

Eph 5:1-6 mws

v. 1

μιμηταὶ

imitator, with genitive of the person imitated

one who imitates someone else, imitator, one who does what others do

τέκνα

one who has the characteristics of another being, child, of those who exhibit characteristics of God's character, believers are children of God

a person of any age for whom there is a special relationship of endearment and association, child, dear friend

ἀγαπητὰ

pertaining to one who is dearly loved, dear, beloved, prized, valued, indicates a close relationship, esp. between parent and child

pertaining to one who or that which is loved, object of one's affection, one who is loved, beloved

v. 2

περιπατεῖτε

PAImp2pl

fr. περιπατεω

to conduct one's life, comport oneself, behave, live as habit of conduct, with prep. phrase of the sphere in which one lives or ought to live, so as to be characterized by that sphere, cf. 2:2, 2:10, 4:1, 4:17, 5:8, 5:15

to live or behave in a customary manner, with possible focus upon continuity of action, to live, to behave, to go about doing

ἀγάπη

the quality of warm regard for and interest in another, esteem, affection, regard, love

to have love for someone or something, based on sincere appreciation and high regard, to love, to regard with affection loving concern, love

ἠγάπησεν

AAI3sg

fr. ἀγαπαω

to have a warm regard for and interest in another, cherish, have affection for, love, of Jesus' affection for people

to have love for someone or something, based on sincere appreciation and high regard, to love, to regard with affection, loving concern, love

παρέδωκεν

AAI3sg

fr. παραδιδωμι

to convey something in which one has a relatively strong personal interest, hand over, give over, deliver, entrust, hand over, give up a person, hand over to suffering, death, punishment, 'He gave Himself to God for us as a sacrifice and an offering, cf. v. 25

to hand over to or to convey something to someone, particularly a right or an authority, to give over, to hand over

ὑπὲρ

a marker indicating that an activity or event is in some entity's interest, for, in behalf of, for the sake of someone/something, after expressions having to do with sacrifice
a marker of a participant who is benefited by an event or on whose behalf an event takes place, for, on behalf of, for the sake of

προσφορὰν

that which is brought as a voluntary expression, present, gift, offering
that which is offered to God in religious activity, offering, sacrifice

θυσίαν

that which is offered as a sacrifice, sacrifice, offering, of the sacrificial death of Christ which, in contrast to the earthly sacrifices
that which is offered as a sacrifice

ὄσμῃν

the quality of something that affects the mind as with an odor, fragrant offering, in reference to Jesus' sacrifice of Himself
the scent or odor of a substance, whether agreeable or disagreeable, smell, scent, odor

εὐωδίας

aroma, fragrance, a fragrant odor
a pleasant or sweet smelling odor, aroma, fragrance

v. 3

πορνεία

unlawful sexual intercourse, prostitution, unchastity, fornication, in vice lists
to engage in sexual immorality of any kind, often with the implication of prostitution, to engage in illicit sex, to commit fornication, sexual immorality, fornication, prostitution

ἀκαθαρσία

a state of moral corruption, immorality, vileness, especially of sexual sins
the state of moral impurity, especially in relationship to sexual sin, impurity, immorality, filthiness

πλεονεξία

the state of desiring to have more than one's due, greediness, insatiableness, avarice, covetousness, cf. 4:19
a strong desire to acquire more and more material possessions or to possess more things than other people have, all irrespective of need, greed, avarice, covetousness

ὀνομαζέσθω PPImp3sg fr. ὀνομαζω
to pronounce a name or word, name a name, use a name/word, ‘not even to be mentioned’, cf. 1:21, 3:15
to speak about something by mentioning the name of it, to mention, to speak about, “the text does not mean that one should never use a term such as πλεονεξια... The meaning is simply that there should never be a reason for having to speak about greed, since the people should not themselves be guilty of such behavior.”

πρέπει PAI3sg fr. πρεπω
be fitting, be seemly/suitable, impersonal construction, ‘it is fitting’
to be fitting or right, with the implication of possible moral judgment involved

v. 4

αἰσχρότης
behavior that flouts social and moral standards, shamefulness, obscenity
to act in defiance of social and moral standards, with resulting disgrace, embarrassment, and shame, to act shamefully, indecent behavior, shameful deed

μωρολογία
foolish/silly talk
talk which is both foolish and stupid, foolish talk, stupid talk

εὐτραπελία
in NT only in a bad sense, coarse jesting, risqué wit
coarse jesting involving vulgar expressions and indecent content, vulgar speech, indecent talk

ἀνῆκεν IAI3sg fr. ανηκω
to reach a point of connection with focus on what is appropriate, impersonal it is proper, fitting
to be fitting or right, with the implication of possible moral judgment involved, to be fitting, to be right

εὐχαριστία
the expression or content of gratitude, the rendering of thanks, thanksgiving
to express gratitude for benefits or blessings, to thank, thanksgiving, thankfulness

v. 5

ἴστε PfAI2pl fr. οἶδα
to grasp the meaning of something, understand, recognize, come to know, experience, to recognize merit, respect, honor, τουτο ἴστε γινωσκουτεσ has been viewed as a Hebraism, cf. 1 Sam 20:3, Jer. 42:22
to comprehend the meaning of something, with focus upon the resulting knowledge, to understand, to comprehend

γινώσκοντες

ΠΑΡtcpMPN

fr. γινωσκω

to have come to the knowledge of, have come to know, know, ‘the question is whether the two verbs are to be separated or not.’

to come to an understanding as the result of ability to experience and learn, to come to understand, to perceive, to comprehend, to indicate that one does know, to acknowledge

πόρνος

one who practices sexual immorality, fornicator, cf. 1 Cor. 5:9, 6:9

one who engages in sexual immorality, whether a man or a woman, and in some contexts, distinguished from an adulterer or adulteress, a sexually immoral person

ἀκάθαρτος

pertaining to moral impurity, unclean, impure

pertaining to being ritually unacceptable, either as a the result of defilement or because of the very nature of the object itself, defiled, ritually unclean

πλεονέκτης

one who desires to have more than is due, a greedy person, ‘whose ways are judged to be extremely sinful by Christians and many others...In Hellenic society this was a violation of the basic principle of proportion and contrary to the idea of beneficent concern for the citizenry’

one who is greedy or covetous, greedy person, covetous person

ειδωλόλατρης

image-worshipper/idolater, derogatory term, cf. 1 Cor 5:10-11, 10:7

a person who worships idols, idolater, worshipper of idols

ἔχει

ΠΑΙ3sg

fr. εχω

to possess or contain, have, own, property, inheritance

to have or possess objects or property in the technical sense of having control over the use of such objects, to have to own, to possess, to belong to

κληρονομίαν

inheritance, possession, property, common in Christian usage, corresponding to the LXX, the possession of transcendent salvation as the inheritance of God’s children, cf. 1:14, 18

a valuable possession which has been received, possession

βασιλεία

the act of ruling, especially of God’s rule the royal reign of God, a chiefly eschatological concept, beginning to appear in the prophets, elaborated in apocalyptic passages, kingdom of God

an area or district ruled by a king, kingdom

v. 6

ἀπατάω PAImp3sg fr. ἀπαταω
deceive, mislead, 'let nobody deceive you with empty words'
to cause someone to have misleading or erroneous views concerning the truth, to mislead, to deceive, deception

κενοῖς
pertaining to being devoid of intellectual, moral, or spiritual value, empty, without content, without any basis, without truth, without power, empty words
pertaining to being untrue in view of lacking truth, untrue, lacking in truth, cf. 1 Cor. 15:14

λόγοις
communication whereby the mind finds expression, word, of utterance, chiefly oral, the plural λόγοι is used, on the one hand, of words uttered on various occasions, of speeches or instruction given here and there by humans or transcendent beings
that which has been stated or said, with primary focus upon the content of the communication, word, saying message, statement, question, the act of speaking, speech

ἔρχεται PM/PdepI3sg fr. ερχομαι
to take place, come, of events and circumstances, coming of the wrath of God
to happen, with the implication of the event being directed to someone or something, to happen

ὀργή
strong indignation directed at wrongdoing with focus on retribution, wrath, of God's future judgment specifically qualified as punitive, cf. 2:3
divine punishment based on God's angry judgment against someone, to punish, punishment

υἱοῦς
of one whose identity is defined in terms of a relationship with a person or thing, with genitive of thing to denote one who shares in it or who is worthy of it, or who stands in some other close relation to it, often made clear by the context, this construction is probably a Hebraism, cf. 2:2
a person of a class or kind, specified by the following genitive construction, son of, person of, one who is

ἀπειθείας
disobedience, always disobedience toward God, sometimes with the connotation of disbelief in the Christian gospel, cf. 2:2
unwillingness or refusal to comply with the demands of some authority, to disobey, disobedience