

Ephesians 5:6-14

Ephesians 5: 6 – “Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.”

3367 [e]	4771 [e]	538 [e]	2756 [e]	3056 [e]	1223 [e]	3778 [e]	1063 [e]	2064 [e]	3588 [e]
Mēdeis	hymas	apatatō	kenois	logois	dia	tauta	gar	erchetai	hē
6 Μηδεὶς	ὑμᾶς	ἀπατάτω	κενοῖς	λόγοις	, διὰ	ταῦτα	γὰρ	ἔρχεται	ἡ
No one	you	let deceive	with empty	words	because of	these things	for	comes	the
Adj-NMS	PPro-A2P	V-PMA-3S	Adj-DMP	N-DMP	Prep	DPro-ANP	Conj	V-PIM/P-3S	Art-NFS

3709 [e]	3588 [e]	2316 [e]	1909 [e]	3588 [e]	5207 [e]	3588 [e]	543 [e]
orgē	tou	Theou	epi	tous	huious	tēs	apeitheias
ὀργὴ	τοῦ	Θεοῦ	ἐπὶ	τοὺς	υἰοὺς	τῆς	ἀπειθείας
wrath	-	of God	upon	the	sons	-	of disobedience
N-NFS	Art-GMS	N-GMS	Prep	Art-AMP	N-AMP	Art-GFS	N-GFS

1. “empty words” are concepts presented by a false reality which is in rebellion to God and is in the cosmos actively deconstructing the institutions God has established for the well-being of mankind. These “empty words” include:
 - a. False philosophies (which originate from idolatry) void of Christ and the Word of God
 - b. Progressive Christianity that adjusts the Truth and the Word of God to fit their social concepts and cultural standards originated in idolatry.
 - c. “empty words” will sound logical and rational to a corrupt society and to an immature believer whose mind is not renewed to the Word of God
2. The “wrath of God” comes to the cosmos because of those who worship idols (or, those who follow false philosophies, empty words and deconstructed realities)
3. “these things” or *tauta*, refers to the deeds mentioned in 5:4-5 which are the things done by idolaters, not the “empty words” that give room for the rebellious deeds that are mentioned:
 - a. filthiness
 - b. foolish talk
 - c. crude joking
 - d. sexually immoral
 - e. impure
 - f. covetous
4. “comes the wrath of God”
 - a. “comes” – *erchetai* – is present tense which means it is already active.
 - i. As in Romans 1:18, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.” Where “is revealed” *apokalyptetai* is a verb in the present tense.
 - ii. This “wrath” (*orge*) will continue until it is ultimately poured out as in Revelation 6:17 and 11:18

Ephesians 5: 7 – “Therefore do not become partners with them;

3361 [e]	3767 [e]	1096 [e]	4830 [e]	846 [e]
mē	oun	ginesthe	symmetochoi	autōn
7 μὴ	οὖν	γίνεσθε	συμμέτοχοι	αὐτῶν .
Not	therefore	be	partakers	with them
Adv	Conj	V-PMM/P-2P	Adj-NMP	PPro-GM3P

1. A short admonition in 5:7 that completes Paul's five verses of thoughts on this subject of sexual impurity that began in 5:3
2. "partakers" or "partners" is *symmetochoi* which was the same word used in 3:6 were Paul victoriously proclaimed that because of Jesus Christ the Gentiles were now "partners" with the Jews in being God's chosen people:

1510 [e]	3588 [e]	1484 [e]	4789 [e]	2532 [e]	4954 [e]	2532 [e]	4830 [e]	3588 [e]
einai	ta	ethnē	synklēronoma	kai	syssōma	kai	symmetocha	tēs
6 εἶναι	τὰ	ἔθνη	συνκληρονόμα	, καὶ	σύσσωμα	, καὶ	συμμέτοχα	τῆς
are	the	Gentiles	joint-heirs	and	a joint-body	and	joint-partakers	of the
V-PNA	Art-ANP	N-ANP	Adj-ANP	Conj	Adj-ANP	Conj	Adj-ANP	Art-GFS

1860 [e]	1722 [e]	5547 [e]	2424 [e]	1223 [e]	3588 [e]	2098 [e]
epangelias	en	Christō	Iēsou	dia	tou	euangeliou
ἐπαγγελίας	ἐν	Χριστῷ	Ἰησοῦ	, διὰ	τοῦ	εὐαγγελίου
promise	in	Christ	Jesus	through	the	gospel
N-GFS	Prep	N-DMS	N-DMS	Prep	Art-GNS	N-GNS

3. Do not THINK like they think and do not ACT like they act. Think and act like Christ.

Ephesians 5: 8 – “For at one time you were darkness, but now you are light in the Lord. Walk as children of light”

1. Just as described in:
 - a. Ephesians 2:1-3 –
 - b. Ephesians 3:17-24 –
2. “darkness” – at one time these believers not only lived in darkness and did darkness, but they “were darkness”. This was their natural state.
3. “light in the Lord” is their new condition
 - a. They are “light in the Lord”
 - b. They now need to manifest that light with understanding, thoughts, actions and life style.
 - c. It is possible to be light in this dark age, but it is a process that involves learning and maturing after having been brought into the kingdom of God by faith in Jesus.

Ephesians 5: 9 – “(for the fruit of light is found in all that is good and right and true),”

3588 [e]	1063 [e]	2590 [e]	3588 [e]	5457 [e]	1722 [e]	3956 [e]	19 [e]	2532 [e]
ho	gar	karpos	tou	phōtos	en	pasē	agathōsynē	kai
9 ὁ	γὰρ	καρπὸς	τοῦ	φωτὸς	ἐν	πάσῃ	ἀγαθωσύνη	καὶ
-	for	the fruit	of the	light [is]	in	all	goodness	and
Art-NMS	Conj	N-NMS	Art-GNS	N-GNS	Prep	Adj-DFS	N-DFS	Conj

1343 [e]	2532 [e]	225 [e]	
dikaiosynē	kai	alētheia	
δικαιοσύνη	καὶ	ἀληθεία	—
righteousness	and	truth	
N-DFS	Conj	N-DFS	

- Paul adds a descriptive phrase to help identify what he meant by “you are light...walk as children of light”
- A child of the light will produce “the fruit of the light”.
 - Just as a child of darkness naturally produces “the things” (5:6) of darkness or “the fruitless deeds of darkness” (5:11)
 - So, the born again believer (child of the light) should naturally produce “the fruit of light” as they continue to mature with ever increasing glory
- This “light” is identified broadly with these terms which each have a large category used to identify and manifest them each. These are both specific terms used to identify a character trait, but also title headings for a much larger list of manifestations of each character trait:
 - All Goodness
 - Benevolence
 - “Goodness” – *agathosyne* – is moral excellence combined with a generous spirit
 - “intrinsic goodness, especially as a personal quality, with stress on the kindly (rather than the righteous) side of goodness
 - Opposite of malice in Eph. 4:31
 - All Righteousness
 - Fairness
 - “Righteousness” – *dikaiosyne* – “understood by Greeks as giving all their due”
 - Justice, justness, righteousness as practically (not positionally in Christ, but manifested as a fruit in life style).
 - Opposite of injustice in Eph. 4:25
 - All Truth
 - Integrity
 - “Truth” – *aletheia* – speaks of genuineness and honesty referring to both speaking the truth but also doing the truth
 - Not merely truth that is spoken, but
 - the truth of idea,
 - reality,

3. sincerity
4. truth in the moral sphere
5. divine truth revealed to man (natural revelation – Creation; special revelation – Scripture)
6. straightforwardness

iv. Opposite of falsehood in Eph. 4:25

Ephesians 5: 10 – “and try to discern what is pleasing to the Lord.”

1381 [e]	5101 [e]	1510 [e]	2101 [e]	3588 [e]	2962 [e]
dokimazontes	ti	estin	euareston	tō	Kyriō
10 δοκιμάζοντες	τί	ἔστιν	εὐάρεστον	τῷ	Κυρίῳ .
discerning	what	is	well-pleasing	to the	Lord
V-PPA-NMP	IPro-NNS	V-PIA-3S	Adj-NNS	Art-DMS	N-DMS

1. This picks up from 5:8
2. “discerning” – dokimazontes – literally means “finding out”. So, this verse says, “finding out what is well-pleasing to the Lord)
 - a. From dokimazo – meaning, “I put to the test”, “I prove”, “I examine”
 - b. It means “to test” and, so by implication “to approve”
 - c. It does not mean test to reject, but to test so as to distinguish the true from the false.
 - d. Again, the meaning as it is used:
 - i. I put to the test
 - ii. I prove
 - iii. I examine
 - iv. I distinguish by testing
 - v. I approve after testing
 - vi. I am fit
 - e. Used in:
 - i. Luke 12:56 – you know how to analyze the appearance of the sky, but not times
 - ii. Romans 1:28 – they did not approve God
 - iii. Romans 12:2 – so that you may prove
 - iv. Romans 14:22 – in what he approves
 - v. 1 Corinthians 3:13 – the fire will test the quality of every man’s work
 - vi. 1 Corinthians 11:28 – each man must examine himself
 - vii. Galatians 6:4 – each one must examine his own work
 - viii. Philippians 1:10 – that you may approve the things that are excellent
 - ix. 1 Thessalonians 2:4 (2x) – we speak as those approved by God to be entrusted with the gospel. We are not trying to please people but God, who tests our hearts. 1 Thessalonians 5:21 – examine everything, hold on to the good
 - x. 1 Peter 1:7 – even though tested by fire
 - xi. 1 John 4:1 – test the spirits
3. This is repeated again in 5:17, which makes this one of Paul’s main challenges in these verses: “Therefore do not be foolish, but understand what the will of the Lord is.”

- a. “foolish” now is referring to “darkness” and the “deeds of darkness” the “thoughts of darkness”
- b. “wise” is “understanding what the will of the Lord is” and “discerning what is well-pleasing to the Lord.”

4.

Ephesians 5: 11 – “Take no part in the unfruitful works of darkness, but instead expose them.”

Ephesians 5: 12 – “For it is shameful even to speak of the things that they do in secret.”

Ephesians 5: 13 – “But when anything is exposed by the light, it becomes visible,”

**Ephesians 5: 14 – “For anything that becomes visible is light. Therefore it says,
“Awake, O sleeper,
and arise from the dead,
and Christ will shine on you.”**

Ephesians 5: 15 – “Look carefully then how you walk, not as unwise but as wise,”

Ephesians 5: 16 – “Making the best use of the time, because the days are evil.”

Ephesians 5: 17 – “Therefore do not be foolish, but understand what the will of the Lord is.”

Ephesians 5: 18 – “And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,”

Ephesians 5: 19 – “Addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart,”

Ephesians 5: 20 – “Giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ,”

Ephesians 5: 21 – “Submitting to one another out of reverence for Christ.”