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Principles of Exegesis, 904 A2b

PRAYING FOR EXPERIMENTAL WISDOM
Ephesians 1:15-18

TRANSLATION

- vs. 15 Therefore, I also, having heard of your faith in the Lord Jesus and (your) love for all the saints,
- vs. 16 do not cease giving thanks on your behalf, making mention in my prayers,
- vs. 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of Him,
- vs. 18 the eyes of your heard having been enlightened that you should know what is the hope of His calling, what (are) the riches of glory, the inheritance in the saints.

EXEGETICAL IDEA

you are going the right direction but just need to get the process down a little better. See notes on Pedagogic Outline of Eph 1: + also First article under Exeg. Outlining section.

Do not give these in sentence form bec. the sentence has both a subj. + compli.!!!

SUBJECT: Being encouraged with the Ephesians' progress in the faith, Paul prays that a continued measure of spiritual knowledge be given to them.

When you boil this down you have both a subj. + a complement. In a prayer state it as "Content" of Paul's prayer...

COMPLEMENT: He wants them to be illuminated as to the full potential of God's calling.

Start to clear out all figurative language + state things as clearly as possible

FULL STATEMENT: Being encouraged with the Ephesians' progress in the faith, Paul prays [that they may receive a continued measure of spiritual knowledge, illuminating them as to the full potential of God's calling.]

is the complement.

EXEGETICAL OUTLINE

Ex. Idea: the Object of Paul's prayer for the Eph... is that it might give them deeper spiritual insight resulting in an understanding of their future inheritance

- I. Paul is encouraged with the Ephesians' progress in the faith (1:15-16a).
 - A. He had heard particularly of their faith in the Lord Jesus (1:15a).
 - B. He had heard also in particular of their love for all the saints (1:15b).
 - C. He gives thanks for them (1:16a).
- II. Paul expresses his encouragement by specially praying for a further illumination for them (1:16b-18).

Use "Object" in a prayer when it contains both the content (vv. 15-18a) + the result (vv. 18b-19)

- I. Content of Paul's prayer in light of the Eph love + faith
 is that Θ might give them further spiritual insight
 because they have been saved (salvifically enlightened).
- A. The Reason Paul gives thanks --- bec. of love + faith
(v.15)
 - B. Paul prays for Eph. --- (v.16)
 - C. Content of Paul's petition --- is that... spiritual insight
(v.17)
 - D. Reason ~~is~~ bec. God can give spiritual insight ~~is~~
~~bec~~ --- is bec. they have been saved. (v.18a)

- II. The Results of spiritual insight -- is that... able to
 understand the inheritance in the future.
- A. Result --- underst. future hope (18b)
 - B. " --- " inherit. (18c)
 - C. " (v.19)

- A. He prays that God Himself would give them a spiritual wisdom in knowing Him (1:16b-17)
- B. This wisdom will illuminate "the eyes of their heart" (1:18a)
- C. The end result is that they will know the greatness of the saints' inheritance (1:18b).

try to be specific
→ cast to what this means.

COMMENTARY

Introduction.

(Following praise, comes prayer.) In Ephesians 1:3-14, Paul has related God's program, in brief, of blessing all saints by redeeming them in Christ, of which the saints at Ephesus are also partakers. (This passage before us shows Paul's relationship to them as that of a shepherding apostle, motivated to pray for further growth in the Lord for them, that they may fully comprehend what they have inherited. It is only fitting, then, that with such great spiritual blessings (election/predestination, adoption, redemption/forgiveness of sins, knowledge of the mystery of His will, sealing) at hand, Paul should be excited to pray for enlightenment in an experimental way in the Ephesians. It is not mere acknowledgement, nor only intellectual realization, but practical experience of truth that Paul wishes to see in his people. He prays to that end.

Is this a blanket statement or true here... probably could get a better opening line (note: they are very difficult for me !!!)
careful on Eng. style... (do not get too cluttered.)
careful of pronouns in formal writing

good beginning...
try to clearly focus on the context (before + after) and then demonstrate why the author records this in this particular place.

then tell what the prayer gives the content of prayer

I. Paul Is Encouraged With the Ephesians' Progress in the Faith (1:15-16a).

The Apostle finds encouragement in the blessings God has engineered (1:3-14) and in the resultant visible evidence he sees in his Ephesian subjects. Connecting his affections with the previous theological paragraph, $\Delta\iota\ \tau\omicron\upsilon\tau\omicron\ \tau\omicron\ \kappa\alpha\lambda\omega$ (I therefore also), Paul now, "with a touch of gracious modesty" (Moule) makes the transition into his personal wishes for them. This personalization of his message shows a high kind of apostolic self-consciousness as to calling. Paul sees himself as a participant in their sanctification, encouraged by the evidence in their lives.

remember they wanted you to avoid making Paul the subject... tell us what Paul is doing... (Prayer)

This is crucial to understanding the flow of the passage...
① + ③ + then validate ②

save this type of exegetical work until your subpt.

A. He had heard particularly of their faith in the Lord Jesus (1:15a).

Better: A. The reason Paul gives thanks for the Eph. is bec. of their faith.

④ + ①

$\alpha\kappa\omicron\upsilon\sigma\alpha\varsigma$ τὴν καὶ ὑμᾶς πιστεῖν ἐν τῷ κυρίῳ Ἰησοῦ
Some would think this aorist participle "having heard" supports the notion that the letter is not to the Ephesians in particular, intimating that Paul had not actually met these saints. But it is entirely probable that he is referring to faith, et al, more recently mani-

The info. recorded here is good but you have not gone far enough in stating what is happening if I accept the fact that this letter is written to the Ephs. As Hendricks says... "ask yourself the question - So What!!"

You need to deal with the type of PTC (how it is being used (here it is causal) That way you will begin to pick up on what Paul is saying & why he says it... Always seek to understand the flow.

fested than his last presence at Ephesus as would be the case with Philemon 5, ἀκούων... ἀγάπην. Their faith rests ἐν, in the Lord Jesus, not a common usage, one indicating that in which the faith rests. It is not knowledge for which he commends, but πίστις. Having heard the Gospel, the Ephesians had made a commitment to it, a cleaving to the truth, not just assenting to it. It is trust in Christ which results in love for His people. Surely, faith is but an empty name if it does not fructify in love (Pink, quoted in Wilson) p. The parallel is the same in Col. 1:14.

go one step further + state what this means (i.e. their lifestyle or however you understand it.)

good

He had heard also in particular of their love (1:15b).

There is some mss. evidence which favors the deletion of the words ἀγάπην τῆν. This is dealt with in Appendix I, and the words are here included. It is a common couplet in Paul, faith and love. It is not surprising that he would have heard of what he experienced himself (Acts 20:36-38). This progress in the faith he has summarized and implied as normal Christian growth. He is motivated to pray.

and this might prove a key to how to understand "love" awkward Engl.

O.k. - I probably would have combined A + B. but this is fine. Note: you are not far enough in the book but have you thought of how to the fact that Paul was writing because the Jews + Gentiles were at each others' throat? You are skipping right over the verb and the verbal proposition. The first step in exegesis is locating the verbal prop. (verb + verb).

He gives thanks for them (1:16a).

What better way to praise God for His work in the saints than to thank Him for it. ΕΥΧΑΡΙΣΤΩΝ is an experientially flavored word, meaning gratefulness (Abbott). (2b) It is a thankfulness directly coupled with intercession on a continuing basis, οὐ παύομαι. Eadie offers, "As one giving thanks for you, I cease not."

how did you make the jump from a PTC to stating it as a verb. Engl? (2d + 6)

II. Paul Expresses His Encouragement by Specially Praying For a Further Illumination For Them (1:16b-18).

(4) He is regularly giving thanks by means of ΜΝΕΙΑΝ ΠΟΛ- ΟΥΜΕΝΟΣ ΕΠΙ ΤΩΝ ΠΡΟΒΕΥΧΩΝ ΜΟΥ, (making mention in his prayers). Robinson (p. 37) notes that the expression ΜΝΕΙΑΝ ΠΟΛΕΙΘΘΑΙ was used in Egyptian papyri in 172 B.C. "continually making mention of you" (in prayer to the gods). It is a regular habit for Paul, and therefore, a regular feature in his correspondence (Rom. 1:9, Phil. 1:3, Philemon 4). It must be of encouragement to his readers to see that their apostle is lifting them up to God in prayer. And the request which he makes is invaluable.

signif.?

good

A. He prays that God Himself would give them a spiritual wisdom in knowing Him (1:16b-17).

Commonly used with the subjunctive in purpose or final clauses (Dana-Mantey, p. 248), ἵνα here intro-

there we go... good... pick up on them so you can flow his argument.

oops! Check - Intro to Exeg. Outlin. of Didactic Lit p. 2 (two other verbs of prayer indicate context, not purpose)

duces the clause as one of purpose--with a sub-final flavor (Lenski, pp. 391-392; Ellicott, pp. 22-23). Paul has every expectation that his prayer will be answered, as he prays to God Himself, the God of our Lord Jesus Christ. His advocate is Christ, God's son, and that, while not explicit here, is easily found elsewhere in the New Testament. The association is unmistakable. God is further characterized as $\delta \text{ πατήρ τῆς δόξης}$, the Father of glory, an appositional nominative to $\Thetaεος$, etc., etc. Eadie notes (p. 80) that we have here a unique phrase with no parallel in Scripture and the use of the genitive of characterizing quality. That is interesting in light of the discussion pertaining to the previous ἵνα . Paul makes it very clear that His hearer for their benefit is none other than the Father of glory, in possession of the Lord Jesus Christ--a good basis for expectant prayerfulness. The request is for God to give ($\delta\omega\eta$) his readers a spirit of wisdom and revelation in the knowledge of Himself. A controversy arises here, both textual and grammatical, as to whether the reading should be $\delta\omega\eta$, $\delta\omega$ or $\delta\omega\eta$, indicating subjunctive or optative, "in order that God may give to you" (purpose), OR "that he give to you" (optative of wish). Robertson prefers the latter (p. 940). Burton (p. 96) approves the former (along with II Tim. 2:25) based on the subjunctive's occurrence in Old Ionic language and also in 2nd c. B.C. inscriptions. The object given is to be a spirit (as in II Tim. 1:7) of wisdom and attendant revelation. Lenski (p. 393) feels the anarthrous πνεῦμα to be indecisive, as to whether it actually means the Holy Spirit, or a special measure, etc. Any such spirit of wisdom and revelation cannot be possessed apart from "the Spirit of wisdom and understanding . . ." (LXX, Isaiah 11:2; F. F. Bruce, p. 39; Moule p. 57; anarthrous). This wisdom, attended by revelation, is in the knowledge ἐπιγνώσει of Him. Eadie comments, "the knowledge of God stands out objectively to us as the first and best of the sciences; and when the Spirit imparts it, and gives the mind a subjective or experimental acquisition with it, that mind has genuine wisdom (p. 85)." Again, Eadie quoting Stier against German rationalism (the same essence with which Paul had to deal) notes, "The apostle does not say that he wished that a university be founded in Ephesus . . ." This word entails so much more. Robinson cautions against making too much of the word. But it is clear that it is more than recognition, or intellectual assent. The context dictates wisdom and light for living, data of which is only the beginning. What IS rather decisive (Lenski) is the following apposition.

2b

? 3

2b

Which way do you go?

but you have already made by your mind above it. Careful not eiseg.

"disposition" "capacity"

There is a lot going on here + you have made a good attempt to control it. I would suggest however that you stay away from the commentaries and do more work w/ BAG on the individual terms. What does "ἐν" infer here? This will help you in your decision. Then go to ἐπιγνώσει what does it mean? BAG IV 3 (2:15) Learn to validate w/ your more basic tools + you will not have as many loose ends (and you will probably be much clearer on its meaning). Learn to list the options, explain what they mean, relate to the context and note the significance. Then choose the best.

list viable options, + validate this problem w/ Biblical Theol. How does Paul use it in Eph.?

do not do this in a point in the outline.

B. This wisdom will illuminate "the eyes of their heart" (1:18a).

2 brc
Acc. Absolute
you needed to do more work in Eph. as to what this means. It is either
1) salvation or
2) enlightenment.
Thus, Biblical Theol. leans toward Salvation.
If salv. (plus) is the issue then the DTC cannot be 1) second pred. Dir. Obj.
2) apposition or
3) anacoluthon of case.

not the best of form to begin w/ this... pick up the context + then go.
Πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ἡμῶν].
The phrase occurs in apposition (Lenski, Abbott, M. Barth) to πνεῦμα, what they will receive at Paul's request, not as an accusative absolute, etc.?? With Eadie (p. 87), the word φωτίσω incurs a "deep ethical meaning. Light and life seem to be associated with it." Appendix II deals with the word more fully. Robinson notes (p. 39) the usage in 2(4) Esdras xiv 25 where it reads, "I shall light a candle of understanding in thine heart which shall not be put out, till the things be performed . . ." Lenski notes (p. 395) that the participle is placed forward because of the emphasis it requires as being the important predicate. The Ephesians' reception of a special measure of spiritual wisdom and revelation would result in the eyes of their heart (not διανοίας, mind, as in the T.R.) being opened and filled with light. The heart is the center of the inner man and perception, and the ground for all human preference. Illumination of the decision center, the emotion center, the heart, was Paul's desire in his discipleship program. It is elsewhere present, by contrast, in Paul's writings, Rom. 1:21, ἐσκοτίσθη αὐτῶν καρδία, their heart was darkened.

Never do this in a formal paper.

Stick w/ your basic tools + then go to the comment.

C. The end result is that they will know the greatness of the saints' inheritance (1:18b).

This is much better!

of what? (God giving insight) → 2c go w/ Biblical Theol.
Better remove this sentence (See The Elements of Style)
What is the heart to be illumined in a special way with? What is the substance which Paul prays for his hearers to receive? That they should know the hope of His calling εἰς τὸ εἶδέναι ὑμᾶς τίς ἐστίν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ. Here, Abbott is helpful on ἐλπίς: a mental conception, subjective emotion, yes, but more--compare with the use of our word "ambition" (p. 29). It is this hope which motivates us, gives us perspective in Christian living. As we keep our eyes turned toward God's overall plan of redemption (which includes κλήσεως αὐτοῦ, His calling), there is light for further growth in Him and realization of His operational power (1:9). A further description phrase [καὶ] τίς ὁ πλοῦτος τῆς δόξης provides more information on the illumination. The hope of His calling is called by the construction, the riches of glory. That is consistent with the one petitioned, the Father of glory. It is no shabby calling in any sense. It is fully accompanied by His glory and in great abundance. With Abbott, glory is the essential attribute of the inheri-

this is not a sentence.

good but get more substantiated.

Meaning?

good
what kind?

This is a good paragraph - A few suggestions though. Do not just quote Abbott (2b). Use BAG more + then go further than you are going by giving the precise meaning of things. Eg. "Inherit."

tance to be received (another descriptive phrase: τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις) the apostle wishes the readers to understand how great the full richness of this glory is. And in the saints (Genitive of relation, Bullinger, p. 1002), the inheritance is His (possession, pure and simple [Moule, p. 59]) cf. Col. 1:9; Acts 20:32.

CONCLUSION → Use this to summarize the flow of the passage.

The passage before us is a delightful reminder that Paul was a pastor as well as an apostle. His affections were manifested in a desire for his readers to fully comprehend the theology and ultimate end of their experience. There can be no trial or trouble which can assault the believer successfully if in his heart he has shining God's wisdom as to his position before Him.

} is this
in the
verses you
have just con-
sidered?

Application?

You have made a good beginning... Congratulations. I do perceive however a couple of things you need to correct.

First → you are not picking up on the structural markers & thus are not getting the flow of the passage.

Second → you are running too quickly to commentaries & are thus becoming confused.

Third → you are not using the standard tools enough (eg. BAG, MG) & also Theologies (Kittel)

Fourth → you are not getting the options (grammatically, syntax, etc) clear in your mind & thus are not able to see the implications, method of validation, etc.

Fifth → Make more use of the Validation Steps (see chart) & re-read the handouts on exeg. outlining, etc. (anything Dale Wheeler has written)

Sixth → English grammar is sloppy in places.

seventh → Work at giving the precise meaning of common phrases & words.

Let me know when you need help.

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APPENDICIES

I. TEXTUAL CRITICISM: EPHESIANS 1:15

A. External Evidence

1. List of Variants:

- a. καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους
- b. καὶ τὴν ἀγάπην τῆς κοινῆς αὐτοῦ τὴν εἰς πάντας τοὺς ἁγίους
- c. καὶ τὴν εἰς πάντας τοὺς ἁγίους ἀγάπην
- d. καὶ τὴν εἰς πάντας τοὺς ἁγίους

2. Classification of the evidence:

VARIANT	BYZANTINE	ALEXANDRIAN	WESTERN	OTHERS
a.	K, 451, 629 Byz, lect, syr ^p h cop ^s a bo goth, arm Ephraem Chrysostom Theodore Theodoreto John-Damascus	ⲓⲃ , Ψ, 1241 ⲫ	D ^c , 88, 330, 614, 630 itar c d dem e it ^f g r x z vg. D, G omit 2nd τὴν Ambrosiaster Victorinus-Rome Augustine	1877, 1962, 1984, 1985, 2492, 2495
b.			181	
c.		81, 104, 326		436, 2127 Cyril Euthalius
d.		P ⁴⁶ , ⲛ, A, B, P, 33, 1739 Origen	Pelagius Jerome Augustine	1881

good listing of evidence but you need to give the dates!!

3. Evaluation of the Evidence:

a. Date and Charter of the Witnesses:

yes!

The question of our problem really relates to Variants a and d since b and c have too little manuscript support to justify serious inclusion in the competition. The first reading is well supported by fairly early evidence from both the Byzantine (K, Byz, goth, arm, cop, syr--4th to 9th c's) and the Western (D^c, D, G [though these last two omit the 2nd τὴν]), the Vulgate, and

you dropped this part of it by not listing above the dates.

See the handout on the method of pushing the dates back at least one century if two families are within a century of each other.

the Itala (4th and after), the most notable of all of these probably being K, Byz, D, and G. The other significant variant (d) is strongly supported in the Alexandrian region, earliest by P⁴⁶ (II), and also by A, B, and P. This reading has no support in the Byzantine and little of note elsewhere.

good methodology.

b. Geographical Distribution:

The first reading enjoys a wide distribution and agreement in the Byzantine and Western regions, and is not unheard of in the Alexandrian. The fourth reading is found abundantly in the Alexandrian, but practically nowhere else.

c. Genealogical Solidarity:

The first reading captures all Byzantine and most Western support. The fourth reading includes almost all of the Alexandrian witnesses.

→ careful... there is a significant division.

4. Conclusion On External Evidence:

Since the first reading is supported by an agreement between the Byzantine and Western groupings, noting three minor witnesses even in the Alexandrian, it is the choice based on external evidence alone.

Personally, yes. I go w/ the Majority text if the other families are divided.

B. Internal Evidence (evaluating 1st and 4th readings only)

1. Transcriptional Evidence:

1st **ΙΗCΟΥΚΑΙΤΗΝΑΓΑΠΗΝΤΗΝΕΙCΤΑΝΤΑΤΟΥCΑΓΙΟΥC**

4th **ΙΗCΟΥΚΑΙΤΗΝΕΙCΤΑΝΤΑΤΟΥCΑΓΙΟΥC**

a. Unintentional Changes:

1. Errors of Sight:

✓ a. Wrong word division--not a problem here.

✓ b. Confusion of letters--not a problem here.

yes c. Going from the 1st to the 4th reading could be accounted for by an error of haplography, the scribe scanning from **Τῆν** to **Τῆν**, missing the **ἄγαπην**.

d. Metathesis--not a problem here.

2. Errors of Hearing: Not probable, as it would involve exclusion of two whole words.

3. Errors of Memory: A possibility, since the scribe may have been thinking of Col. 1:4 where the words are not questioned. It is improbable, however, as the conscientious scribe would probably not make confusions between books, **τῆν ἄγαπην**.

4. Errors of judgment: It is possible that the word was added by a later scribe.

b. Intentional Changes--Possibilities:

1. Harmonistic changes: Due to Col. 1:4, it is possible that τὴν ἀγάπην was later added to match seemingly requisite Pauline phraseology, though this seems unlikely.
2. Conflations: This would be the case if the second reading is original.
3. Elimination of Supposed Discrepancies: If the scribe had sufficient reason to believe τὴν ἀγάπην was not original (i.e., marginal, etc.) he would have deleted it. This would be so if the scribe believed πίστις (BAG, 662) to mean "faithFULLNESS toward the Lord Jesus and to all the saints," which does seem slightly possible.

good

c. Summary of Transcriptional Evidence: While there are several possibilities, the most likely internal occurrence is either haplographic or an error of memory/confusion. The second reading is the shorter, lending weight to its preference.

↳ be very careful of this generalization... your evidence here actually points to the first reading

2. Intrinsic Evidence: Either reading can be seen as consistent with the book of Ephesians to this point. The matter is not crucial doctrinally. However, the unquestionable nature of the inclusion of τὴν ἀγάπην in Col. 1:4 bespeaks its likely original inclusion here, also, ἀγάπην and πίστις are found in context together elsewhere in the Pauline corpus, Gal 5:6; I Thess. 3:6, I Tim. 1:14; Phm 5(MG, 6, 7). Finally, if the words are excluded, the reading is left rather awkward with a καὶ and no successive connection. The intrinsic evidence seems to support the first reading.

as most are not... good

3. Conclusion of Internal Evidence: While not totally supporting either reading due to the number of possibilities, the internal evidence seems to support the first reading intrinsically and the second transcriptionally.

yes

C. Conclusion of the Textual Problem:

The first reading seems to gather more support due to external and intrinsic factors. While transcriptional explanation of the second reading is found, the first reading, "love toward all the saints" is preferred.

good basic job here

II. WORD STUDY--Πεφωτισμένων-1:18

A. φωτίζω

1. Classical Usage: Classical usage is rare but there are two references of note. In (1) Philosphus Theophrastus, "de Igne," 30, (iv-iii B.C.), and in (2) Epigrammaticus Nicias, "Anthologia Graecia," (iii B.C.), the word is used in the active voice to mean to shine or to give light.
2. LXX Usage: Of the same 42 times this verb is used in the Septuagint, it is translated 19 times from the Hebrew רָאָה, in various forms, 12 from the Hiphil. Seven other Hebrew words are also translated with φωτίζω, but only 11 times total. Therefore, the LXX translators felt that רָאָה was best translated by φωτίζω. The basic meaning of רָאָה (BDB, p. 21) is to give light, to light up, to cause to shine.
 - a. Illustrations of Usage (NIV):
 1. Numbers 8:2--a literal usage, the Lord commanding Moses that the seven lamps were to light up the area in front of the lampstand.
 2. Neh. 9:12--the Levites, in recounting the history of His presence with Israel to Yhwh, noted that He led them by day with a pillar of cloud, and by night by a pillar of fire "to give them light on the way they were to take."
 3. David's Psalm 18:28 reads "You, O Lord, Keep my lamp burning; my God turns my darkness into light." An interesting metaphorical usage.
 4. David's Psalm 34:56 is also intriguing, "Those who look to Him are radiant; their faces are never covered with shame."
 5. Eccl. 8:1b--"Wisdon brightens a man's face and changes its hard appearance."
 6. Micah 7:8b--"Though I sit in darkness, the Lord will be my light."
There are also two Psalms (13:3, 19:8), and three Apocryphal usages of φωτίζω in conjunction with ὀφθαλμούς, as in our Ephesians passage:
 7. Psalm 19:8b--"The commands of the Lord are radiant, giving light to the eyes."
 - b. Conclusions--the giving of light is a dynamic idea, entailing a literal brightening or illumination, and also a metaphorical, or applica-

you might have divided the various subjects, nuances but this is fine

tionally, an experiential enlightenment. The pre-enlightenment state of darkness is assumed (Luke 11:35, I Cor. 4:5), and the word's subject is usually God.

3. KOINE Usage: (Moulton-Milligan, p. 681)
MM states, that like its verb, φωτισμός is applied to spiritual illumination in both the Old as well as the New Testament, and it is therefore, interestingly enough, "unnecessary with Reitzenstein to look for an explanation of the metaphor in Hellenistic Mystery-Religion." Apparently the meaning of φωτίζω, et al, is clear enough for them. There is, however, a reference in L&S to Historicus Polybius (2nd c. B.C., in "Fragmenta", 30.8.1) where the passive participle form πεφωτισμένκ (as in Ephesians) is used. It means having been brought to light or made known. Also, there are two uses of the word by Justin Martyr (First Apology, 61, 65) in reference to baptism, "And this washing is called illumination, because they who learn these things [regeneration, repentance] are illuminated in their understandings . . . he who is illuminated is washed;" and ". . . in order that we may offer hearty prayers in common for ourselves and for the baptized (illuminated) person. . ."

Conclusion: MM offers little additional help except in citing the two references of Justin (c. 150 A.D.), and in merely confirming LXX usage. F. F. Bruce (pp. 39, 40) takes this usage to be original to Justin, however.

4. New Testament Usage:
- φωτίζω is used 11 times, and φωτισμός twice in the New Testament, and therefore, is fairly limited as to usage. It is always used of a spiritual reality, and almost always in speaking directly of soteriology.
 - ILLUSTRATIONS (NAS): "If therefore your whole body is full of light, with no dark part in it, it shall be wholly illumined, as when the lamp illumines you with its rays," (Luke 11:36). "There was the true light, which, coming into the world, enlightens every man," (John 1:9). PAULINE: ". . . wait until the Lord comes, who will both bring to light the things hidden in the darkness, and disclose the motives of men's hearts . . ." (Eph. 3:9). ". . . (Christ) brought life and immortality to light through

spend time
here classifying
& getting his
exact nuance.

salvation?

the gospel," (II Tim. 1:10). All of the above examples seem to be speaking of God bringing into His light, illuminating, that which lay in darkness. We know from the contexts there are the saints, and the work is soteriologically used. The two references (II Cor. 4:4, 6) using the noun form both also refer to the light of the gospel. An interesting problem arises with the two usages of φωτίζω in Hebrews (both passive participles, by the way). "For in the case of those who have been enlightened . . . and have fallen away . . ." (Heb. 6:4, 6 ff). "But remember the former days, when, after being enlightened, you endured a great conflict of sufferings," (Heb. 10:32). These are the two major New Testament sections on apostasy, and if we say that πεφωτισμένοις in Eph. 1:18 refers back to the readers' salvation, mustn't we be tempted to say the same in Hebrews? This is dealt with under the Commentary section, and therefore, frees up the Hebrews passages to clearly mean the event of salvation.

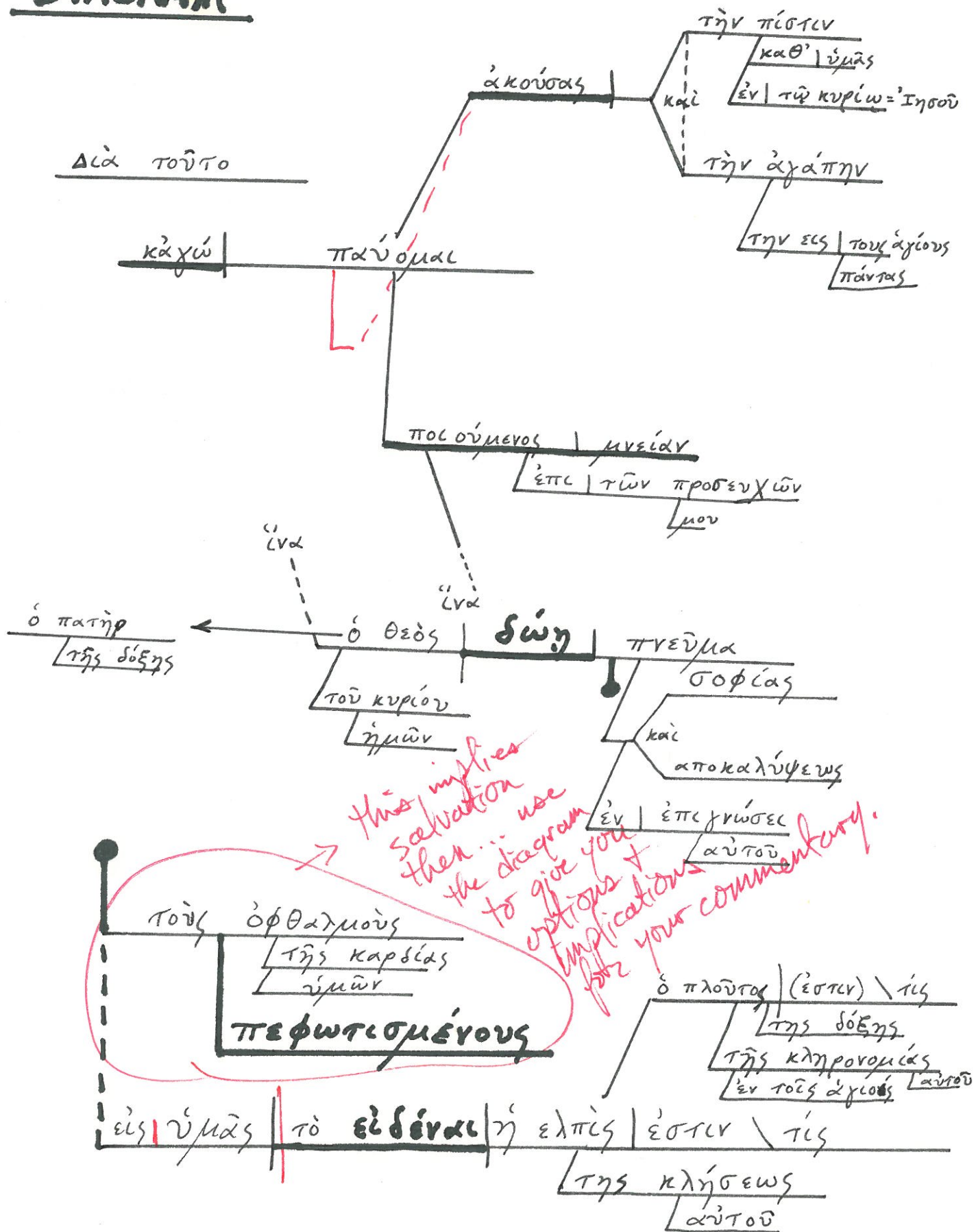
→ NO contractions in formal writing.

5. Conclusions:

- a. In pre-New Testament usage, φωτίζω et al, can have either a simple literal meaning or a metaphorical meaning, enlightenment.
- b. The New Testament writers, most notably Paul, intentionally spiritualize the word, impregnating it with a salvatory meaning with God in Christ as the subject, the saints as the object, and spiritual darkness and confusion as the context. It is a delightful work adopted into the New Testament in a spiritually technical sense.

good
but it does not seem that you used this data in your commentary.
thus, correlate your material... you need to write the commentary w/ these facts in mind!

DIAGRAM



(B-)

With a beautiful format,
you have made a good
beginning... nothing to
be ashamed of...
review my notes
& incorporate
in your next
paper!

EXEGETICAL LECTURE AND PAPER CRITIQUE
GREEK 904

Student's Name Neil Damgaard

Box # 428

Course Section No. 904 A2b

I. LECTURE PRESENTATION

+

	Superior	Good	Acceptable	Mini- mal	Poor
A. Introduction to the passage	✓				
B. Statement of exegetical idea	✓				
C. Statement of main points of the exegetical outline	✓	✓			
D. Development of the exegetical idea from the passage (overall treatment)		✓			
1. Selectivity of material	✓				
2. Support given from the text		✓			
E. Use of transitions	✓				
F. Concluding synthesis		✓			
G. Overall oral delivery		✓			
H. Time limit: Time began <u>12:33</u> Time ended <u>12:40</u>	✓				

II. EXEGETICAL PAPER

A. Translation of the passage with verse notations	✓				
B. Exegetical idea statement(s)			✓		
1. Statement of subject			✓		
2. Statement of complement			✓		
C. Exegetical outline with verse notations			✓		
1. Full sentence ideas			✓		
2. Coordination and subordination of thought			✓		
D. The commentary					
1. Introduction		✓			
a. Contextual orientation			✓		
b. Introduction to subject of the passage		✓			

