

Ephesians 5:1-2

These two verses conclude and summarize the previous verses 4:25-32, but also:

1. Describe what it means for us to imitate the love of God
2. Lay the foundation for Paul's applicable description of what it means to "walk in love" that is described in the rest of the book.

These verses capture the contrast between the Pagan life destination (self, with a continual lust for more) and the Believer's life destination (sacrifice for others which is pleasing to God.)

Ephesians 5:1 – "Therefore be imitators of God, as beloved children."

1096 [e]	3767 [e]	3402 [e]	3588 [e]	2316 [e]	5613 [e]	5043 [e]	27 [e]
Ginesthe	oun	mimētai	tou	Theou	hōs	tekna	agapēta
1	Γίνεσθε	οὖν	μιμηταὶ	τοῦ	Θεοῦ	, ὡς	τέκνα ἀγαπητά ,
Be	therefore	imitators	-	of God	as	children	beloved
V-PMM/P-2P	Conj	N-NMP	Art-GMS	N-GMS	Adv	N-NNP	Adj-NNP

1. "Therefore" (*oun*) begins the summary of the previous chapter and ends the previous discussion. It means, "so, in a word" or "therefore, in summary" or "what I've been saying is".
2. "be"
3. "child" or "children" is *tekna* which means those born from a father.
4. Only place in OT and NT we are told to imitate God explicitly
 - a. Be holy because he is holy (Lev. 19:2) is common
 - b. Jesus said love enemies and be known as "sons of the Most High"
 - c. Be merciful, just as your Father is merciful" (Lk 6:35-36)
5. The Jews of Jesus day knew that to be holy, just and wise was to be like God. Philo (Jew) even used Plato (Greek) to build this case. Since there was no greater good than God, Phil used Moses as an example of one who imitated God.

Ephesians 5:2 – "And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God."

1. "love" –
2. "walk" –
3. "Christ loved" –
4. "gave up himself" – "gave over" combined with "himself" is a clear sign that Jesus initiated the handing of himself over to death.
 - a. He became the victim willingly
 - b. He gave himself to serve others
 - c. He did not accept sin or tolerate rebellion towards God, but he did intervene in the best way he could to help resolve the conflict.
 - d. His work was effective before God; His work did not guarantee those he served would respond or appreciate his work
5. "offering" – *prosphora* from the verb "to bring" is from the Hebrew *minhah* which can be a meal or cereal offering, but is also an animal offering

6. “sacrifice” – *thysia* is a word that means the victim of the offering was slain to become a peace-offering
7. “an aroma of a sweet smell” – *eis osmen euodias* appears in the Pentateuch over 40x in reference to sacrifices that were accepted by God.
 - a. This means the Lord’s sacrifice of himself was pleasing to God the Father, and therefore accepted by him as fulfilling the work of reconciliation between God and man.

2532 [e]	4043 [e]	1722 [e]	26 [e]	2531 [e]	2532 [e]	3588 [e]	5547 [e]
kai	peripateite	en	agapē	kathōs	kai	ho	Christos
2 και	περιπατεῖτε	ἐν	ἀγάπη ,	καθὼς	καὶ	ὁ	Χριστὸς
and	walk	in	love	just as	also	-	Christ
Conj	V-PMA-2P	Prep	N-DFS	Adv	Conj	Art-NMS	N-NMS

25 [e]	1473 [e]	2532 [e]	3860 [e]	1438 [e]	5228 [e]	1473 [e]	4376 [e]
ēgapēsen	hēmas	kai	paredōken	heauton	hyper	hēmōn	prosphoran
ἠγάπησεν	ἡμᾶς*	καὶ	παρέδωκεν	ἑαυτὸν	ὑπὲρ	ἡμῶν	προσφορὰν
loved	us	and	gave up	himself	for	us	[as] an offering
V-AIA-3S	PPro-A1P	Conj	V-AIA-3S	RefPro-AM3S	Prep	PPro-G1P	N-AFS

2532 [e]	2378 [e]	3588 [e]	2316 [e]	1519 [e]	3744 [e]	2175 [e]
kai	thysian	tō	Theō	eis	osmēn	euōdias
καὶ	θυσίαν	τῷ	Θεῷ ,	εἰς	ὄσμην	εὐωδίας .
and	a sacrifice	-	to God	into	an aroma	of a sweet smell
Conj	N-AFS	Art-DMS	N-DMS	Prep	N-AFS	N-GFS

8. The demonstration of a “love” like God’s in our lives will be:
 - a. Offering
 - b. Sacrifice
 - c. Acceptable as a sweet smell to God
 - d. Paul describes his life this way in Philippians 4:18
 - e. Using Christ on the cross as a standard and an example Paul gives us a model to follow and the grounds to evaluate our love.
 - i. Note: it was not tolerant of sin, rebellion, deception, lies, false reality, abuse, etc.
 - ii. Instead,
 1. it was self-sacrificial in an attempt to restore those in rebellion.
 2. It was an offering that was pleasing to God in its own work, not necessarily in the fruit of that work. (for example, not everyone is saved and not everyone will respond fairly, justly, humbly to our love.)