

Introduction. Address & Salutation 1:1, 2.

Verse 1

Tiθόδος. Alone bcc. of general character of letter.
ἐν Ἐφέσῳ - omitted in L & B. In all other
 mss & versions. Prob. sent to Eph 1st as
 principal city, then to other churches of Asia
 (Rev 2 & 3). No personal greeting at end.
πλησίοις - so only 1 art. ∴ prob. left space
 blank to be filled in as it was taken from
 place to place. numinously, interesting. Multiple variations in
both.

Kai - even. i.e. Saints even faithful.
 Doesn't refer to another group. "Charitable among"

Verse 2

Supply **εἰρήνη** as 1 Pet 1:2, 2 Pet 1:2 etc.

Χάρις - God's love & favor toward man.

εἰρήνη - peace which results from that.

εἰδος added in 1 & 2 Tim, 1st when individual
 addressed.

Kai - Shows X on = plane.

3rd - Doxology & Assertion of praise to God for
 blessings of His love & peace.

Verse 3

εὐλογός - Blessed. Used only of God. ^{1 Cor 1:42} **εὐλογημένος** of men
 This word points to intrinsic character. This is to
 isolated acts. Supply **εὐτύχη** here bcc. it's a
 fact. both good & bad side of X.

εὐθυγόρας - One of three (1) eternal counsel of God
 or (2) when He called us & we experienced it
 and preferred bcc of καθίσις. God better for 1st.
 Of course it is proved out in accordance with
 a choice in 4th part. v. 4.

I. K. dependent on both Gods & man's bcc 1 art.
 before Gods.

some of apostle

Verse 4-

εὐδόκια has 3 ideas. (1) Hailing (choosing), **εὐδόκω**)
 (2) rejection of some Eik (3) Sovereign choice
 into Divinity. Middle shows both unrefined "
 & result".

εὐδόκω - we are in our Head

Εὐαλ - purpose clause. Inf. alone ^{usually as n.} Davis 147

ἀπωνός - (1) without blamish - supported by allusion to
 OT - sacrifice (2) without blame - supported by
 etymology & classical use. Does this refer to
 position (justification - mode) or practice (stance
 (EFT - Gay bath)). Position supported by context
 & practice by 11 in Col 1:22. Seems a bit

of "but ultimately its God's who then
 determines - before Him in His sight. As 1 Cor 4:5, 1 Cor 1:3, 1 Cor 1:6

Verse 5

εὐδόκησα. Join with **εὐδέξασθαι** (too distinct
 or **εἰμι** - never elsewhere or **τροποποίησθαι**
 (best).

This is moving principle of piety
 προσομοίων - Pots 4:28 Rom 8:28, 29 1 Cor 2:7 here v. 6

This is before **εὐδόκια** of v. 4 & reason for it. Casual,
 Antecedent. Used of persons. Foreordination of an
 individual - adoption: acceptance into family of
 those who shouldn't be by nature. This is man
 then choosing bcc - He might have chosen us to
 servanthood. **εἰς αὐτὸν** - to himself. Refers
 to God.

Six 3rd Then His work

εἰς δοκία - has sense of purpose more than benevolence
 only bcc. when context points to some person.

Otherwise satisfaction is in action itself & not
 good pleasure in sense of purpose, design.
 "We are not allowed to go beyond this good pleasure either
 in searching into the causes of our sal - or of any of the
 Divine works (v. 9)." Beware! not absolute, not arbitrary.

Verse 6

εἰς - the end of pred.

εὐδα - refers to some or all of God's attributes in
 man or His race

πρεπετεῖ. "There is no promise^{here} of material blessings. The X has no right to expect such; for this is not part of God's covenant with him." Lypf 312.

Εργασίας. 1:20, =heaven. 2:6 -sphere of position

3:10 - same 2:6. 6:12 sphere. 1:3

Here it's not a remote locality but sphere of position in X. οὐπάνω εμφ if its' merely a location.

3 uses of ἐρ - 1st is instrumental. 2nd local
3rd mystical. We are united to God in X,
so united we dwell in heavenlyies; so dwelling
we are blessed with all spiritual blessings.
Who can fathom depths of ἐρ Χριστοῦ?

Χαρίσω - graciously bestowed on us. To begace.
It's abhacted from γένεσις.

Βγάλλω - pf. p. etc. θύεται. ἐρ again.
Only time ^{no place} applied to p. in NT Col 1:13 & Mt 3:11 nearly.

Could mean (1) to possess one with grace - i.e. make attractive. or (2) to bestow grace on one.

Only here and Col 1:14 & 2nd meaning.

1:7-12

Verse 7

Another ev. more than vision. Ref to X as living
sphere of redemption.

ἐξόπεν - goes. We ever need & ever have.

διδούσις - also shows resultant deliverance.

τόν - the one expected & familiar to all.

Price of ransom was His blood

λόγοις - complete letting go. τάπεις
prætermission (Rom 3:25).

παραπομπή - falling out of way. Deviations. Failure.

Verse 8 η̄s attracted by τόν.

περισσεύω - made us abound

τοφέα - theoretical. Insight into true nature of things.

φόρνοις - practical. Ability to discern modes of action.
Lk 1:17 only. Applying φόρνα. Prudence.

Verse 9

γνωπίζω - contemporaneous ptc. in making known
μυστήριον - truth once hidden, now revealed.

η̄ποδεῖτο - set before Himself (mind)

τοποτελευτή σαρπος τοποτελευτής.
Ἐν αὐτῷ - (1) in X. (2) in himself (refers to v5)

Verse 10

οἰκοδομέω - 3:2, 9. Lk 16:2, 3, 4. 1Co 9:17, Col 1:25, 1Thi 5
house management. System of administrator. only
based outside NT for financial affairs of city,

parts of building. etc. Sometimes it means
office of administrator in NT pl. 9:12 Col 1:25

τοῦ which belongs to. gen of mine.

Nature of διάρ - ἵνα καὶ πάσας γαθε-

one by one (άια). Unity out of diversity.

ἀνά δομην restoration. That's in τὰ πάντα.

? = all things & beings.

ΕΤΤΙ' not better reading. Tho everywhere else εν.

May mean 3 heavens more specifically.

Verse 11

καρπώ - lot. Choose by lot. And it translates in
LXX more inherent. An ~~pass~~ we are made partakers
of ... it ... old 11:17. as 1st i... ourselves choosing

1:13-15

Verse 13

οἱ ψάταις - upon Gentiles. Eschelians
η̄πειρος - refers to X. of v11 & 12. Could be going
but goes back beyond the ().

τροποφορία - explains word of truth.
διάνυμος of faith of God.

οπαρίζω - SK of HS in NT 2Co 1:22. Heb 4:3
authenticating, certifying, marking. Shows
security, ownership, inviolability + safe
Conveyance to destination.

Spirit of Promise = Promised Spirit. Acts 1:4, 5.

Verse 14

οπαριζώ - not εἰρηνοψις (pledge) but earn

The thing given is related to thing assured -
present to future. HS is not partly given nor
but our ability to comprehend is limited + they

He is an earnest of what we will enjoy. Gift
of HS not in view but His indwelling.
Involves privilege of security & obligation +
our part to live up to belonging to Him. Earns

power - both Jns & Gentiles. 2Co 1:22; 4:5:5

Ηεβ 10:17ος - active form meaning acquire
& preserved. to of God's possession.

15-23 P's Prayer for Spiritual Enlightenment
of Readers.

Verse 15 οἵα τοῦτο looks back to v.3.
καὶώ - I also.

ἀκούοντας - does not nec. mean he didn't know
but may also refer to their progress in 40s
Since he saw them

καὶ οἱ ψάταις - only 1 x by P. mors ipsius 16.
If difference (altho καὶ face came to mean

to wh. & has significance only if 4th. inheritance.
Also cognate wd is καρπορόπιδ.

τὰ πάρτα - not restricted

Boudy - intelligent & deliberate wisdom -
not blind chance.

Vers 12

Gr's purpose

προδιδούσιν - Predicate. Explains εγκές
& refers to Jesus who obtained hope before
Gentiles. cf v13.

Pf sense = spirit of that faith remained

3rd m.v omitted in best mss. best may be bee.
of 2 m.v's, If out Then supply ye sh

See on earnest - 2-sidedness of it
Involves (1) finiteness of comprehension
(2) future of redemption (3) fidelity of living
(4) fulfillment on God's part - no doubt

Sealing involves (1) earnest (2) redemption (3) God's glo
(Strictly, only last 2 with ois.)
involves 2

Redemption

(1) preexisting v7

(2) purchased possession (body). v14

1:16-18

Verse 16

ταύρων - middle, bee department

ποιησέρος - indirect midd. Agent produces the
action Dm 15:1.

εὐπρόσωπος - Comp inf. Dm 21:7

Επί - temporal - at time of prayers.
v. local - when.

προσεύχεσθαι - only of prayers to God.

Verse 17 Εἰδω - non-final clause. v. that. Dm 24:8
God of Glory to us Acts 7:2. Father to us see He
has been manifest thru X.

δύνη - 2a act opt.

πνεύμα - human tho dependent on HS. but of Ex 34:14

οὐρανία - general gift of illumination

αἴσθητικής - specific insight into divine mystery

επιγνώσις - επί - intensive, full or clear
knowledge.

Verse 18

To what the first 3 words. (1) Acc. abs. as
poss. 3rd place (2) loose construction ref.

back to spirit - ptc. changed to acc bcc of
full. inf. like Acts 15:22: spiritual nature

Heart is seat of intelligence, & has eyes (perception)

Know 3 things τις... τις... τις... 3 int. ques.

τις κράτος (1) subj. gen. hope which you have

as bel. (2) obj. gen. Content of that hope.

(3) hec. of next clause.

επιδούτος κ.τ.λ. Note pile-up of pros. gen.

αὐτὸν - (1) possessive - God has inheritance in
us. Deut 32:9. Nowhere else in NT.

(2) gen. of origin. Inheritance granted by him &
enjoyed by us. cf. Col 1:12. & contrast

is emphasizing His provision not on worthiness
if (1) Should have Should have τις before

επί τοῖς δύοις. (1) e.g. genetically gen. but not
1st born

1:19-

Verse 19

τριηπέτατον - next ple.

πανεόποιος - greatness.

δύναμις amplified by foll. verb.

ἐργασία - effectual exercise. Power of men in
always God (Exh 3:7) or Satan (2 Th. 2:9)

κράτος - masters, force, might

δύναμις - inherent power. Strength as a reso-

"The efficiency of the active powers which expresses where

Verse 20 οὐ refers to ἐργασία.

Pf. preferred to av.

ἔργα πατεῖ - despinal pts (whc) or by raising
- instrumental force of pts Dm 22:8

καρδιῶν - carnative force. Made this to fit
επιδούτος - purely local here.

Verse 21

ὑπέρποντος - not intensive b. other way.

Exh 3:10, Col 1:16, 1 Pet 3:22 use diff. words for
anglic authorities (good + bad). Can't get
any set order or number out of P's usage.

αὐτὸν - shows supreme dignity

εἶσοντος - official power in all forms.

δύναμις - might - raw material of power.

κυριότητος - predominance of leadership.

δύναμις includes more than heavenly angels but ex
its supremacy is forever & we're in X!

Verse 22

Allusion to Ps 8:7. εὐτελεία (gano) ≠
εὐτελεία (place)

τιμὴ - be as literal as possible. He is not
mead in mere ethical sense but in "spiritual
litereliness"

ἵτις - Species, explains. to. which in
πανεόποιος presupposes τριηπέτατον & goes beyond
Ch 1:8 body & body filled by him

2:1-3

Ch 2:1-3 The Spiritual Status of the Believin

1. His Position in Grace 2:1-10.

2. His Position in the body 11-22.

His Past 1-3. Present 4-6 Future 7-10.

Verse 1

καὶ looks back to 1:20. 2:1-10 commentary
on 1:19. That of res. carried over ∵ KJ supplies
νεκρός - spiritual death.

τοῖς πάποις παύειν. (1) instrumental "bec."
(2) locative "in" (3) dative "with ref. to":
(1) better bec of Col 2:13. Dead by reason of sin.

Verse 2

συμπαρίσησε - av. gathers whole experience into
point of ref.

αὐτῷ. both wds used (*κόπος*) so nothing
left out. *αὐτῷ* has ethical meaning but
doesn't lose temporal distinctness. e.g. word
"period" in Eng. Th. course or temper.

Κόπος has both physical (In 3:16) &
mostly ethical (1 Jn 2:15) sense. affects
αὐτῷ.

Evil of *κόπος* due to supernatural power.

& *εὐολέα* usually designated power. Here
it's changed.

λέπος (*κύριος*) is gen of place. Seat of the
empire. cf Acts 22:23, 1 Cor 9:26, 1 Th 4:17. Possibly
τοῦ τρεψατος is grammatically = *εἰς οὐρα*.
Versions make it = *εἴρην* but that's acc.

Logically goes with *εἴρην* & means an emanating
spirit from personal Satan (*εἴρην*).

εὐρύειν only of super-human working. cf 1:20.

Verse 3 *καὶ* - also. whether Jew or Gentile.

In this epistle we used of Jews. ifn of Gentiles esp.

when contrasted. *τοτε* makes it unlimited.
εὐθεόπεδων - lit. turn upside down → going back

Believin's present 4-6

Verse 4

"δέ" shows contrast as Rom 5:8.
"έδος" contrasted with *εἴρην*. Mercy is what the
Lord - cannot etc. ∵ ec.

δέ introduces greater motive
not simply bec. we were needy, but
bec to be loved.

Verse 5 What God did.

καὶ - ascensive - even. *οὐρα* - while. When God
συνέστησεν - spiritual life. Takes place *did* is
at salvation ∵ *αὐτοῦ*. σύν στην μετανοία
λέγεται πληρόεν.

εἰς οὐρανούς pf peri. Have been & are becoming.

Verse 6

εὐρύειν - our exaltation. Physical reacn
included too. It's just as present & sector
as one quickening.

Heavenlies here is Sphere as in 1:3.

All of this is *Ἐν Χ.*

Verse 7 Future 7-10.

"εὐ" - final.

εὐθεόπεδον - av m. subj. Indirect middle
εὐθεόπεδον - *εὐθεόπεδον* - *εὐθεόπεδον*

^{xx} *εὐθεόπεδον* - means the future ones in eternity
& *εὐθεόπεδον* shows it's made up of man
χριστοτόπων - *εὐ* = way grace down. Benignity
Again *Ἐν Χ.* *εὐθεόπεδον* = twd.

Verse 8

Χριστός is the objective ground of sal.
πνεύμα is the subjective medium or
instrument. It's always *δέσμη* + gen.
never acc. ∵ faith not the
ground of sal. but instrument.

Επειδης usually evil desires
Φαραω placed only here in NT. Shows many
deceptions & devices of that to carry out fleshly
actions. τέρος can be (1) body (2)
blood relationship (3) old nature. Seeing
here shows the (3).
φύοις - in NT something inherent, innate,
planted fr. birth. Rom 5:12-22.
οἱ άτινοι refers to those not saved.

It is not a question of how you believe; it is
a ques. of whom you bel. "τι πίστις"
τοῦτο doesn't refer specifically to
faith or grace (both f.) but to entire
act of sal. Faith is gift of God -
Rom 12:3, Phil 1:29. Τοῦτο refers to
sal. in its entire compass.

2 motives in v 4

2:9.-12

Verse 9

οὐκ ἔστιν ἐπίων is an exact explanation of
οὐκ ἔστιν υἱός.
ιντ - purpose.

Verse 10

τέλος μέσος - Rom 1:20 only. μάτ ending
means result of a process. Is words
speak of the process
κτίζω - created as ptc. This is the kind of
τούτων we are. Not of works. ∵ poem
not too good fr.
εἴτις - denoting object.

τιμοετομάζω - Rom 9:23 only. οἰ is attracted fr.
mean prepare or place in readiness before.
good whs were prepared.

2. The Jew's Position in the body 2:11-22.

Verse 11

Γέροντος - applies what has been said in prece. TP.
Don't Supply ήτο as in v12. τὸ ἔθνος is appositive to
εγνώσις & οὐτε taken up in v12.

οὐτε - not ethical speaking of their unregenerate
state, but mat'l. Corporeal mark. They
are proof of being Gentiles in their flesh

τιμοτεμνων - to cut around. No contempt in
use of θεοφράστης but just shows that
distinction is in a mere mat'l rite. (γερο-
τολέων)

Note change in form of conty
Tr. The so-called line.

Verse 12

οὐτε - resumes that of v11.
καὶ πάντες = ποτέ of v11. When in heathen state.
χωρίς opposite of εἰς Χ. continuing state of sinning
τιμοτεμνων pf p.ptc ≈ noun aliens
Col 1:18 & Col 1:21 ntl. Does not mix w/ law

2:13-17

Verse 13

υἱοί - temporal. Cf note v1, 3, 11, 13.
Emphatic pos. of εἰς Χ' 5
μακράν repeats idea of alienated + strangers.
ئئارنه لى God was characteristic of Is. - Deut 4, 7
εἰς τὴν διατάξιν - instrumental. ≈ δικ of 11

Verse 14

εἰρήνη - Χ is the very essence of peace as well as cause
it. Doesn't say εἰρήνη τοιούτος (peace-made)
τιμοδοσίς - part pf bvt dor ref. to fact of death.
εἰς - 1st living (organism). Stresses unity
of v15 εἰς.

Verse 15

εἰς οὐδόν - opposition with middle wall.
But. Jew & Gentile not bet Jew & God.
εἰς τὸ σαρκί - join with others also.
means His crucified flesh.

καταργεῖν - make void.

εργάζεσθαι expresses contents of law.

εργάσθαι - no art. So goes with
εργάζεσθαι. Law of commandments - in-dec-

The mandatory nature of the law is in view.
Some try to make εἰς instrumental mean
X replaced the law by His teachings.
But sojus never means that. 1 Cor 10:4

17:7. Col 2:14. Honky.

P making 2 points (1) Jew & Gentile joined b
removing bvtred (2) Jew & Gen recruited by
removing law v16.

κτίζω - X not a made-over Judaism
It's a new creation Gal 6:15.

τούτων εἰρήνη - bet Jew & Gen & bet both & God.

Verse 16

τιμοτεμνων λαύρων = to change thoroughly back
here & Col 1:20, 21 only.

THEOTOCIA - commonwealth. Theocracy of Israel.
Acts 22: 29 only (citizenship there). Means ^{grace} ~~they~~
weren't under law ^{1 gen.} following
EPROS - inverted pos. gen. following
Contractants of the promises. Stress
article. Not law but promise of Kg & Kgdsm
Rom 9:4. Law wasn't promise - Gal 3:17 ff.
'EPROS - no art. Not the hope of Messiah
but absolute statement - no hope at all.
'EPROS. only here in NT. In patristics used
3 ways (1) ignorant of God (2) denying God (3)
 forsaken of God. Prob 1 + 3 most prominent here
KOOPPOS - (1) god in world of men (2) in evil
world. Cf with THEOTOCIA of Is. favors (2)
no God here. Satan god of this world.

Verse 17
EDOIV - antecedent to preaching
Anglo refers X's coming thru HS or Pentecost.
Preaching is thru Apostles. Cf Acts 26: 23.

5-7 god hath saved us | "I've show His wealth
8 god has made it of grace | I'd not glory
10 god has prepared works | I've walk.
Salvation for a show
Grace for no glory
Works for walk

Why? v4. Mercy & love.

2:18-22

Verse 18, *exporō pres.* Of in Rom 5:2.
τροπαγώντες - lit. lead to. Administer more than
 access (whats in 3:12)
Ἐν = in not by. Then X but our experience
 must be in the Spirit.
 Trinity in vs. & 3 prep. *Σκά*, *ἐν*, *ὑπόσ*.

Verse 19, *Σέρες* ans. by *οἰκέτως* - intimates
 of Gal 6:10, 1 Tim 5:8. We are of the immediate
 family of God. ^{only} *ταπεινός* list. dweller nearby. Neighbor
 ans by our *ταπεινός*. our = qualities.

Verse 20, *Ἐν* in *υφ* = up. build up
Ἐν - dat. upon.
διορθώντες. (1) gen of apposition - found. which
 consists of. (2) gen of originating cause - found
 laid by them. *πτ* apostle + *πτ*
 prophets (otherwise order would be reversed +
 preaching in parash. has been after Cross).
 There is a sense in which Church is built on
 Peter but X is *ἀπογεννώντες*. (Most imp.
 stone which holds others tog. Also gives direction
 X preached is *εἰρηνής*. to whole bldg.
 X personal is *ἀπογεννώντες* Maybe that's why
 X implied is *τηλοφωνία* (1:23). we're built up
 Gen abs. *τεκτονεῖς* in heaven!

Verse 21, *τέρος* - without art. should be every building
 hinting at idea later expressed. that each bldg is
 a temple. But Col 1:15 without art = whole
 + prot - sr here. but of 3:15.
ουρανοποιέων (*οπίος* - joint of body or of stone)
αὐτοῖς "both pres. tens."

Mystery of X & the Church 3:1-13

Verse 1, *τοῦτον* πάπερ - refers to pathei preceding any.
τοῦ Χ Ι = gen of originating cause. X author of
 captivity ^{able some time}
 Stop on behalf of & for their good.

Verse 2, *εἴ* γε - a supposition. "If, as I may see
 της γαπτιστού - obj. gen. with respect to."
σοβεῖον agrees with *γαπτιστού*. Grace
 selected him to be a steward.

Verse 3, *Εκάτη ἀποκάλυψεν*. = Siodok.. Gal 1:1.
 μυστηριον is of Gentiles admitted.
Τηπο εγγαγόντα - epistolary aor.
Ἐν ὅλῃ γε = briefly. i.e. in 2:11-22.

Verse 4, *ὑπόσ* 'δ - in accordance with which.
 'δ refers to that which he wrote before
ταγματικῶν - letter will be read in public.
 contemporaneous. While reading
νοεῖν - perceive. Aor. denotes a single
 result of the reading process
οὐρέων = understanding.

τοῦ Χ πιστοῦ - (1) apposition - which is X. Favored
 by Col 1:27 but that's a diff. mystery.
 (2) originating cause (3) objective -
 relating to X. i.e. X for Gentiles as well.

Verse 5, *εργάσας* - loc of time.
 Note of *τετραπίζω* + *ἀνακαδύω* which
 not only tells what but how.
 (1) ws of Col 1:26. Fact of revelation is *not*
 but rel of mystery is.
Απότελε & πρόφετος as 2:20 - NT ones.
ἐν - usually instrumental but may retain
 dat too. Agent and elements

fellow heir.
fellow members of same body
fellow partakers.

ETTAYYEDIC - Seig. Promise of sal.
Not Messianic promises which still belong
to Is. (2:12) (CCR)
EV X - objective ground.
Eid - medium by which it is applied.

1 Tim 5:8, Gal 6:10, Eph 2:19. Immediate
family. We ought to provide for one another
as God does for us. Not as neighbors
but as ~~sick~~ brothers

Verses 7

3:7 - 11

δικόνος - servant. ~~intendence to service.~~ διαργής
= underpower. (maybe more subordination).

Χαρίτος - gen. of apposition. Containing in grace.

Verses 8

εἰδάχτωτός τος - comparative of the substantival
εἰδάχτος (*μέρκος*) Lit. leaster

Such double common in popular usage & later gbs.

Also 3 In 4

τοῖς ἀδρεούσι - subj. of ministry. Some add *τις*

ἀνεξέχουσας - ^(sphere) from 11:33 only. Lit. cannot be
traced out. (traced by footprints) Not inexhaustible but

unfathomable - part finding out.

τῷ Χ. gen. of possession.

Verses 9 & AV.
Same mystery. *διώγμος* more than preach
= illuminate.

διώδη diff. from *τῷ Χ* *διώγμων* (Col 2:7).

The keeping of was since the world began.
From the commencement of the ages when
intelligent beings from whom it could be
concealed were called into existence.

Why reference to Creator? To meet any
objection why mystery so long hidden.
Bee. God creator is free to make whatever arrangements
he wills please as to concealment & revelation
of His purpose.

Verses 10

ἐνα - That which was hidden might be made
known on widest possible scale. It is
the present exhibition of God's grace to the angels.

Note progression v8 preach to Gentiles v9 enlighten
all who v10 make known to these angels too.

Church is the mirror in which the angels contemplate
the wonderful wisdom of God.

3:7 - 11

Verses 12

3:12 - 17

ταπεινότης - not only freedom of speech & of preach
& in prayer but in larger sense of freedom of
spirit, cheerful boldness of those conscious of
redeeming love of f. 1 Cor 2:8, 3:11, 4:17, Phil 1:22

τελεόποιος - late wd. confidence

αὐτοῦ - obj. gen. in him.

Verses 13

S. o tree of boldness & access.

εὐαγγέλιον. love heart Gal 6:9. Which see.
Note closeness of bond bet. P. + his disciples. That
they should be concord with his trit. He felt to
his afflictions were theirs.

Verses 14

14-21 P's 2nd prayer - emphasis
realization of love of X.

τούτος γάρ - reiterating what was begun at v. 1 &
interrupted at v. 2.

κάπτετο - bend.. attitude of public private pr.

Stood in public.
Prayer of Ch 1 for enlightenment. After enlightened
need love of X. So here. To father. 1:3 & 9
Involves necessity of provision Rom 8:32.

Verses 15

Play on words *τατύπη* & *τατυπία* of 2:21 (Ex 2:21)
τατύπη - no art. : every family. Teaches
unional fatherhood of God but not bro. of man
without article. Even if do take it as
"whole family". That's not spiritual brotherhood
(EFH does)

Verses 16

ἐν - subj. & purpose of his prayer.

σὺ - ra a subj.

κατέ - acc to. Morn. Not *ἐκ*. Same Phil
1:16. We ought to seek acc to (not out of) His wear
& since glory is that which is manifest of God.

πολυτελές - multi-variegated
Varied aspects to unsearchable riches of
Sal. cf 1 Pet 4:10.

Verse 11

πρόθεση - deliberate purpose.
diνvwr. (1) gen of time or (2) possessive.

"Εώ - cf OT when HS came upon men.

Phrase Rom 7:22, 2 Cor 4:16 only.

Verse 12 Heart of prayer. HS glorifies X.

(1) This follows "in S" again.

(2) This is dependent on σπαραγίων & result of
^{straight} προσειται & b.c. of

Kατοικεῖν = dwell permanently. X does but
P has in mind idea of vt. "be at home"
cf παροικεῖν (2:19).

εγδύασθε better with foll. plc. Some start
vs 18 here.

ρεσώ - pppt. get life & growth from love
δεματίων - pppt. built on basis of love.

Take this as nom. abs. "X may dwell by faith,
by having been rooted & gr. in love" in order
that ye may . . . Rooted & grounded
rec. before comprehended.

3:18-21

Verse 18 ἔσχον - have full strength for a difficult task. Only here on compound. as a subj.

κατατάπειρω in mid in NT. means to take hold of mentally, to understand comprehend.

Act 4:13, 10:34, 25:25.

οὐρανός ... no isolated privilege of any class
πλάτερος - breadth - Jew + Gentile ch 2
μήκος - length - bef. foundation of world ch 1
to eternity.

υψός - height - seated with X. in heavenlies ch 2
βαθός - depth - sacrifice of Cross for sinners,
aliens - ch 2.

Verse 19 γέννανται - 2a a inf.
της γεννούσης - gen. loc. οὐτε βασιλεὺς has comparative force.
πιστοῦ - subj. gen. loc. obviously on love to X
doesn't pass knowledge
εἰς - some say with i.e. X's fulness. Eph
other into - experimentally as Mt 5:48.
Gk. supports into.

Verse 20 ὅτε περιπλοκῶ - exceedingly abundantly.
ὑπερ - rel. attracted to case of unexpressed τοῖς
+ τοῖς γεν. loc. of
Do above all things, more exceedingly than that
which we ask

Not as K.J. which makes ὑπερ refer to οὐτε
2 distinct facts about God. 1. He is able to do above
all. i.e. no limit to His power. 2. He is able
to do more than we ask or think. Surely if 1.
is correct, 2 is

προσκαλέσα - midd: ask for ourselves.

νόος = ponder. consider. f silent asking.

κατα - norm again. Power is Hs.

4:1-6

The Christian's Walk, 4:1-6:9

In unity of the Spirit 4:1-6

Verse 1

ταπειρών - tr. effort. That was the classical meaning. At ~~was~~ entreat.

οὖτις - links this with doctrine preceding.
εὐ - sphere of his captivity. στότ (3:1) original cause.

It's attributed from θεοῦ (by analogy with 2 Tim, or from ἡγεμονία - acc.).

Verse 2

περιττό - Shows what should attend their walk.
Accompaniment οὐρανός = fellowship. Closer
ταπειρώσασθαι - lit. abasement of mind.

- Very rare outside of NT. & not at all in OT. b/c its
a X's virtue never outside X's era.
Considered a weakness, but its just extenuating self
small b/c we are.

περιπλοκή - Meekness. Result of P. No disputes
of Lord's dealings.

πατέρωποτε - endurance & constancy in presence of
illness & trouble (Gal 1:11, 2 Tim 3:10, Jas 5:10) &
abnegation of revenge in presence of wrong. Opp of ὀργή.
ἀνεξοπλα - nat'l result of P.

Verse 3

προσδέσαντος - earnestly seeking (zealously). In cl'd.
idea of exertion.

τοῦ προεπιποτοῦ - Ab'l of source Dm 8:2. Unity which
comes fr HS.

τοῦ επιπλοκής - gen of apposition. Bond which is
εὐ - sphere. locative of sphere Dm 8:7.

Verse 4

Body is body of X. Spirit is HS.
εὐ - loc. of sphere again.
τοῦ κατεπιποτοῦ - ab'l of source. Calling gives
rise to hope.

Verse 5

Lord is X.
πίστις - subjective trust. Not objective content.

Verse 21

Note Kai. In the church (body) & in
X (Head).
Gis x-r.d. cumulative expression.

Father is bet. Lord + baptizer.
Patronus of HS Those who make this
ritual have trouble explaining why Lord's
Supper omitted.

Verse 6

ἐκκλησίᾳ = Church b.c. of context.
ἐπι - over. Sovereign position of God. All is made
δια - thru. Immanence. Controlling presence
ἐν - indwelling - All made. Ref. only.
Why not limit all these
to the church.

7-16 speaks of gifts & giving.

4:7-10

Verse 7 Believers in view. Cf 1 Pet 4:10, 1 Cor 12:7.
χάρις not χάρων. Capacity & ability due to grace of God.

καὶ etc. Each rec.³ as X directs.

In proportion to the amt of gift X gives.

Verse 8 Some adaptation of quote fr. Ps. 68:18
or says "need". NT ὅμοιος. P. doesn't say it is fulfilled.

αἱρετῶν (τούς). Most you can see is that captives are enemies of X. Prob. sin, darkness, not even or transfer of righteous from bonds to prison. Are the righteous enemies? If captives are men why are αἱρετῶν again?

Not departed spirits bcc. ptc. ἀνάβατος is antecedent & true. As New expenses subsequent time, Dm 230 is error. After he ascended the did these things. Note this includes giving gifts then H's & means In 20:22 was temporary (case) gave gifts. Idea of Pea. Changed but can apply diff. ways. This is pt. of the vs. - not who captives are.

Verse 9. To - art. to designate a word.

τοῦ γῆς. (1) poss. genitive. ∵ Hade.
(2) abl of comparison. pos lower than earth
(3) apposition. Lower pt., i.e. the earth ∵ Incarnation. Perhaps more nat'l to take, as far as grammar is concerned w/it only didn't say οὐδὲ σὸν (Acts 2:27).

Ascending & Descending favor (3) as I prefer that, Incarnation nec. to giving gifts. VS 10 favors

Verse 10 τὰ δώρα τῶν οὐρανῶν - "whatever heaven is higher than all the rest which are called heavens, into what place did He ascend?"

Verse 11 Restoring (not possession) of gifts emphasized X prominent here. ΗS in Cor. αὐτός - He Himself; ἀπόστολος - in special sense of those who had an immediate call from God to preach & do miracle. Not many after ascension. Maybe the 12 were newly set apart after ascension as it doubtless refers to P. ἀπόδητος - foreteller & fort teller. Act 15:32 εὐαγγελιστής - οὐ. Act 21:8, 2 Tim 4:5 only. subordinate to apostles. Did itinerant work τοῦ προφήτη - διδάσκαλος. Absence of τοῦ διδάσκαλος shows these were 2 diff. fractions of the same man. Oversight & guidance.

Verse 12 Consider these clauses. (1) make all 3 coordinate & dependent on ἐδύκεν (v11) (2) Make them to succeed one another in logical sequence.

καταρπονός - used of equipping. (Tr. repair in NT & Lk 6:40) Equipping here.

διακονία - no art. ∵ ministering, service, not the ministry. Includes witnessing but only after equipped. "exhortation of the κοκοδούρη - exhorting. both numerically & spiritually.

Verse 13 Goal of unity.

σατανᾶς - to come down to a goal. Acts 26:17, 1 Cor 15:24, Phil 3:10, oneness of faith, full knowledge. This is experiential not just doctrinally.

τῷ δόγματι - obj. gen.

Bel. need to interact on each other regardless denominations.

τελεός - nature. opp of ψυχή, ends measure of stature of the purified (Gk. ιδίας οντος of possession). i.e. stature of X is fulness. To that stature that brings with it full possession of that which X has to impart.

Verse 14 νήποι - infants, minors.

drépany - victim.
Kupala - sleight. In her sphere (loc.) in
of & in history of v15. (means dice-playing
deception. Cf world's conception of luck etc)
Girouupy (α) κρ. in Craftiness tending to
the deliberate creation of error.
Tropis - with view to
Mabodax - deliberate planning or system.

cf extant v13

Verse 15 ἔγειρω - appred to whs of v14. Emphasis is on speech but includes whole deportment of life.
ἀνέστη - a subj. after ἦν of v14.

εἰς - unto. He is object of our growth & we must look to Him at every stage. He is example & source of supply.

τοῦ νόμου - in all parts (in which we grow)
"acc of quantitative obj." ? measure D m83

Verse 16 συναπόδοτον - joined tog. fitted tog. Harmony
συρβαζων - compacted tog. Solidity.
ἔφυτον - joint of the supply & προπύργιον.
(Col 2:19 only)

Supply come from Head thru joints who are the human instruments of 11, 12.

acc. to an efficiency in the measure of each ind. part.
i.e. Supply dependent on each part working properly.

Promotes the growth of the body.

τοῖς ταῖς - midd. for myself. Growth due to forces within (HS)

2. Walk of Bel. in Separation from old life & Conformity to new, 4:17-32.
Separation from paganism 17-24.

Verse 17 οὐ πήρει up that broken off at v4
περιπάτειν - inf. in ind. command.

μεταλόγησεν - mainly Rom 8:20, 2Pet 2:18 only.
Has idea of uncleanness & purposelessness.

— Total depravity. Cf Rom 1. Col 1:21 only double ptc.
Verse 18 Center of reasoning. — Col 1:21 only double ptc.
εκοντόπιον ὄντες . Ptc. P periphrastic εκοτόνω.

Rom 9:2; 16:10 only.

Σίδωνα - includes mind & emotions.

4:15-18

Verse 19

ἀπαγίνω - p.ptc. lit to cease to feel pain.
Μητὶ follows from πέπρωσ.
gave selves up cf Rom 1:26 god gave them up.
ἀπέγινε - open, shocking sin. hardness.
ἐπράσσον - business in Act 29:25. Tr here
so as (εἰς - conscious object of self-abandonment
to make a business of)
ἀκαταποία - all kinds of uncleanness. In wider
sense πάσχειν = every kind of
παραπάτησις - greediness. One who wants more
(money or pleasure - even unclean ones).

Verse 20

οὕτως - in this manner.
μαρτύρων in nor may point to event of cornering
τὸν Χ. acc. dir. obj. Unique. Doesn't
say θεοὶ see. Truth is incarnate in X &
no other.

Verse 21

εἰ γε - I assume it to be so. of 3:2.

Heard him - conversation.

Taught in Him - X's instruction.
Union is underlying that.

refers to Ιησοῦς (). Expresses
somewhat of the standard circulum of instruction.

Verse 22

ἴσθι οὐδέποτε - connect as obj. inf with Εἰςτε
Some make it omprt. as in 17 but no prin. pre
indicating ind. command. Will to v24 pa
κατά - in reference to
φθίψιν - to grow corrupt. Worse & worse

) T. which walketh corrupt.

κατά - in accordance with

αὐτοῖς - subj. gen. insts which lead it

Verse 23

ἀνανέῳδε - p.p.inf. make young again,
περιπάτειν (1) direction. by spirit (Human as empero
no HS) Gallie. (2) Dat of reference - in ref. to S,

Sci clauses depend on each other & both depend on "aliens."

Note how much stronger της στοιχίας είναι από της είναι της αγνοίας (ἀγνοία) is than δύναται. It shows that ignorance (ἀγνοία) is deeply seated in their being.

Τροπώοις - lit. covered with a callus.
Mental & moral hardening

Mat 3:5, Rom 11:15
⇒ Aliens bcc of ignorance & ignorant bcc of hardness. Same arg. as Rom 1. Responsibility always on man.

which corresponds to Rom 12:2. I think proper 2. unless you make HS strong in it & that's hard to do bcc of addition of roots.

VOUS - στοιχία gen. i.e. The spirit (your human spiritual faculty), The organ of which (or governing power) is the mind.

Verse 14

Ενστρωθείτε - Put on. a m inf.. This is 1 event! The renewal is a process in realm of spirit which was most akin to God but made bad day until set to New man.

is Created - αὐτὸν Created by God once for all & then individually assumed.

καταστρέψατε - distinctly after God. He is. The pattern & we'll eventually be conformed to it.

διάδοσις - gen of origin with both nouns.

21-24. Ye were taught to put off / old man αὐτόν to be renewed - mind by HS / fighting man to be clothed (to put on) / new man αὐτόν

Verse 25

σέοι - bcc. of 22-24.
 ἀποτίθημι - a.m. ptc. of ανανεωσιν
 αποτίθε - pres. sing. II to v23
 Reason - practical unity of the body

Verse 26

ἀργεῖσθαι - be angry. Some make this
 a "presentive msp." But both msp. are
 passive. 2nd is stronger bcc of 1st. Anger
 has a place in Xⁿ. life. Pro 4:4. (LXX is = this vs)
 Overindulgence leads to sin.

ταπειρόποια - provocation, exasperation. Violent
 feelings must be checked by time of prayer.

Verse 27

Be. devil will use anger

Verse 28

ὁ κλέφτης - The thief. (pres.)
 Own hand - The very ones that robbed others,
 nothing said about restoration. But labor to
 give to others.

Verse 29

σαπός - rotten, worn out, unfit for use,
 Not necessarily filthy. Bcc of γνήσιος in this vs.
 τύς χρείας - (1) gen obj. edification applied to the
 need or (2) gen of reference. in ref to need. οὐδέ
 χρεία - gracious kindness or service. (as 2Cor 1:15, 8:6,
 Jus 4:6, 1Pet 3:5)

Verse 30

εὔ. worthless words grieve the H.S. Emphasize
 Holy. Vs is flanked on both sides
 by vs conc? tongue.

Ἐν as loc of sphere. Not instrn.

Verse 31

τρικοία - resentfulness, harshness. Acto 8:23. Rom 3:14

3. Walk in Abstention from worldly evils 5:1-21.

Verse 1 Beloved children are to show family likeness.

γένοσθαι = become as 4:32

μηνῆται - used of men (1Cor 4:16, 11:1, 1Th. 1:6. Heb 6:12)
 " Clenches (, in 2:4) Thighs (, Pet 3:13) here only of g

Verse 2

ἀντί usually substitution. οἱηρ is here bcc
 of context but generally only "for benefit of"

τροφόπεδο - pred. acc.

οὐτανί εἰσεστι - shows acceptability of off

Yeast note critical note. οὐτανί occurs in
 might prefer ipsius in 2nd also the word
 συστάσια - " bloodless offering " Devotion to God
 bloody " - Sacrifice

Verse 3

Life of love leads to life of holiness
 ταπειρία - fornication. Common among all classes of
 ιεραταπειρία - baseness - filthiness
 ταπειρότητα - Usually conc w material things. Here may
 μητέ - general desire.

Verse 4

αἰσχύλος - filthiness, baseness. Shameless come
 in general with speech in front of Ps that bcc
 context.

μητός (food) ποιήσι.

εὐταπειρία - low jesting. lit. a facility of the
 - immoral jokes.

ἀνθίκω - msp. lit. come up to the standard.

Verse 5

τοτε - 2 pl p ind. οἴδα. May be msp.

Ye know, recognizing by your own experience.
 " - which thing is. Should be οἴδα. cf Col 3:14

Verse 6

κέρος - wax i.e. empty. Instrumental
 refers to heathen who try to justify their immoral
 ταῦτα = this, not words esp.

Verse 7

Become

κραυγή - clamour. outcry of evil speaking.
βδαοφύπια - that which hurts the brethren.
κακία - ill-will.

Verse 32

γινέσθε - show selves. More than be.
Χριστός - kind. Always need of God except here. Rom 2:4, Pet 2:3 etc
εὐστολῆς - Pet 3:8 only. Tended hearted.
ευτοῖς - reflexive + stresses unity of body.
χάρις μακριά - forgive. Sometimes means give graciously (Rom 5:3).
εἰ γάρ - not for X's sake. 2 Cor 5:19.

Verse 8 οὐκότας instead of ὄκοτοποτος shows great face. They were darkness itself. This shows completeness of change. "not enlightened".

Verse 9

ἀγαθωσύ - Rom 16:14. Gal 5:22, 2 Th 1:11 only active goodness. Beneficence.

Verse 10 goes with v.8. Walk is to be in light of constant (pres ptc) proving, testing to know what would be well-pleasing to God.

γινώσκων - mystic knowledge (fr. another source)
εἰδον - concerns " (part of ptn)

of initiate v1

5:11-17

Verses 11-12

εἰδέντω - not simply passively by life but by active & oral reproduction. Adds the meaning in Ps use of word - 1Cor 14:24, 2Tim 4:2, Tit 1:9, 13, 2:15. Take aggressive measures.

μάττον δέ - but rather. **Kai** is accelerando even.

Verses 12-

γάρ - reason for reprimanding.

Applies to specific class of sins - those done in secret.

Verses 13

εἰδόχοιςα - manner or time. When reprimanded (by X⁴)

σύρτος - light of X⁴ truth which X⁴ uses.

Last phrase **φίνεις** means **ref. X⁴ truth but opp. of secret.** Everything that is disclosed cease to be secret & becomes of the nature of light.

Verses 14 Isa 60:1 is basis. This may have been part of an early X⁴ hymn. like 1Thm 3:16.

ἀνάστατη for **ἀναστήσεις** - 2a a sing.

Εἴτε φαντάκω - shine. (with His truth unto all)

This is an invitation to respond.

Verses 15-

ἀκριβῶς - goes with **βαθύτερο**. Means carefully.

Some take other order (**σὺν ακριβῶς**) & then of course it means "with strictness".

Verses 16

Midd. bringing up to yourselves. Col 4:5

καρπός = that which life embodies by way of opportunities. May be taken away 2Tim 4:3, 4.

How bring it up? By walking carefully. ↗

Why bring it up? Days evil &

τοντρόπος - moral evil.

Treach - **κακία** is evil habit of mind. Opposite

is **ἀγαθός**.

τοντρόπια is outcoming of evil habit of mind. Opposite is **χρηστός** (Rom 4:31).

Verses 17

ποτε γίνεσθαι

ἄρρων = without reason, foolish, senseless.

Verses 18

Drunkenness as background for filling with b which enlivens & stimulates to life of praise (μεθοδος καρπος or μεθύνει) he not made drunk **γραμματικός** - b. riot. abandoned, debauched.

(1) **Ἐν** - instru. with or by.

Contract is not bet. wine & HS (There is similarity) but bet. be drunk & be fit

If at other **στρατος** + **τρόπος** would be fit in the phrase.

Verses 19

εὐτοῖς - reciprocal as 4:32. Not idea of meditation but of converse.

ψάλμος - rel. song sung to musical accompaniment

ἐπιτάρα - song in general (ode) but qualified

by "spiritual" i.e. inspired by HS & also to dist. them fr. secular ones.

ζεῦς - sing **πάτερ** - lit. play on stringed n

∴ Singing upto an instrument (Rom 15:9, 1Cor 14:15, 1Ths 5:13)

6) your hearts - This whole phrase is coordinate not subordinate to 1st phrase i.e. this is speaking of inward praise to the 2nd kind of praise.

Verses 20 Another coordinate phrase:

ταῦτα τοτε - shows this is an attitude of heart would have been inappropriate in v19 because impossible.

κόπειος shows our dependence on Him. Link with thankfulness. **καὶ ταῦτα** - and.

He is God & Father at same time. Ref to the

Verses 21 4th coordinate phrase.

Subj. to one another. midd. subj. self

5:18-

γνῶσσω - matter-of-fact knowledge.
Bec of God's word ref. to v16 (opportunities) & this
has an application to personal work. Bring up
opp. but only with understanding holds will
whether or not to speak to person. Involves
whole course of life but whole life should
be dedicated to God. warning others

ὑποτίθεμαι - military term. to line up under

Prove (v10) Reprove (v13) Redeem (16)
v15 & 16. Now redeem (v15)
Whom " (v16 & 2 Tim 4)
Who " (for yourselves)

Conc: evil.

1. Avoid doing 3-5
2. " Condoning 6
3. Reprove - take the offense v11

Evidences of being filled with HS
1. Spiritual converse w/ 2 others. 19^a
2. Praise within
3. Thankfulness to God 20^b
4. Submission to each other 21

4.

5:22-6:9 Walk in Subjection in Domestic Relationships.
Husband & wives 22-33.

5:22-28

Verse 22

vt. f. v21. ιδίως Ιησοῦς (1) legitimacy
(2) exclusiveness & (3) speciality of the relationship.

1 Pet 3:1, 1 Cor 7:2; 14:35.

τὸν κύριον - X not husband or would be plural.

Verse 23 Wives in subjection sec. (1). not l. Constitution
of race (2) spiritual constitution of church
τούτῳ κ.τ. a particular in which previous
comparison is not true. Independent clause
as added in NT supports. X is the Saviour of
that to which He is the Head. Man is not.

Verse 24

ιδίᾳ - nevertheless. That is that even if X
alone is Saviour nevertheless this doesn't affect
the obedience question.

Verse 25Verse 26

ἀνέλασθαι - (1) set apart (2) make holy.

Fall. vss favor (2). Preceding term (1) but
(2) preferred sec. now that.

καθολικός - acc etc. Antecedent action.

Αὐτόποιος - lit 3:5 only where η. regeneration.

lit. bath of the water. Must be

water baptism. ^{ab} εἰ πάντες - if means washing is by the word
then should have τῷ πατέρι πατέρι is the

word then? In P. πάντα is usually used
of word spoken by God (always in NT of
spoken word). May be (1) on basis of
God's word or gospel or (2) comparison of
his faith in X. Some say it's the baptismal formula.

Verse 27 God to ch.

5:22-28

Verse 29

ΕΚΤέρω - ēr - perspective sense. round up:
maturity. 6:4 only.

Οἰδην - lit. warm. 1 Th 2:7 only.

Verse 30 Addition: not supported tho Gen 2:23, Lk 24:31
show it's Scriptural.

Verse 31 Τοῦτον τοντον = bee of this. Free quote Gen 2:
προοκοδάσιον - cleanse. Be glued is OT equivalent

Verse 32

This mystery is great
μυστήριον - primarily refers to the truth of
husband & wife & that is used to direct attention
to mystery of X & ch. Doesn't make
marriage a sacrament, but certainly makes
it more sacred than usually taken.

Verse 33

Μάζα - nevertheless.

γιγάντων - also 1 by 1. or severally. Κατὰ has
distributive force ATR 766.

Θεοφοροί - sing. bee. Εκδότος not
spous nearer.

Φοβοφοροί - fear in sense of reverence
as we have of God. Lk 1:50, Acts 10:2, 22, 35.

6:1-4 Relat: of Parents & Children

Verse 1

Γένεται οὐν - readiness to hearers. Prov 30:17,
Rom 1:30, 2 Tim 3:2. Εὐκυρίων goes with us
loc of sphere. Γορεύον - parent.

Σίκαρον - right in relat: to God's command in v 2
Col 3:20 says it's well-pleasing.

Verse 2

Γένεται - has causal force. Sec.

Parents stand in place of God.

ΕΥ - Open. "accompanied by"
only commandment with a specific promise

$\epsilon'\rho\sigma\sigma\nu$ is pred. not attrib. ∴ don't tr.
glorious ch. but present church, a glorious
thing.

Negative side of glorious is $\omega\dot{\iota}\delta\alpha$, $\rho\beta\tau\zeta\varsigma$,

f. $\rho\beta\tau\zeta\varsigma$
"draw tog."

Verse 28

$\omega\dot{\iota}\delta\alpha$ - qualitative face. "as being",
i.e. the 2 are flesh as X + ch united.
 $\Omega\dot{\iota}\delta\alpha$ marks the companion, not us.

Verse 3 This is true of society in general.
of Chinese.

Verse 4 Παροπήγω - Rom 10:12 only.
Mother not mentioned bee. Father is head of house.
EV - Apo. of sphere

$\pi\alpha\lambda\delta\alpha$ in classical means whole education
of child. 2 Tim 3:16, Heb 12:5, 7, 8, 11 only
& has narrower sense of education by discipline.
This is training by act & discipline while
 $\nu\omega\dot{\iota}\delta\alpha$ is training by word (of reprob.,
renunciation, blame).

Kupioύ - poss gen. i.e. Lord's discipline,
admonition. X⁴ training.

5-9. Servants & Masters

Verse 5 Esp. needed in society where slavery existed. Xth slaves had heathen masters.

σύβοσ - same as for children.

σύβοσ & τρόπος - 1Cor 2:3, 2Cor 7:15, Phil 2:12
only in P. means anxious solicitude to perform faithfully their duties.

ενδότης - lit. without folds, with simplicity.

Verse 6 Κατά - principle or rule of action.

Negative side of sincerity.

Servant of X characterized by doing will of God & that for the soul.

Verse 7

Εὐρωδι - with a disposition that wishes one well, good intent.

Verse 8

Encouragement in knowing Lord will reward.

) Κοπιτών - feet in mind. Eschatological. Applied to both servants & masters.

Verse 9

τὸν αὐτῷ refers to general idea of doing Lord's will

ἀγίου στοιχίῳ - τοῦ points to fact that it un customary, fr. your.

Τιμωρῶντις πότισ - Rom 2:11, Col 3:25, Jas 2:1 only.
Meant for both masters & slaves. No social distinction with God.

The Xth warfare 6:10-20.

) Writing fr. Eph in 1Cor & says "gt. doors off" many adversaries." Eph is high truth & higher the privilege, greater danger. of not climbing

Verse 10 τὸν δότον - off of time. Henceforth of Gal 6:17.

ἐνσυργμόν - always present pp. sin. Be strengthened

Verse 11

ταύταις - all war arms 8πάδα. Empress on ΤΙΑΒ - completeness of Divine equipment.

Lk.11:22. Eph 6:11,13 only. Ph had been captive to Roman soldier for 2 yrs. or more.

) τοῦ θοοῦ - all of source.

τρόπος τό + inf = purpose 8π 110.

ΟΤΤΥΔΙ ΤΡΠΟΣ - military term, to stand ones ground. opp of φεύγειν. τρόπος here means against. General idea of τρόπος + acc is direction.

ποδοσέλα - lit. Take to the road. i.e. to stalk, deceive. 4:13 only. cf 1Pet 5:8.

He is crafty & knows own weak spots.

Verse 12

τάσσειν - usually used in classical of hand-to-hand wrestling. Shows individual nature of warfare.

ἵπτειν - to go. dat. appd to us.

) Blood & flesh - weakness of men. On warfare is ag. superhuman fee.

ἄρχειν - rules. Shows dignity

Εγουαδία - powers. Demonic.

κορυφήτεως - world rulers. cf Rev 1:8. No wonder 1Jn 4:4 is true.

τρικότος - spiritual darkness.

ΤΙΕΥΜΑΤΑΚΙΑ - spiritual things of wickedness. i.e. The elements & forces of wickedness. Not to note good fr.

Note τρόπος emphasizing individual "face-to-face" nature of the conflict.

Verse 13

Ἐντελέχεια πάσῃ: Εἰναντίον

Ἐτ τῇ ἡπέρ - any part. day of violent temptation for each individual. Not day of judgment is last days.

κατεπέλευση - fully done all things nec. of the profit. Do thoroughly

ΟΤΤΥΔΙ - stand (not withstand as before)

κρίτος - might, mastery.

λόγιος - inherent power of 1:19.

Presence. Others are. It + continuous
thing is strength bcc. weakness can't put
on armor or ^{cont.} carry it.

Vine's

OTTC - a a imp. Take your stand.

After crucial conflict Keep that victorious stand
for another battle

τρόπος ουρανού - a n ptc. antecedent action
for no good soldier waits till fight to get
equipped. And self-shows there is something
we are to do. ~~to~~ taking of God's provision

ζώδιος - lions.

λόγος Dora is that which holds everything together

Ὥρας - 1 Th 5:12. Righted right communion
bcc this covers the vital heart & we must
have an iron-clad armor. Not so if practical
righteousness - could have no confidence then.

6:15-19

6:20-29

Verse 5

τρόφιμον - lit. bind under (as sandals)

εἰρήνην. **εὐαγγέλιον** - preparations which
sense of peace which gospel brings

τοῦ εὐαγγελίου - abl of source

εἰρήνης - gen of description.

Verse 16

εἰν not **εἰτί** in all situations, in every conflict

δύοπεδον - large shield to give overall protection.

στολὴν - gen of apposition.

βέλτιον - from **βάλτων** - cast. ~~projectile~~ projectiles

πυρῶν - Pp p. etc. set on fire to ignite our
clothing. Faith quenches. Hch 11:34.

οὐβέρυποι - extinguish.

Verse 17

τεπεριπάταια - lit. that which goes round the head. ^{vln 10:5}

οὐτηρίδιον - gen of app. which is sal.

εξεροῦτο - aor **εξέρασε** - rec. bcc. sal. is
entirely a gift. Nothing to do here as **καταργεῖσθαι**
in others.

πόνος **μαχαιρά** - only offensive weapon.

τοῦ πεντεπάτος - not app. but abl of source
sword which HS carries.

ῥῆμα - spoken word. This is the ^{Pat 4:11} preached
gospel - of course based on written Word -
Most of our position is standing but when we
take the offensive it is by preaching the Word

Verse 18

ἵνα - connect with **στήτε** v14. = amid
= turn.

προσεύχεσθαι - prayer in general.

δέησις - petition

ὑπουργεῖον = watchful. alert. **εἰς αὐτὸν** = unto prep.

προστέραπτον - persistence, perseverance.

Verse 19

τρεπιλυτικός - trepiduality of things.

εἰς ἀνοιξίαν - in the opening of mouth

the mouth with some other word may come out

Verse 20

πρεσβύτερον - hon + 2los 5720 only. Dignity of
position even those in a chain
λύτρων (λ + λύω) sing. ∴ hand-cuff
as Acts 12:6, 21:33

εἰς αὐτῷ = the master.

Verse 21, - 24 Conclusion

Verse 21

καὶ = also

τι τι πάσον - idiom. How I do

Verse 22

Ἐπιτελεῖ - epistles, ver.

- **παρακαλέω** - exhort or comfort.

Verse 23, 24

ἀδιάβατα - imperishability.

21, 22 **Τύποις**
23, 24 **Πράξεις**
Benedic