and at the



close of the Apostolic age by Ignatius of Antioch, who employed the term ten times, more than all the previous writers combined. From the five different meanings of henotēs listed in A Patristic Greek Lexicon by G. W. Lampe, it seems apparent that later writers in the church adapted the term to a wider range of meanings.

From our study of the non-biblical passages we found it difficult to define henotēs clearly. Since Ignatius represents the thinking of the church in a period later than Ephesians, only the occurrences of henotēs in Aristotle, Epicurus, and the Testament of Zebulun were suitable for defining henotēs. Ignatius' use of henotēs was considered because we believe it to be the earliest preserved interpretation of Paul's use of henotēs in Eph. 4:3 and 4:13. We noted in his stress upon the vital function of the bishop and his own preoccupation with martyrdom, closer ties with the rabbinic concept of unity than with Paul's.

Aristotle and Epicurus used henotēs in a metaphysical or ontological sense to describe the unity of inanimate beings requiring the uniformity of the various parts as they issue from one common source. The Testament of Zebulun uses henotēs to describe the unity which Zebulun desired for his family. The passage from the Testament of Zebulun and Paul's use of henotēs in Ephesians have some marked similarities. Both writings give to henotēs the position of central importance. In both writings henotēs is to have meaning and application in the lives of the people addressed. Henotēs in the Testament of Zebulun has a functional interpretation which finds as its basis the acting out of genuine compassion for the outsider and forgiveness toward one another.

There is, however, at least one most vital point of difference. For Paul, human leadership is understood as one of the gifts of the Spirit.



But the source of henotēs is not the leader himself, but God working through the leader, who remains a servant of God. In the Testament of Zebulun, on the other hand, while the writer may have had the same relationship between God and the human leader in mind, he does not state this clearly. Apparently for him the headship and inspiration for henotēs comes not from the example of God's past acts of mercy, but instead, from the human examples of Joseph and "sinless save in thought" Zebulun himself.

In Chapter IV we examined Paul's use of the two terms "unity of the Spirit" in Eph. 4:3 and "unity of the faith" in 4:13. We hoped that in briefly surveying the passages in which pneuma and pistis and their related terms appeared in Ephesians, we might thereby arrive at a clearer understanding of henotēs in the epistle.

What we discovered is a remarkable balance with "unity of the Spirit" indicating the Holy Spirit as the source of henotēs and "unity of the faith" indicating the goal of henotēs for the saints to attain to through holiness and love. We found that the constant reference was not to what Paul or any other human leader had done or must do but to what God had done through Christ and what is being done by the Spirit even now.

The church must always exercise great care when it speaks of the "unity of the Spirit" and the "unity of the faith." It needs to understand and to emphasize both the source and the goal of henotēs.



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