

**220109-1 Eph 5, 1-21, Be Followers of God (Proving the Acceptable Things)–
CThurman**

In the fourth chapter we considered the practical, doctrinal, operational, and sacrificial means for keeping the unity of the Spirit in the bond of peace. Under the last point, sacrificial living, there were ten imperatives. These Ten Commandments for Sacrificial living would be an excellent addition to every prayer list. The goal for every child of God is to be conformed to the image of Jesus Christ. Conformation to Christ comes by the habit of presenting our bodies a holy, acceptable, and living sacrifice unto God. (cf. Ro.12.1) The calling of God is to this end.

Now in the fifth chapter the imperatives continue. There are seventeen imperatives. Fifteen directed to the Ephesians. In other words in the fourth and fifth chapters there are a total of 25 imperatives/commandments given to the Ephesian saints. (#25 – forgiveness of sins) And these continue into the sixth chapter.

The substance of the fifth chapter could be put in the form of questions: Will we be a copy, a mimicker, a pattern, an image of children loved of God? Will we be identified with Christ? Will we walk with Him?

Chapter 5

1 ¶ Be ye therefore followers of God, as dear children;
[implying, His word] beloved [would follow do]

be, γίνεσθε, 2ppl. pres. imper. of the verb γίνομαι, to be, to become. (4.32; 5.1, 7, 17)

followers, μιμηταί, nom. pl. of the noun μιμητής, and always tss. with the English follower (7), meaning ‘copy.’ The verb μιμέομαι, is always tss. follow (4). The English mimic, is derived from the Gr. adj. μιμικός, and means a copy, a simulation, a resemblance.

The Book of Ephesians

children, τέκνα, acc. pl. of the noun τέκνον, tss. *child, children, son, daughter* and refers to particular or specific children; for reference to children in general see παιδίον.

dear, ἀγαπητά, acc. pl. neut. of the Greek adj. ἀγαπητός, tss. *beloved, dear, dearly beloved, well-beloved*.

therefore – On account of the forgoing imperatives, the imperatives now are, *be* and *walk* (v.2). *Be* followers of God and *walk* in love. In others words, do the will of God and continue so.

How can we be follows of God? By being doers of His word.

Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Eph 6:6 ... doing the will of God from the heart ...

God has revealed His will through the word which He has spoken through special men.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

as dear children – Children that know they are loved will show their love by what they do.

Joh 14:15 If ye love me, keep my commandments.

Joh 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his

1 γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητά

2 And walk in love, as Christ also hath loved us,
be occupied with

walk, περιπατεῖτε, 2ppl. **pres. imper.** of the verb περιπατέω, περί about, over, concerning + πατέω, *to tread*; περιπατέω, tss. *to go, to walk, to be occupied, to walk about*; **2.2** (ye walked, 2ppl. aor.), **10** (should walk, 1ppl. aor. subj.); **4.1, 17; 5.2, 8, 15.**

love, ἀγάπη, dat. sing. of the noun ἀγάπη, tss. *charity, dear, love.*

and hath given himself ὑπὲρ *for* *us an offering and a sacrifice to God* εἰς *for a*
for the sake of

hath given, παρέδωκεν, 3ppl. aor. ind. act. of the verb παραδίδωμι, παρά by, near, with, from at, but also as a prefix, *in, into, over, up* + δίδωμι *to give, to deliver*; παραδίδωμι, tss. *to cast into prison, to deliver, to betray, to put in prison, to commit, to recommend, to give up, to give over*; **4.19, hath given ... over.**

offering, προσφορὰν, acc. sing. of the noun προσφορά, πρὸς to, toward, unto + φέρω, to bear, to bring; προσφορά, tss. *an offering* (9); the verb προσφέρω, is tss. *to present, to bring, to offer, to deal with.*

sacrifice, θυσίαν, acc. sing. of the noun θυσία, tss. is always tss. *sacrifice*; the verbθύω, is tss. *to kill, to slay, to sacrifice.*

sweet-smelling savour.

sweet-smelling, εὐωδίας, gen. sing. of the noun εὐωδία, tss. *sweet savor* (2Co.2.15), *sweet-smelling* (Eph.5.2), *sweet smell* (Phl.4.18).

savor, ὀσμὴν, acc. sing. of the noun ὀσμή, tss. *an odor, a savor.*

As the Lord Jesus gave Himself over for our sakes, forgiving us all our sins and cleansing us of all our unrighteousnesses because of His love for us, let us walk with Him.

2 καὶ περιπατεῖτε ἐν ἀγάπῃ καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας

3 ¶ But fornication, and all uncleanness, or covetousness,

Fornication, which concerns all types of sexual misconduct, uncleanness, which is all shameful behavior, and covetousness [greediness], which is a contradiction to the life of one that professes to love God and Jesus Christ. Things here that especially really to how we employ the use of the members of our physical body.

Lu 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

ἐν

let it not be once named among you, as becometh saints;
fitting holy ones

let ... be ... named, ὀνομαζέσθω, 3ps. pres. imper. pass. of the verb ὀνομάζω, tss. to name, to call; Eph.1.21, that is named, 3.15, is named, Eph.5.3, let ... be ... named.

becometh, πρέπει, impersonal verb tss. to become, to be comely, becometh, became, so to be fitting; B-D-A-G Lexicon notes πρέπω, to be fitting, proper, right.

saints, ἅγιοις, dat. pl. masc. of the adj. ἅγιος, tss. Holy (Ghost), Holy One, holy thing, saints, and most holy.

Not-so-much as one should these things be named among the baptized, believing, church-related disciples of Jesus Christ. Not once. It is commonplace for the world but never for the church. Those members which commit these things the church must bring into judgment.

Notice that first of all that every born again, baptized believer can understand that the term *saint* is applied only to them that are of a NT church. Here it does not refer to the dead, but to the living. Saints are never constituted so by edit of any man, but by the Lord because of their relationship with Him through a NT church.

3 πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν
καθὼς πρέπει ἁγίοις

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient:

filthiness, αἰσχρότης, a noun only this once in the NT tss. *filthiness*; the adjectives αἰσχρόν, only once in the NT is tss. *filthy* (Tit.1.11), and αἰσχρός, is tss. *shame* (3, Eph.5.12, *shameful* [speech]).

foolish talking, μωρολογία, μωρός adj. *fool, foolish* + λόγος a noun, *reason, logic, a matter*; a noun, μωρολογία, is only this once in the NT.

Communications that are not based upon the wisdom of God.

jesting, εὐτραπελία, εὖ well + τρέπω, LXX, to rout; εὐτραπελία, is only this once in the NT; Liddell & Scott, εὐτραπελος, meaning *easily turning*.

Is this the instance when there is need for serious conversation but it is deflected by inappropriate facetiousness, jocularly.
There are some with which none can have a serious moment.

which are ... convenient, ἀνήκοντα, ἀνά re-, up, again + ἵκω to present, neut. part. pres. of the verb ἀνήκω, tss. to be *convenient, to be fit*.

but rather giving of thanks.
thanksgiving

The Book of Ephesians

giving of thanks, εὐχαριστία, εὖ well + χάρις favor, grace, benefit, thanks; εὐχαριστία, is a noun tss. thankfulness, giving of thanks, thanksgiving, thanks.

Filthiness, foolish talking and jesting refer to the manner of our speech. Guard the speech so that it is always Christ-like. There is no reason that we cannot always have speech that is Christlike. All speech. Put away all speech which is perverse or insinuates evil or dark things.

Rather, give thanks. Of course this is what our speech should be filled with to God and in the presence of one another. This is when we tell of the benefits we have received from the Lord.

4 καὶ αἰσχρότης καὶ μωρολογία ἢ εὐτραπελία τὰ οὐκ ἀνήκοντα ἀλλὰ μᾶλλον εὐχαριστία

5 For this ye know, that no whoremonger, nor unclean person, nor covetous
fornicator foul greedy

man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

inheritance, κληρονομίαν, acc. sing. of the noun κληρονομία, and always tss. with the English inheritance (14); κλῆρος a lot, a part, an inheritance, an heritage + νέμομαι, to tend, to feed, to receive a portion; so, to have a portion, an appointed lot.

I simply do not know whether there is a difference between the kingdom of God and Christ. If there is a difference perhaps it is in the sense that the kingdom of God is such in its purest, truest form, invisible, unchangeable, eternal, incorruptible; while the other, the kingdom of Christ or of heaven, because of its present circumstance on earth is the visible aspect, and has in it both things that offend and the true. (unbelieving & believing: wheat & tares; apostates and true ministers of the gospel of Jesus Christ: fowls of the air, leavening, faithful & unfaithful servants).

‘The “kingdom of God” is apparently the sphere of genuine faith in God and the Sphere of genuine rule. It is never used in the Scriptures to include unbelievers whether in Matthew or other New Testament books. On the other hand, the “kingdom of heaven” seems to be concerned with the outward display of God’s government and *appearance* rather than reality. The wheat and the tares of Matthew thirteen representing genuine believers, and the tares representing those who are merely professing believers.’ *The Millennial Kingdom*, John F. Walvoord, p.171

It is my opinion that reference to the kingdom is to that which will become the greatest kingdom ever established on this earth. Those whose lives are characterized as Paul describes here have no inheritance in it. This says something different than what we read in 1Co.6.9 and Gal. 5.21.

*1Co 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

*Ga 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

do, πράσσουντες, nom. pl. masc. part. pres. act. of πράσσω, tss. to exact, to require, to do, to use, to commit, to keep; this is as a matter of habit, practice.

There is a difference in the terms ‘*hath any inheritance in the kingdom*’ and ‘*shall not inherit the kingdom*.’ The first refers to things in the kingdom allotted to someone, whereas the other refers to one who is or is not a

recipient of the kingdom at all. On one hand if someone does not have an inheritance in the kingdom yet he might be in it when it is set up. On the other if someone does not inherit the kingdom they are not in it at all. The parable of the nations in Matthew chapter 25 shows them that inherit the kingdom from them that do not.

To the believing:

Mt.26.31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ...

To the unbelieving:

Mt.26.41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ...

A child of God that lives after the world forfeits his reward *in* the kingdom. This might be illustrated in the sons of Isaac. Esau forfeited his birthright for a bowl of pottage. He set aside what could have been his for immediate satisfaction.

Ge.25.29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

The Book of Ephesians

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Esau went on, years past, probably 20-25 years, then came the day when his father Isaac would bestow the blessing. Until now Esau felt nothing whatsoever for despising his birthright. He has been unchanged and unaffected.

Ge 27:34 And when Esau heard the words of his father (how he had given the birthright to another, Jacob), he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

Paul uses Esau as an example warning us against failing to follow after God.

He.12.15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Tit.2.11 ¶ For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

This much is certain, the time when the kingdom comes will be difficult for the that child of God that chose to live for the world rather than for Christ.

The Book of Ephesians

How often we are warned that Christ is bringing with Him at His second coming our reward.

Re 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

5 τοῦτο γὰρ ἔστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης ὅς ἐστιν εἰδωλολάτρης οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of *disobedience.*

unbelief, distrust

let ... deceive, ἀπατάω, 3ps. pres. imper. act. of ἀπατάω,,,

vain, κενός, dat. pl. masc. is of the adj. κενός, tss. empty (4), vain (9).

cometh, ἔρχεται, 3ps. pres. ind. of ἔρχομαι, to come, to go.

wrath, ὀργή, a noun tss. wrath, vengeance, anger, indignation;
Eph.2.3; 4.31; 5.6.

Words that contradict or ameliorate the truth of the word of God are vain, empty and deceitful words. Words that give a false sense of assurance, might give a false sense of comfort and hope are evil words.

‘Better is the disappointment of truth than the fair but false promises of error.’ *W. J. Erdman, pastor of Moody Church, Chicago*

We should speak the truth.

6 Μηδεὶς ὑμᾶς ἀπατάω κενοῖς λόγοις διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας

7 Be not ye therefore *partakers* **with them.**

co-partners, co-partakers

be, γίνεσθε, 2ppl. **pres. imper.** of the verb γίνομαι, *to be, to become*. (4.32; 5.1, 7, 17)

partakers, συμμετοχα, acc. pl. neut. of the adj. συμμέτοχος, σύν + μέτοχος *partner, fellow, partaker*; συμμέτοχος, only twice in the NT and both tss. *partakers* (Eph.3.6; 5.7); Wigram marg. notes 'co-partakers.'

7 μὴ οὖν γίνεσθε συμμετοχοὶ αὐτῶν

8 For ye were sometimes darkness, but now are ye light in the Lord:

once
in time past

sometimes, ποτε, an enclitic particle (a word joined so closely to the previous word as to generally have no accent of its own) of time, tss. *when, aforesaid, at length, once, in times past, any time, sometimes, in old time*, etc.

light, φῶς, a noun tss. *light (oft), fire* (Mk.14.54); **vss. 8 (twice), 13 (twice)**.

Notice, we were once darkness, not only in the darkness, but darkness, blinded, ignorant, without understanding in the least of the life of God through Jesus Christ. But now we are light, not just in the light.

walk as children of light:

should walk, περιπατήσωμεν, 1ppl. aor. subj. of the verb ,,

walk, περιπατεῖτε, 2ppl. **pres. imper.** of the verb περιπατέω, περί about, over, concerning + πατέω, *to tread*; περιπατέω, tss. *to go, to walk, to be occupied, to walk about*; **2.2** (ye walked, 2ppl. aor.), **10** (*should walk*, 1ppl. aor. subj.); **4.1, 17; 5.2, 8, 15**.

Our behavior should correspond to the fact that we are light in the Lord.

8 ἦτε γὰρ ποτε σκότος νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα φωτὸς περιπατεῖτε

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

An important point the Holy Spirit would have Paul insert at this place. The Spirit of God in us is always working in us to produce fruit. Since all goodness and righteousness and truth is the fruit of the Spirit then these things should be the mark qualities of our lives, rather than the filth of the world.

9 ὁ γὰρ καρπὸς τοῦ Πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ

10 Proving what is acceptable unto the Lord.

[Walk] work or fruit

proving, δοκιμάζοντες, nom. pl. masc. part. pres. act. of the verb δοκιμάζω, tss. *to discern, to prove, to like, to approve, to allow, to examine and to try.*

acceptable, εὐάρεστον, acc. sing. of the adj. εὐάρεστος, tss. *acceptable, well-pleasing, and please.*

Walk (imperative) proving those things that are acceptable to the Lord. The commandment is not to test whether this is good or that is evil. We know what is a good and what is evil. But the commandment is to put the acceptable things to proof in our walk. And,

10 δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ

11 And have no fellowship with the unfruitful works of darkness,

have ... fellowship, συγκαινωνεῖτε, 2ppl. **pres. imper.** of the verb συγκαινωνέω, σύν fellow, with, together + κοινωνέω *to distribute, to be partakers of, to communicate; συγκαινωνέω*, tss.

to have no fellowship with (Eph.5.11), *to communicate with* (Phl.4.14), and *to be partakers of* (Re.18.4).

but rather reprove them.

reprove, ἐλέγχετε, 2ppl. pres. imper. of the verb ἐλέγχω, tss. to fault, to reprove, to convict, to convince, to rebuke; v.13

As lights our lives should convict others of the wickedness of their works.

11 καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάριοις τοῦ σκότους μᾶλλον δὲ καὶ ἐλέγχετε

12 For it is a shame even to speak of those things which are done
are being done

shame, αἰσχρόν, an adj. always tss. shame; the noun αἰσχρότης, is once in the NT and tss. filthiness (Eph.5.4); the adjective αἰσχρόν, only once in the NT is tss. filthy (Tit.1.11).

which are done, γινόμενα, acc. pl. neut. part. pres. of the verb γίνομαι, the be verb; this verb form (acc. pl. neut. part. pres.) is also found in Col.4.9, and there tss. the same, which are done.

of them in secret.
secretly

secret, κρυφῆ, adv. of the verb κρύπτω, to hide, to keep secret; the adv. is only this once in the NT, tss. in secret (the preposition in makes an adverbial phrase), otherwise we could use the word secretly.

In a properly ordered society the works of darkness are not out in the open for all to see. Rather, they are secretly committed, in the dark places, away from public scrutiny. But now we have arrived to the last of the last days, the time Paul said spoke of in 2Ti.3.1, the time when perilous times shall

come. (2Ti.3.1) There is nothing hidden any longer. These things are done in the open, in the light of day.

Be watchful for your souls, brethren. For this reason we can become desensitized to the shameful behavior of the Christless masses, are there is evidence that we are to some extent. Sin is still sin. God's attitude has not change one iota against them which commit fornication, adultery, drunkenness, homosexuality, same sex marriages, hate, murder, nakedness, lying, cheating, stealing, fighting, covetousness, idolatry, witchcraft, deceit, etc., etc., etc.

12 τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρὸν ἔστιν καὶ λέγειν

ὑπὸ τοῦ φωτός

13 But all things that are reprov'd are made manifest by the light:
apparent under

that are reprov'd, ἐλεγχόμενα, nom. pl. neut. part. pres. pass. of the verb ἐλέγχω, tss. to fault, to reprove, to convict, to convince, to rebuke; v.11, where it is a 2ppl. pres. imper.

are made manifest, φανεροῦται, 3ps. pres. ind. pass. of φανερόω, tss. to manifest, to appear, to shew, to declare; 5.13, twice.

light, φῶς, a noun tss. light (oft), fire (Mk.14.54); vss. 8 (twice), 13 (twice).

for whatsoever doth make manifest is light.

doth make manifest, φανερούμενον, nom. sing. neut. part. pres., see above.

Does this speak of me and you? Are we that light?

*Lk.12.34 For where your treasure is, there will your heart be also.
35 Let your loins be girded about, and your lights burning;*

36 *And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.*

37 *Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*

38 *And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.*

39 *And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.*

40 *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

13 τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν

14 *Wherefore he saith, Awake thou that sleepest, and arise from the dead,*

awake, ἔγειραι, 2ps. aor. imper. mid. of the verb ἐγείρω, tss. to arise, to awaken, to lift out, to rise again, to lift up, to stand.

arise, ἀνάστα, 2ps. aor. imper. of the verb ἀνίστημι,,

and Christ shall give thee light.

1Th.5.5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 ¶ Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

ye walked, περιεπατήσατε, 2ppl. aor. of the verb περιπατέω, περί about, over, concerning + πατέω, to tread; περιπατέω, tss. to go, to walk, to be occupied, to walk about; **2.2** (*ye walked*, 2ppl. aor.), **10** (*should walk*, 1ppl. aor. subj.); **4.1, 17; 5.2, 8, 15.**

circumspectly, ἀκριβῶς, adv. tss. *diligently, circumspectly, perfectly*; Luke's testimony concerning the things communicated in the gospel that bears his name, *having had perfect understanding of all things*, or, having accurately understood all things ...

Liddell & Scott, 'ἀκριβῶς, adv. of ἀκριβήσ, ἐς, *exact, precise, perfect* in its kind; of thoughts, *clear, definite, precise*. II. of persons, *exact, strict, scrupulous* : – also *frugal, stingy*. (Deriv. uncertain.)'

not as fools,

ignorant, blinded, careless, asleep

but as wise,

knowing, seeing, diligent, awake

wise, σοφοί, nom. pl. masc. of the adj. σοφός, tss. *wise* (21), *wiser* (1).

fools, ἄσοφοι, adj. and same as above but with the negative particle ἄ; only this once in the NT.

15 Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί

16 Redeeming the time, because the days are evil.

redeeming, ἐξαγοραζόμενοι, nom. pl. masc. part. pres. mid. of ἐξαγοράζω, ἐκ from, of, out from, out of + ἀγοράζω to buy, to redeem; ἐξαγοράζω, is tss. to redeem (4).

time, acc. of the noun καιρός, tss. *time, season, a while, a due season, a convenient season, due time, opportunity*.

Redeem the time from a walk of fellowship with the unfruitful works of darkness and walk as children of light should walk.

16 ἐξαγοραζόμενοι τὸν καιρὸν ὅτι αἱ ἡμέραι πονηραὶ εἰσιν

17 Wherefore be ye not unwise, but understanding what the will of the Lord [is].

unaffected considering
comprehending

be, γίνεσθε, 2prpl. **pres. imper.** of the verb γίνομαι, *to be, to become.* (4.32; 5.1, 7, 17).

unwise, ἄφρονες, nom. pl. masc. of the adj. ἄφρων, ἄ negative particle + φρήν *understanding*; ἄφρων, tss. *fool, foolish, unwise*; the verb [without the negative particle] is tss. *to savor, to think, to mind, to regard, to understand, to care, to have affection.*

understanding, συνιέντες, nom. pl. masc. part. pres. of συνίημι, σύν together, with, fellow + ἵημι to go, to send; συνίημι, is tss. *to understand, to consider, to be wise*; the idea of comprehending.

will, θελήματος, gen. sing. of the noun θέλημα, tss. *will, desire* (Eph.4.3), and *pleasure* (Re.4.11); the verb θέλω, tss. *to will, to desire, to list, to be pleased* (Eph.1.1, 5, 9, 11; 2.3; 5.17; 6.6); the verb θέλω is tss. *to will, to desire, to list, to be forward, to please.*

17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

riot

be ... drunk, μεθύσκεσθε, 2prpl. **pres. imper. pass.** of the verb μεθύσκω, tss. *to be drunken* (3 [& always passive]); so, **to be brought under the influence of anything through excess.**

wherein is excess, ἄσωτία, a noun tss. *excess, riot*; Thayer notes ἄ the negative particle + σωτία, related to σώζω, to save; the adv. is

ἀσώτως, tss. *riotous* (Lk.15.13, the prodigal son **'wasted his substance with riotous living, or, living riotously.**

riot, dictionary: to indulge in revelry or wantonness, to waste or spend recklessly (and so the Christians wastes his life, time, and substance of the things which Lord has put into his hands for good use.)

be filled, πληροῦσθε, 2ppl. **pres. imper. pass.** of πληρόω, tss. *to fulfill, to end, to be full come, to be full, to expire, to be complete, to have supply, to be perfect.,*

Remember Paul's prayer for them?

*Eph 3: 16 **That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;***

*17 **That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,***

*18 **May be able to comprehend with all saints what is the breadth, and length, and depth, and height;***

*19 **And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.***

Rather than carelessly being intoxicated with the excesses of this life let us rather be filled with the Spirit of God. This idea is so abused by the Pentecostal/Charismatic movement because they focus on feelings, feel good, giddy happiness, etc. Rather this is an imperative to be filled with the Spirit of God so that we might know more of Christ's love for us. The more we know of what Christ has done for us through His incarnation, His sufferings, death, and ascension, even now as He is at the right hand of our Heavenly Father, the more we will love Him, the more we will be mimickers of God as dear children and walk as Christ walked.

Paul encourages the Ephesian saints to be filled with the Spirit. Be filled with the Spirit through these means: speaking (19, the means of our communication), giving thanks (v.20) and submitting themselves to one another (v.21). Again, be filled with the Spirit through the things we say,

giving thanks, and submitting. Perhaps this isn't what usually comes to mind when we think of being filled with the Spirit. Most of us very likely think that we ought to be caught up to the third heaven in an ecstatic (out of body) experience. But that is not what Paul says of it at all.

There is not an instance where there is reference to being filled with the Holy Spirit that there was the Pentecostal or Charismatic notion of an ecstatic experience. Most involve boldness to preach the word of God and boldly stand against oppositions (the preaching at Pentecost, Ananias and Saphira's lies, the unbelieving Sanhedrin's opposition, Elymas' attempt to frustrate the grace of God)

Ac.2.4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

*Ac.4.9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;
10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.*

Ac 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Ac 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

18 καὶ μὴ μεθύσκεσθε οἴνῳ ἐν ᾧ ἔστιν ἀσωτία ἀλλὰ πληροῦσθε ἐν πνεύματι

19

Speaking to yourselves in psalms

[Being filled with the Spirit while ...]

one another

speaking, λαλοῦντες, nom. pl. masc. part. pres. act. of λαλέω, to speak.

to yourselves, ἑαυτοῖς, in Eph 4:32 ... *forgiving one another ...*;
2Co.10.12 ... *and comparing themselves among [with] themselves,*
are not wise.

psalms, of the noun ψαλμός, always tss. *Psalm* or *psalm*; the verb ψάλλω, is tss. *to sing* (cf. Ro.15.9; 1Co.14.15, singing with the spirit and the understanding), *to make melody* (cf. **Eph.5.19**), *to sing psalms* (Ja.5.13, in the imperative, Let the merry ... sing!)

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

and hymns and spiritual songs,

hymns, of the noun ὕμνος, twice in the NT (cf. Eph.5.19; Col.3.16); the verb ὑμνέω, is tss. *to sing an hymn* (cf. Mt.26.30; Mk.14.26, both the hymn which closed the Lord's Supper observance just before Christ and the eleven disciples went to the Mount of Olives), *to sing praises* (cf. Ac.16.25, in the city of Philippi, Paul & Silas, after being beaten, imprisoned and put in stocks, at midnight began to praise God in song; He.2.12, refers to our Lord Jesus and that hymn that He sang with the eleven after observing the Lord's Supper.).

songs, of the noun ᾠδή, tss. always tss. with the English word *song* (7 times [cf. Eph.5.19; Col.3.16; Re.5.9; 14.3 (twice)15.3])

spiritual, πνευματικᾶς, dat. pl. fem. of the adj. πνευματικός, tss. *spiritual* (gift, things, persons, meat/food, drink, Rock, body, blessings, songs, wickedness, understanding, house, sacrifices); the adv. πνευματικῶς, is tss. *spiritually* (2).

The emphasis here is being filled with the Spirit *speaking*. Speaking is communicating through reasonable language a message that the other can

understand. This is an important part of our fellowship and corporate worship. Fellowship and worship must be reasonable, comprehensible. The closer we keep to the word of God the better we will be able to speak words which edify one another.

There is no song in the Scripture that is frivolous. Every song is meaningful. Some songs recite Scripture and bless God for the great things He has done, and therefore praises the Lord; others are reverent, somber, and worshipful; certainly not as we see today, repetitious, stirring up the emotions through loud-playing instruments, with little, if any, truth. Every song we sing should be heartily sung and true to the word of God. Singing is part of our worship, just as our prayers, praises, and preaching should be. All worship must be in spirit and truth.

Jn.4.23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Worship includes both our spirit and God's truth.

1Co.14.15 ¶ What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. (as opposed to merely rote exercise)

singing and making melody in your heart to the Lord;

singing, ᾄδοντες, nom. pl. masc. part. pres. of ᾄδω, tss. to sing (5, [Eph.5.19; Col.3.16; Re.5.9, they sung a new song; 14.3, they sung as it were a new song; 15.3, they sing the song of Moses]).

*Ps 150:6 Let every thing that hath breath praise the LORD.
Praise ye the LORD.*

Everything has a song, whether it is a rock that is thrown that whistles through the air, the string of the instrument that is plucked or stricken, the

bird, the whale, the wind, and man. I find no Scripture which tells us in clear terms that angels sing and thereby praise the LORD, BUT I can say that among men Christians alone have a song to sing to the LORD, and should.

W. A. Criswell wrote, "Another thing which is astonishing to me is that angels never sing. Never! When I stumbled into that fact, it was an amazing discovery! I had already made up my mind, before I say these things, that I am going to keep referring to angels singing, even though it is not true. To do so is traditional. After all, did they not sing when Jesus was born? Always people have spoken about the angels singing when Jesus was born. 'Glory to God in the highest and on earth... 'you know the angels song. So I turned to Luke [2:13](#) and read, '**And suddenly there was with the angel a multitude of the heavenly host SAYING Glory to God in the highest**'. So it was in the book of Revelation too. '**And there was a great host of angels SAYING with a loud voice**'. Never in the Bible do angels sing. Never! They always **SAY**. They are in a doxology, in a chorus, they are in a recitative, they are all together, **SAYING**, but never in the Bible do the angels sing!

That was an astonishing discovery to me. So I began reading, studying, probing and trying to find out why angels do not sing, and this is the best reason that I can find. Always the redeemed sing. God's blood-washed sing. God's children sing. But angels do not sing. Here is my conclusion: Music is made up of major and minor chords. The minor chords speak of wretchedness, death and sorrow of this fallen creation. Most of nature moans and groans in a plaintive minor key. The sound of the wind through the forest, the sound of the storm, the sound of the wind around the house, is always in a minor key. It wails...Even the nightingales's song, the sweetest song of the birds, is the saddest. All this reflects the wretchedness, the despair, the hurt, the agony, the travail of this fallen creation. But an angel knows nothing of this. The major key and major chords are chords of triumph and victory. Surely God has taken us out of the miry clay. He has taken us out of the horrible pit. He has set our feet on the solid rock and put a new song in our souls and new praises on our lips. The angels know nothing of this! An angel has never been redeemed. An angel has never been saved...they see it, they watch it, but they know nothing about it (experientially)...it takes a saved soul to sing!" (**Expository Sermons on Revelation** Volume III, p. [82-83](#))

making melody, ψάλλοντες, nom. pl. masc. part. pres. of the verb ψάλλω, see above, *psalms*.

19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ

20

Giving thanks always for all things

[Being filled with the Spirit while ...]

giving thanks, εὐχαριστοῦντες, nom. pl. masc. part. pres. of εὐχαριστέω, εὖ well, good + χάρις a favor, benefit, liberality, a grace, a thank, a pleasure; εὐχαριστέω, is tss. to thank, to give thanks, to be thankful.

It is by thanksgiving that the saints tell of the benefits received. (More than for food, shelter, clothing, health, job, car, quiet, peace in the land, some form of government, etc. But for salvation, for setting His mind upon us, sending His Son and all that we have in Him, the giving us the Holy Spirit and all that He supplies for us in Christ, for the church, our brethren, the word of God, an understanding, a discernment of God's precious word, the hope before at the coming of Jesus Christ, the promise of everlasting life, the promise of working all things for good, for grace for every trial, etc., etc., etc.

unto God and the Father in the name of our Lord Jesus Christ;

Jesus Christ is made unto us everything. Some are offended with me over the issue of praying only to the Father in Jesus name; that we should not pray to Jesus or to the Holy Spirit. The Bible is clear on this matter. All we need do is obey. And of this, we are to give thanks to God our Father in the name of Jesus Christ. We give thanks to the Father because Jesus Christ said we may. ALL of our access to the Heavenly Father is on the basis of Jesus Christ alone. Let us follow the word of God. Let us not be distracted by the various different things we see and hear in Christendom. Let us pattern our lives after the word of God. Then we may have confidence in the things that we do that they are acceptable to the Father. Now we must consider the next verse, verse 21. The thought of being filled with the Spirit continues into this verse.

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρὶ

21

Submitting yourselves one to another in the fear of God.

[Being filled with the Spirit while ...]

submitting, ὑποτασσόμενοι, nom. pl. masc. part. pres. mid. of the verb ὑποτάσσω, ὑπό under + τάσσω, to appoint, to set, to ordain, to determin, to be addicted; ὑποτάσσω, to submit, to subject, to be obedient, to be under obedience, to put under, to subdue.

Paul tells how we are to submit ourselves to one another. The idea is that as we should all submit ourselves to one another being regulated by the fear of the Lord. None of us are obliged to submit to or obey error. But through this means of submitting ourselves to one another there is a system of checks and balances. Not only does the Lord check us, but the body may, and individual member might. We are to do everything we can to endeavor to keep the unity of the Spirit in the bond of peace. Again, submitting ourselves to one another is regulated by the principle of the fear of the Lord and His word.

Am I a follower of God as a child that know he is beloved of God? Is my life one that identifies with Christ?

21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ