# **Table of Contents**

0. General Introduct	tion
----------------------	------

0.1	The spirit world as object of research – clarifications	
	and delimitations	15
0.2	The Letter to the Ephesians as focus	30
0.3	Motivation, Scope and Aim of this study	34
0.4	Notes on Methodology	39
0.5	The possibility of "Psycho-hermeneutical" approach	43
	Divisions of the work	

## Section One: "Pauline Spirit World"-Terminologies And Antecedents

Ch	apter One	55
	"Pauline spirit-world" – Designations	
	Antecedents/Backgrounds - History of Religions' Perspectives	
	1.2.1 Ancient Orient	
	1.2.2 Reception among the ancient Greeks	
	1.2.3 Reception and development in Ancient (OT) Israel	
	and in Judaism	66
	1.2.4 Hellenistic Judaism and the Septuagint (LXX)	
	1.2.5 Intertestamental Writings	
	1.2.6 Rabbinical Literature	
1.3	Overview – the Cosmic orientations	
Ch	napter Two: Pauline Cosmic Theology	89
2.0	Cosmic Theology	
	2.1.0 Pauline cosmic theology	
	2.1.1 The Stoic foundation	
2.2	Pauline cosmic orientations – issues of plurality	
2.2	of Powers/elements of the world	94
	2.2.1 Rom 8:38-39 (in the light of Gal 4:4-5 and 1 Cor 15:12ff)	
	2.2.2 Gal 4:4-5 - its cosmological accent	
	2.2.2 Gal 4:4-5 - its cosmological accent	
	Christological perspectives	110
	CIIIISUUUEILAI DEISDELLIVES	

xcursus	112
ummary	113

### Section Two: Issues Of Cosmologies: Ephesian's And Igbo Cosmologies

	apter Three: Ephesians – Authorship,	117
Gei	neral analysis, Reception	117
3.1	Pseudonymity and Pseudepigraphy as literary phenomena	117
	3.1.1 Pseudepigraphy in the New Testament	
3.2	Ephesians as Pseudo-/Deutero-Pauline	
	3.2.1 Arguments against Pauline authorship (a summary)	125
	3.2.1.1 Language and style	
	3.2.1.2 Different theological developments	127
3.3	General analysis of Eph	129
	3.3.1 The letter elements in Pauline tradition	130
	3.3.2 Ephesians in Pauline letter-pattern	
	3.3.3 Attempt at rhetoric schemata	135
3.4	Intention(s) of Eph	136
	Reception of Pauline "cosmic" theology in Eph	
	nmary	
Ch	apter Four: Ephesian's world view	151
4.1	World view (Weltbild, Weltanschauung, cosmology)	151
	4.1.1 Ephesian world view	
	4.1.2 The Universe as God's creation (Eph 3:9)	
	4.2.1 έν τοῖς ἐπουρανίοις	
	4.2.2 The spatial in-between	
	4.2.3 The Earth - ή γη	
4.3	Implications of the Eph world view	
	4.3.1 God - world - man in pre-Christian Eph world view	
	4.3.2 Apotropaic orientations - Magic as example	177
	4.3.3 The Eph response – the three-tier scheme of Eph:	
	God-Christ-man (Christian/s)	180
Sur	nmary	
	•	
Ch	apter Five: Igbo World view	191
5.1	Igbo world view – a religious cosmology	191
	5.1.1 Brief identifications	193

	5.1.2	Igbo world view	196
		5.1.2.1 The compenetrating world in Igbo cosmology	198
		5.1.2.2 The Numinous in Igbo religious world view - the	
		spirit world	203
		5.1.2.2.1 The Supreme Being – Chi ukwu (Chukwu)	205
5.2	The b	belief in the mystical forces - the deities and the spirits	211
	5.2.1	Ndi Mmuo – the spirits	215
		5.2.1.1 The non-human spirits - umu agbara	
		5.2.1.2 Uruchi - spirit(s) of malevolence	
		5.2.1.3 Akalogeli - Ex-corporate evil spirit (1)	
	5.2.2	Mystical forces/potents	226
		5.2.2.1 Magic among the Igbo - General brief note	228
		5.2.2.2 Igbo perspectives	
5.3	Igbo	anthropology	
		Ex-corporate beings (2) - the Ancestors	
5.4		itional Religion – linking the human and the numinous	
		The Agents of Igbo (African) Traditional Religion -	
		Diviner, Medicine-man, Priest	242
Sur	nmary	y	245

### Section Three: Hermeneutical And Exegetical Appraisals

Ch	apter Six	251
6.1	New Testament Hermeneutics and exegetical considerations	
	6.1.1 Eph 3:10 within its Epistolary Genre Framework	256
	6.1.2 "Body of the Letter"	257
	6.1.3 Eph 3:10 in the light of body middle understanding	259
6.2	Terminological overview and theological considerations	260
	6.2.1 γνωρισθή	
	6.2.2 Excursus – Revelations-schema	
	6.2.3 ή πολυποίκιλος σοφία τοῦ θεοῦ	267
	6.2.4 διὰ τῆς ἐκκλησίας	273
6.3	Recipients of the message	
	6.3.1 ταις άρχαις και ταις έξουσίαις	
	6.3.2 Pauline prelude	
	6.3.3 Eph perspective	
	6.3.4 "Ministry/Mission" Theology of Eph 3	
6.4	Critical evaluation	

	pter Seven: Psychological Hermeneutics –	
tow	ards application2	99
7.1	Psychology as a hermeneutical approach	99
	7.1.1 Psychology of Religion	07
7.2	Cognitive psychology and religious concepts: ghosts, spirits, gods	10
	7.2.1 The theory of Attribution – an elaboration of the mental	
	mechanisms ADD and ToMM 3	
	7.2.2 Attribution Theory and Religion 3	19
7.3	Fear and Religion	27
	7.3.1 Fear as human experience – cognitive perspective	27
	7.3.2 Religion and fear – towards a psychology of fear and	
	religious dimensions	34
7.4	Psychoeducation – towards Cognitive re-structuring and	
	the psychology of the early Christians	
	7.4.1 Psychoeducation and Cognitive re-structuring	
	7.4.2 Cognitive-Behaviour Therapy (CBT)	
	7.4.2.1 Cognitive Restructuring	42
7.5	Christology as a "psychological" factor – appropriating the	
	power of God in Christ	46
	7.5.1 Paraenetic point of view: Eph paraenesis – Christian	
	identity in ethical implications3	58
	7.5.2 The "Exorcism" of Eph - The fight in the armour of	
		65
	7.5.2.1 την πανοπλίαν τοῦ θεου - The Panoply (Armour) of God3	
	7.5.2.2 ἡμῖν ἡ πάλη – the fight of ours	
	7.5.2.3 The enemies to be fought vv11b-12	80

#### Section Four: Reading Eph 3:10 In Igbo Context – Contentions And Propopsals

Ch	apter Eight: Eph 3:10 in Igbo context 391
8.1	The Bible in Igbo (African) Context: a historical and critical appraisal 391 8.1.1 Reading Eph 3:10 in Igbo context – The understanding of
	"Principalities and Powers" in Igbo context
	Authorities/Powers
	8.1.1.2 "Principalities and Authorities/Powers" in Igbo Context - a critical review towards cognitive
	restructuring

8.2	Implications of the reading of Eph 3:10 in Igbo context - towards	
	an interface of "ordinary" and "academic" readings	433
	8.2.1 Principalities and Authorities/Powers in the light of	
	the demons in biblical theology	434
	8.2.2 "Popular exorcism" vs Eph "exorcism" (6:14-17) in Igbo	
	context in the light of demons in biblical theology	440
	8.2.2.1 The devil "not merely an academic problem"? -	
	Towards "Cognitive Restructuring"	444
	8.2.3 Eph "exorcism" as commitment to societal	
	transformation – towards conclusion	459
8.4	General evaluation and conclusion	464
	8.4.1 Introduction	464
	8.4.2 Eph and Psychological hermeneutics	465
	8.4.3 Challenges of Eph psychological hermeneutics in Igbo setting	
	8.4.4 Conclusion	470

•