

Ephesians 5:3-7

Ephesians 5:3 – “But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.

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| 4202 [e] | 1161 [e] | 2532 [e] | 167 [e] | 3956 [e] | 2228 [e] | 4124 [e] |
| Porneia | de | kai | akatharsia | pasa | ē | pleonexia |
| 3 Πορνεία | δὲ , | καὶ | ἀκαθαρσία | πᾶσα , | ἢ | πλεονεξία , |
| Sexual immorality | however | and | impurity | all | or | covetousness |
| N-NFS | Conj | Conj | N-NFS | Adj-NFS | Conj | N-NFS |

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| 3366 [e] | 3687 [e] | 1722 [e] | 4771 [e] | 2531 [e] | 4241 [e] | 40 [e] |
| mēde | onomazesthō | en | hymin | kathōs | prepei | hagiois |
| μηδὲ | ὀνομαζέσθω | ἐν | ὑμῖν , | καθὼς | πρέπει | ἁγίοις , |
| not even | let be named | among | you | as also | is proper | to saints |
| Conj | V-PMM/P-3S | Prep | PPro-D2P | Adv | V-PIA-3S | Adj-DMP |

1. “Proper among saints”

- The saints are God’s people. Saved by Christ having given himself up in order to rescue them from the world.
- These sins are not only to be avoided, but there “must not even be named among you” (*mede onomazestho*)

2. Sins:

- “Sexual immorality” – *porneia* – Greek word means “fornication, illicit sexual intercourse” and refers to prostitution, adultery, fornication and any sexual promiscuity. The English word pornography derives from *pornos* which means “a fornicator”
- “impurity all” – *akatharsis pasa* – in context the subject has not changed, this is referring to all sexual impurity:
 - pasa* means “all, every”
 - akatharsis* means “uncleanness”
 - in the moral sense it refers to lustful, luxurious living (Romans, 2 Corinthians, Galatians, Colossians, 1 Thes.) and impure motives (1 Th. 2:3)
 - Some would say this also includes inappropriate sexual behavior, which would obviously be included.
 - In the Law of Moses uncleanness would refer to being ceremonially unfit for worship.
- “Covetousness” – *pleonia* - means “covetousness” or “advantage” with the meaning being a desire for advantage, aggression, covetousness.
 - It is used to refer to a desire for more things which means lusting for a greater number of temporal things that go beyond what God determines is best.
 - In context this is the idea of sexual immorality which would be applicable when a person desires more sexual activity than is proper.

3. “not even let be named” – the idea here is not merely that believers should not participate in these behaviors, but they should not even be mentioned in conversation.

- onomazestho* means “to name, to give a name” and is used in the Greek to say, “I give a name to, mention, call upon the name of.”

- b. Indeed, it can indicate that outsiders do not even see a hint of this in the life of a believer, but the context is the believer does not even mention these things by name.

Ephesians 5: 4 – “Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.”

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| 2532 [e] | 151 [e] | 2532 [e] | 3473 [e] | 2228 [e] | 2160 [e] | 3739 [e] |
| kai | aischrotēs | kai | mōrologia | ē | eutrapelia | ha |
| 4 καὶ | αἰσχρότης | , καὶ | μωρολογία | , ἢ | εὐτραπεία | , ἃ |
| and | filthiness | and | foolish talking | or | crude joking | which |
| Conj | N-NFS | Conj | N-NFS | Conj | N-NFS | RelPro-NNP |

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| 3756 [e] | 433 [e] | 235 [e] | 3123 [e] | 2169 [e] |
| ouk | anēken | alla | mallon | eucharistia |
| οὐκ | ἀνῆκεν | ; ἀλλὰ | μᾶλλον | εὐχαριστία |
| not | are fitting | but | rather | thanksgiving |
| Adv | V-IIA-3S | Conj | Adv | N-NFS |

1. 5:4 in the Greek is not a new sentence.
2. “filthiness” or “obscenity”- *aischrotes* – meaning “baseness” and is used to refer to “ugly talk”, shameful speech”, “obscenity, indecency”. Again, in context referring to a sexual content.
3. “foolish talk” – *morologia* – meaning “foolish talk” or speech flowing out of a dull, sluggish mind”
 - a. From two words:
 - i. Moros meaning “dull, without an edge”. The person has lost their edge or they have lost their grip on reality.
 - ii. Lego meaning “speaking, speaking to a conclusion”
 - b. This foolish talk would likely include others who also had “lost their edge” (or, “grip on reality”) and thus, where sharing their ideas which is a group of dull people who have lost a grip on reality speaking together taking their thoughts to a conclusion.
4. “crude joking” – *eutrapelia* – means “ready wit, coarse jesting” based on the two words “well” and “turning”. Again, in context this would be referring to a crude wit concerning sexuality.
 - a. eu – means “well” as in “well done, good, rightly
 - b. *trepo* means “to turn” which is used to express easily turning, nimble-witted, witty, sharp
 - c. Hippocrates, Josephus both use *eutrapelia* to means “pleasantry, humor, facetiousness.”
5. “Thanksgiving” in context would have to be responding to God with thanksgiving for sexuality and appropriate sexual relations which is opposite of how the corrupt respond to God and his provision of sexuality.
 - a. So, instead of responding to sexuality inappropriately the believer should respond to sexuality with thanksgiving to God.
 - b. The opposite (the sinful response to sexuality) is idolatry.
 - c. Idolatry is not just a stone god, but a false reality, a false ideology, a false philosophy

Ephesians 5: 5 – “For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God.”

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| 3778 [e] | 1063 [e] | 1492 [e] | 1097 [e] | 3754 [e] | 3956 [e] | 4205 [e] | 2228 [e] | 169 [e] | 2228 [e] | |
| touto | gar | iste | ginōskontes | hoti | pas | pornos | ē | akathartos | ē | |
| 5 | τοῦτο | γὰρ | ἴστε , | γινώσκοντες | ὅτι | πᾶς | πόρνος , | ἢ | ἀκάθαρτος , | ἢ |
| | This | for | you know | realizing | that | any | fornicator | or | unclean person | or |
| | DPro-ANS | Conj | V-RMA-2P | V-PPA-NMP | Conj | Adj-NMS | N-NMS | Conj | Adj-NMS | Conj |

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| 4123 [e] | 3739 [e] | 1510 [e] | 1496 [e] | 3756 [e] | 2192 [e] | 2817 [e] | 1722 [e] | 3588 [e] |
| pleonektēs | ho | estin | eidōlatrēs | ouk | echei | klēronomian | en | tē |
| πλεονέκτης , | ὃ | ἐστίν | εἰδωλολάτρης , | οὐκ | ἔχει | κληρονομίαν | ἐν | τῇ |
| covetous man | who | is | an idolater | not | has | inheritance | in | the |
| N-NMS | RelPro-NNS | V-PIA-3S | N-NMS | Adv | V-PIA-3S | N-AFS | Prep | Art-DFS |

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| 932 [e] | 3588 [e] | 5547 [e] | 2532 [e] | 2316 [e] |
| basileia | tou | Christou | kai | Theou |
| βασιλεία | τοῦ | Χριστοῦ , | καὶ | Θεοῦ . |
| kingdom | - | of Christ | and | of God |
| N-DFS | Art-GMS | N-GMS | Conj | N-GMS |

1. “inheritance” is *kleronomia* referring to the your claim or title to a future position.
 - a. Galatians 5:21 – “envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.”
2. “The kingdom of God” is the future kingdom also called
 - a. “the kingdom of the Son” in Colossians 1:13
 - b. “the kingdom of our Lord and of his Christ” in Revelation 11:15 – “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”
3. “sexually immoral” –
4. Sexually “impure” –
5. Sexually “covetous” or sexual “greed” –
6. Sexual immorality, impurity and covetous is all a result of idolatry. Idolatry is a system of thought, philosophy or religion that is based in a faulty reality and a false worldview.

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.”

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| 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 |

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| 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 | υἱοὺς | 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 who 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

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

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| | 3361 [e] | 3767 [e] | 1096 [e] | 4830 [e] | 846 [e] |
| | mē | oun | ginesthe | symmetochoi | autōn |
| 7 | μή | 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:

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| | 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 |

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| | 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”

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

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

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.”