

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

2532 [e]	3361 [e]	4790 [e]	3588 [e]	2041 [e]	3588 [e]	175 [e]	3588 [e]
Kai	mē	synkoinōneite	tois	ergois	tois	akarpois	tou
11 Καὶ	μὴ	συνκοινωνεῖτε	τοῖς	ἔργοις	τοῖς	ἀκάρποις	τοῦ
And	not	have fellowship with	the	works	-	unfruitful	-
Conj	Adv	V-PMA-2P	Art-DNP	N-DNP	Art-DNP	Adj-DNP	Art-GNS

4655 [e]	3123 [e]	1161 [e]	2532 [e]	1651 [e]
skotous	mallon	de	kai	elenchete
σκότους ;	μᾶλλον	δὲ	καὶ	ἐλέγχετε ;
of darkness	rather	however	even	expose [them]
N-GNS	Adv	Conj	Conj	V-PMA-2P

1. “unfruitful works of darkness” or “the barren deeds of darkness”
2. These are “works” or “deeds” of darkness we are not to engage in. This does not mean we live a separate life or avoid other people. Paul here is not talking about locations or people, but “deeds”. We are to avoid the standards, philosophies and the fruit of darkness, which is described as being “barren”, “unfruitful”, empty or vain.
3. “expose them” is from *elenchete* and refers to the practices (the impersonal objects) not the people.
 - a. Two uses of this word and the meaning is determined by the object and the text:
 - i. When addressing a person the Greek word *elegcho* means to convince or reprove. This is what would be done if a person was the object. This would involve confronting the person with evidence, debate, opinion.
 - ii. When addressing an object that is impersonal (a thing, an act, a deed, etc.) the Greek word *elegcho* means to expose or bring to the light. This is what would be done if a deed, a lifestyle or a philosophy was the object. This would involve confronting the deed of darkness with the deeds of light or Word of light. This would be a silent process of the believer’s lifestyle or an explanation of the Truth (natural or revealed).
 1. John 3:20 – “For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed.”
 2. 1 Corinthians 14:24-25 – “But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.

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

3588 [e]	1063 [e]	2931 [e]	1096 [e]	5259 [e]	846 [e]	150 [e]	1510 [e]	2532 [e]	3004 [e]
ta	gar	kryphē	ginomena	hyp'	autōn	aischron	estin	kai	legein
12 τὰ	γὰρ	κρυφῆ	γινόμενα	ὑπ'	αὐτῶν	, αἰσχρόν	ἐστὶν	καὶ	λέγειν .
the things	for	in secret	being done	by	them	shameful	it is	even	to mention
Art-ANP	Conj	Adv	V-PPM/P-ANP	Prep	PPro-GM3P	Adj-NNS	V-PIA-3S	Conj	V-PNA

- The pagan deeds of darkness are not to be spoken of.
- “to speak” or “to mention” from *legein* refers to speech in progress and is defined as:
 - “I say, I speak, I mean, I mention”
 - “I call, I name”
 - “I tell, I command”
- This verse helps explain “expose” in verse 5:11, where it cannot mean name it from the pulpit, identify the sinful deeds of the pagans to the believers, etc.
- “shameful” also means “base” and “disgraceful”

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

3588 [e]	1161 [e]	3956 [e]	1651 [e]	5259 [e]	3588 [e]	5457 [e]	5319 [e]
ta	de	panta	elenchomena	hypo	tou	phōtos	phaneroutai
13 τὰ	δὲ	πάντα	ἐλεγχόμενα	ὑπὸ	τοῦ	φωτὸς	φανεροῦται ,
-	But	everything	being exposed	by	the	light	is made visible
Art-NNP	Conj	Adj-NNP	V-PPM/P-NNP	Prep	Art-GNS	N-GNS	V-PIM/P-3S

3956 [e]	1063 [e]	3588 [e]	5319 [e]	5457 [e]	1510 [e]
pan	gar	to	phaneroumenon	phōs	estin
πᾶν	γὰρ	τὸ	φανερούμενον	φῶς	ἐστὶν .
everything	for	-	becoming visible	light	is
Adj-NNS	Conj	Art-NNS	V-PPM/P-NNS	N-NNS	V-PIA-3S

- Translations:
 - NAS: “But all things become visible when they are exposed by the light, for everything that becomes visible is light.”
 - Berean Literal Bible: “But everything being exposed by the light is made visible, for everything becoming visible is light.”
 - Aramaic Bible: “For all things are corrected by The Light and they are revealed, and everything that reveals is light.”
 - NIV: “But everything exposed by the light becomes visible--and everything that is illuminated becomes a light.”
- Darkness and deeds of darkness can hide in the darkness of ignorant philosophies, but once the Truth (light) is revealed those in darkness have lost their excuse. They are now committing deeds of darkness in the broad daylight.

3. Three steps:
 - a. Exposure to the light
 - b. Manifestation of darkness in life and deed which leads to self-evaluation and self-judgment:
 - i. Rejection of the light (Truth) places that person in open rebellion. These people hate the light. (John 3:20 – “everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed”)
 - ii. Reception of the light (Truth) allows the light to expose their wickedness. These people love the light and despise their own darkness. (John 3:21 – “whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.”)
 - c. Transformed into light
4. John 3:19-21 – “And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.”

**Ephesians 5:14 – “Therefore it says,
“Awake, O sleeper,
and arise from the dead,
and Christ will shine on you.”**

1352 [e]	3004 [e]	1453 [e]	3588 [e]	2518 [e]	2532 [e]	450 [e]	1537 [e]
dio	legei	Egeire	ho	katheudōn	kai	anasta	ek
14 διὸ	λέγει :	Ἐγειρε ,	ὁ	καθεύδων ,	καὶ	ἀνάστα	ἐκ
Therefore	it says	Awake you	the [one]	sleeping	and	rise up	out from
Conj	V-PIA-3S	V-PMA-2S	Art-VMS	V-PPA-VMS	Conj	V-AMA-2S	Prep

3588 [e]	3498 [e]	2532 [e]	2017 [e]	4771 [e]	3588 [e]	5547 [e]
tōn	nekrōn	kai	epiphausei	soi	ho	Christos
τῶν	νεκρῶν ,	καὶ	ἐπιφάσει	σοι	ὁ	Χριστός .
the	dead	and	will shine upon	you	-	Christ
Art-GMP	Adj-GMP	Conj	V-FIA-3S	PPro-D2S	Art-NMS	N-NMS

1. This is a poetic quotation with lines that form in the Greek a metrical triplet in a rhythm that was associated with religious initiation chants. (The Expositors’ Bible Commentary, Gaebelein)
2. This is not a direct quote from the OT, but similar to Isaiah 60:1; 9:2; 26:19; 51:17; 52:1.
 - a. Paul may have wrote these lyrics.
 - b. Some commentators suggest they are words of Jesus.
 - c. Most likely these are another NT example of early Christian (35-55 AD) church liturgy possibly used at the Christian initiation rite of baptism. The rhythm and melody may have been borrowed from the mystery religions of the Gentile world with words adapted for Christianity.

3. This is referring to the resurrection with phrases (or, words) like “wake up” (*egeire*) and “rise from the dead” (*anasta ek ton nekron*)
4. So, this is referring to believers following the Lord in resurrection to new life.
5. Baptism was considered as “having received the light” or having been “enlightened” as seen in Hebrews:
 - a. 6:4-6 – “For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.”
 - b. 10:32 – “But recall the former days when, after you were enlightened, you endured a hard struggle with sufferings,”
6. “shine” – *epiphaino* – means “to shine forth” and it is used to refer to:
 - a. the rising of a heavenly body
 - b. the dawn of a new day

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

991 [e]	3767 [e]	199 [e]	4459 [e]	4043 [e]	3361 [e]	5613 [e]	781 [e]	235 [e]	5613 [e]	4680 [e]		
Blepete	oun	akribōs	pōs	peripateite	mē	hōs	asophoi	all'	hōs	sophoi		
15	Βλέπετε	οὖν	ἀκριβῶς	πῶς	περιπατεῖτε	, μὴ	ὡς	ἄσοφοι	, ἀλλ'	ὡς	σοφοί	,
	Take heed	therefore	carefully	how	you walk	not	as	unwise	but	as	wise	
	V-PMA-2P	Conj	Adv	Adv	V-PIA-2P	Adv	Adv	Adj-NMP	Conj	Adv	Adj-NMP	

1. *Blepete* meaning “look, see, perceive, discern” is in the present imperative and is commonly used by Paul to command “see to it”
2. Here *Blepete* is combined with *akribos* which means “accurately” and “carefully”
3. Paul is commanding the Ephesians believers to “To be sure to carefully walk” in the light, or here he says to “walk...as wise”.
4. Walking in the light that is shining on you or walking in the wisdom of the renewed mind is what is going to cast light on the darkness.
5. “walking” is used now for the fifth time in Ephesians 4-5 to refer to the believer’s life which would include life style, thought and speech.
6. The contrast between light and dark now becomes wise and unwise. The enlightenment of Christ has now empowered to believer to discern and be wise.

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

1805 [e]	3588 [e]	2540 [e]	3754 [e]	3588 [e]	2250 [e]	4190 [e]	1510 [e]		
exagorazomenoi	ton	kairon	hoti	hai	hēmerai	ponērai	eisin		
16	ἐξαγοραζόμενοι	τὸν	καιρὸν	, ὅτι	αἱ	ἡμέραι	πονηραὶ	εἰσιν	.
	redeeming	the	time	because	the	days	evil	are	
	V-PPM-NMP	Art-AMS	N-AMS	Conj	Art-NFP	N-NFP	Adj-NFP	V-PIA-3P	

1. This is not about getting back time or anything to do with time.

2. “Time” – *kairon* – means “time” and “season”. *Kairon* is used to refer to “fitting season”, “opportunity”, “occasion” along with meaning “time” and “season”
3. The emphasis is on “opportunities” and the “fitting season”
4. “evil” days is referring to the evil age in which we live, not the difficult time period the Ephesians were living in as if they were facing unusual hardship or distress. We are living (and always are) in dark, unwise days that are of this cosmos.

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

1223 [e]	3778 [e]	3361 [e]	1096 [e]	878 [e]	235 [e]	4920 [e]	5101 [e]	3588 [e]	2307 [e]	3588 [e]	2962 [e]
dia	touto	mē	ginesthe	aphrones	alla	syniete	ti	to	thelēma	tou	Kyriou
17 διὰ	τοῦτο ,	μὴ	γίνεσθε	ἄφρονες ,	ἀλλὰ	συνίετε	τί	τὸ	θέλημα	τοῦ	Κυρίου .
Because of	this	not	be	foolish	but	understand	what	the	will	of the	Lord [is]
Prep	DPro-ANS	Adv	V-PMM/P-2P	Adj-NMP	Conj	V-PMA-2P	IPro-NNS	Art-NNS	N-NNS	Art-GMS	N-GMS

1. “foolish” – *aphron* – is a stronger word than *asophoi* of 5:15. *Aphron* means “without reason” and is used to say “senseless”, “foolish” and “inconsiderate”. It is used here to refer to “stupid imprudence” and “senseless folly in action”
2. “understand” – *syniemi* – means “to set together” and “to understand” so as to perceive and understand something because you are considering it and thinking about it. In other words get focused!
3. “understand” is again an imperative (present imperative)...It is a command. It indicates you are going to have to make an effort. It could be said, “Focus and try to understand what the Lord’s will is in every circumstances.”

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

1. Overindulgence in the cosmos would be the opposite. “drunk with wine” would be an example of not being focused, not even trying, and a continuation in the rebellion of darkness and stupidity.
2. Filled with the Spirit would be the beginning of “making every effort”

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.”