

# To the Praise of the Glory of His Grace

## Chapter 25

### *Ephesians 5:1–6*

***Ephesians 5:1 Be ye therefore followers of God, as dear children;***

(*Benson Commentary*, Eph. 5:1) *beloved, children*—Whom he hath not only forgiven after many and great offences, but hath taken into his peculiar favour, adopted into his family, constituted his heirs, and joint heirs with his beloved Son, and inspired with blessed and lively hopes of unspeakable glory and felicity for ever. (END QUOTE)

The Greek word for *follower* is #3402 *mimētēs* (mim-ay-tace'). *HELPS Word-studies* defines *mimētēs* (mim-ay-tace') as "(the root of the English term, *mimic*, 'one who imitates, emulates')—properly, the positive imitation that arises by admiring the pattern set by someone worthy of emulation, i.e. a mentor setting a proper example. 3402 /*mimētēs* (mim-ay-tace') ('emulator, imitator') is always used *positively* in the NT (seven times)—of followers of *Christ* emulating a God-approved example. The supreme model is God Himself (see Eph 5:1)." (END QUOTE)

(Topical Lexicon) "Strong's Greek 3402 captures the call to be an 'imitator' within the New Testament. Far beyond mere external copying, the concept expresses a Spirit-empowered conformity of belief, character, and conduct to an approved pattern—ultimately to the Lord Himself and secondarily to mature believers and churches that mirror Him."<sup>1</sup> (END QUOTE)

***Ephesians 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.***

There is no quality in life that more reflects a child of God, than when the Father's love is imitated in his life. By this simple, yet profound manifestation of God's own character and nature, we can discern between the true children of God, and those who only think themselves as such. Where religion can be faked, and often is, divine love is not so easily counterfeited. And though words professing love and devotion may be employed, without God's love abiding in the heart, consistent

<sup>1</sup> "3402. μιμητής (*mimētēs*) — Topical Lexicon." *Bible Hub*, Bible Hub, <https://biblehub.com/greek/3402.htm>. Accessed 14 Aug. 2025.

## To the Praise of the Glory of His Grace

good deeds and works<sup>2</sup> will not follow.<sup>3</sup> It is ultimately God Who teaches His children to love, and as such, none can claim ignorance, if they have internally rejected the divine will, imparted to them. (1 Thess. 4:9) *But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.*

(Matthew Poole's Commentary, 1 Thess. 4:9) *For ye yourselves are taught of God to love one another; what need I write to teach you that which you have already been taught of God? The saints have this promise, Isaiah 54:13 Jeremiah 31:34<sup>4</sup>; fulfilled, 1Jo 2:26,27<sup>5</sup>; and this Divine teaching is always efficacious, for none teacheth like God. Not that all teaching of men is to be laid aside, as some enthusiasts would hence infer, but that the apostle thought he had less need to teach that which God himself had so effectually taught them. Hereby we perceive that God's teaching doth*

not only enlighten the mind, but reacheth the affections, and especially inclines the heart to love, for God is love; and though they were taught other things of God besides this love, yet he mentions only this as the most proper work of the Spirit of God by the gospel; and though common love of man to man may be found in mere nature. (END QUOTE)

In ministry many are prone to make the mistake and assume that the reason that some people in the church struggle to love, is because they never grew up in an environment of love. Ultimately, the past of the sinner makes no difference, if in the present, he hears God's Word, receives God's Spirit, and obeys God's command. Once someone also is saved, evidenced by their being filled with the Holy Spirit, <sup>6</sup> they will inherit the capacity to manifest divine love, through being filled with God's own holy nature. By this fruit of

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<sup>2</sup> Titus 3:8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Titus 2:6–8 Young men likewise exhort to be sober minded. <sup>7</sup>In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, <sup>8</sup>Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.*

Eph. 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Matt. 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Jas. 2:15–17 *If a brother or sister be naked, and destitute of daily food, <sup>16</sup>And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? <sup>17</sup>Even so faith, if it hath not works, is dead, being alone.*

<sup>3</sup> 1 John 3:18 *My little children, let us not love in word, neither in tongue; but in deed and in truth.*

<sup>4</sup> Isa. 54:13 *And all thy children shall be taught of the LORD; and great shall be the peace of thy children.*

Jer. 31:34 *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

<sup>5</sup> 1 John 2:26–27 *These things have I written unto you concerning them that seduce you. <sup>27</sup>But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. <sup>6</sup> Acts 4:31 *And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.**

Acts 8:14–17 *Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: <sup>15</sup>Who, when they were come down, prayed for them, that they might receive the Holy Ghost: <sup>16</sup>(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) <sup>17</sup>Then laid they their hands on them, and they received the Holy Ghost.*

Acts 10:44–45 *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. <sup>45</sup>And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

Acts 19:4–6 *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. <sup>5</sup>When they heard this, they were baptized in the name of the Lord Jesus. <sup>6</sup>And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

the Spirit, love,<sup>7</sup> it is evidenced that we are brethren with the Lord Jesus Christ,<sup>8</sup> and have chosen to walk in His steps, as *followers of God, as dear children.*

Just like God's love, His people's love demands both labor and sacrifice.<sup>9</sup> In the New Testament, both Hebrews and I Thessalonians speak of the physical effort which is involved in love. This is because merely professing love, shall prove insufficient to fulfill God's will, unless generous good deeds and works, actually follow. (I John 3:17) *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

(Barnes' Notes on the Bible, I John 3:17) *How dwelleth the love of God in him?—How can a man love God who does not love those*

who bear his image? See the notes at 1 John 4:20<sup>10</sup>. On the general sentiment here, see the notes at James 2:14–16.<sup>11</sup> The meaning is plain, that we cannot have evidence of piety unless we are ready to do good to others, especially to our Christian brethren. See the Matthew 25:45<sup>12</sup> note; Galatians 6:10<sup>13</sup> note. (END QUOTE)

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(Jamieson-Fausset-Brown Bible Commentary, I John 3:17) *how—How is it possible that “the love of (that is, ‘to’) God dwelleth (Greek, ‘abideth’) in him?” Our superfluities should yield to the necessities; our comforts, and even our necessities in some measure, should yield to the extreme wants of our brethren. “Faith gives Christ to me; love flowing from faith gives me to my neighbor.”(END QUOTE)*

It is essential in the Christian's faith to seek to do good, and manifest an abundance of good works,<sup>14</sup> which ultimate-

7 Gal. 5:22–23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*<sup>23</sup> *Meekness, temperance: against such there is no law.*

8 John 13:34–35 *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*<sup>35</sup> *By this shall all men know that ye are my disciples, if ye have love one to another* I John 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

I John 3:14 *We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

9 John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

I John 3:16–18 *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*<sup>17</sup> *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*<sup>18</sup> *My little children, let us not love in word, neither in tongue; but in deed and in truth.*

John 15:12–13 *This is my commandment, That ye love one another, as I have loved you.*<sup>13</sup> *Greater love hath no man than this, that a man lay down his life for his friends.*

10 I John 4:20 *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*

11 Jas. 2:14–16 *What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*<sup>15</sup> *If a brother or sister be naked, and destitute of daily food,*<sup>16</sup> *And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?*

12 Matt. 25:45 *Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

13 Gal. 6:10 *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

14 Eph. 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Titus 2:7 *In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,*

Titus 2:14 *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

## To the Praise of the Glory of His Grace

ly glorify God<sup>15</sup> and reveal whom God's Spirit truly abides in.

**Hebrews 6:10** *For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

(Matthew Poole's Commentary, Heb. 6:10) their *labour of love* was evidenced by what they had done, and were doing, for Christ, in their using all effectual means for supplying, comforting, preserving, and delivering his members, giving their goods to them, and their lives for them, 1Jo 3:10–18.<sup>16</sup> So the apostle asserts these did, Hebrews 10:32–34.<sup>17</sup> So did Aquila and Priscilla love Paul, Romans 16:3,4.<sup>18</sup> And this they did show to such as were God's children, and bore his name, the present suffering Christians, who endured rifling, plundering, banishing, imprisonment, and death for their faith in Christ's name: those brethren who, being loved in and for God, do evidence to these Hebrews that they are passed from death to life, 1Jo 3:14 [We know that we have passed

*from death unto life, because we love the brethren. He that loveth not his brother abideth in death.].(END QUOTE)*

The epistle of I Thessalonians also connects Christian labor, originating from divine love, as a manifestation of both an individual's, and a congregation's, growth in spiritual maturity.

**I Thessalonians 1:3** *Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.*

(Barnes' Notes on the Bible, I Thess. 1:3) *And labour of love*—Labour produced by love, or showing that you are actuated by love. Such would be all their kindness toward the poor, the oppressed, and the afflicted; and all their acts which showed that they loved the souls of people. (END QUOTE)

No man can legitimately prove that he is a child of God and begotten by Him,<sup>19</sup> if

Prov. 3:27–28 *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.* <sup>28</sup>*Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.* Jas. 2:14–17 *What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?* <sup>15</sup>*If a brother or sister be naked, and destitute of daily food,* <sup>16</sup>*And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?* <sup>17</sup>*Even so faith, if it hath not works, is dead, being alone.*

<sup>15</sup> Matt. 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

<sup>16</sup> I John 3:10–18 *In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.* <sup>11</sup>*For this is the message that ye heard from the beginning, that we should love one another.* <sup>12</sup>*Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.* <sup>13</sup>*Marvel not, my brethren, if the world hate you.* <sup>14</sup>*We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.* <sup>15</sup>*Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.* <sup>16</sup>*Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.* <sup>17</sup>*But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* <sup>18</sup>*My little children, let us not love in word, neither in tongue; but in deed and in truth.* 17 Heb. 10:32–34 *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;* <sup>33</sup>*Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.* <sup>34</sup>*For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*

<sup>18</sup> Rom. 16:3–4 *Greet Priscilla and Aquila my helpers in Christ Jesus:* <sup>4</sup>*Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.*

<sup>19</sup> I John 3:9 *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

the love that God has for him, is not shed to his spiritual brethren.<sup>20</sup> Since it is only through exhibiting this divine quality, that believers are proven to be Jesus' true disciples,<sup>21</sup> through walking in the same divine love as their Savior.<sup>22</sup> It goes without saying, that the consummate example of God's love, is the Son of God, giving His own life, which possessed no sin, as an offering and sacrifice, for our lives, filled with sin. It is also this love of Christ, openly demonstrated by Jesus towards us, that Ephesians 5:2 is referring to that is the Christian's example of love to follow, the same love as their Savior exhibited towards them.

*(Ellicott's Commentary for English Readers, Eph. 5:2) As Christ also hath loved us.—* To this idea of the "imitation of God," essential to all true religion ... There is a similar connection of idea in John 15:12-13, "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." The imitation of God is in free and natural beneficence; the imitation of Christ is in that power of showing mercy, which is bought by suffering and sacrifice. He not only "loved us," but "gave Himself for us." (END QUOTE)

It is as saints *walk in love, as Christ also hath loved us*, that God views their life, just as the Lord viewed His own Son's sacrifice, a *sweet-smelling savour*. Consequently when any true saint walks in the love of Christ, his life also shall produce a sweet-smelling incense and fragrance to God, just as God's Son's life did, the Father. Teaching us that, to walk in God's love as Jesus did, is a spiritual aroma, pleasing to God.

*(Barnes' Notes on the Bible, Eph. 5:2) For a sweet-smelling savour*<sup>23</sup> ... The meaning here is, that the offering which Christ made of himself to God, was like the grateful and pleasant smell of "incense," that is, it was acceptable to him. It was an exhibition of benevolence with which he was pleased, and it gave him the opportunity of evincing his own benevolence in the salvation of people. The meaning of this in the connection here is that the offering which Christ made was one of "love." So, says Paul, do you love one another. Christ sacrificed himself by "love," and that sacrifice was acceptable to God. So do you show love one to another. Sacrifice everything which opposes it, and it will be acceptable to God. He will approve all which is designed to promote love, as he approved the sacrifice which was made, under the influence of love, by his Son. (END QUOTE)

*I John 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

*I John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

*I John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

*20 I John 4:8 He that loveth not knoweth not God; for God is love.*

*I John 2:3-5 And hereby we do know that we know him, if we keep his commandments. <sup>4</sup>He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. <sup>5</sup>But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.*

*21 John 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.*

*22 Matt. 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

*Heb. 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,*

*23 (Barnes' Notes on the Bible, II Cor. 2:15) The word rendered here as "sweet savor" (εὐδία euōdia) occurs only in this place, and in Ephesians 5:2; Philippians 4:18; and is applied to persons or things well-pleasing to God. It properly means good odor, or fragrance, and in the Septuagint it is frequently applied to the incense that was burnt in the public worship of God and to sacrifices in general; Genesis 8:21; Exodus 29:18, Exodus 29:25, Exodus 29:41; Leviticus 1:9, Leviticus 1:13, Leviticus 1:17; Leviticus 2:2, Leviticus 2:9, Leviticus 2:12; Leviticus 3:5, Leviticus 3:16; Leviticus 4:31, etc. Here it means that the services of Paul and the other ministers of religion were as grateful to God as sweet incense, or acceptable sacrifices.*

## To the Praise of the Glory of His Grace

Through the Lord's people manifesting divine love, the world may come to know, even today, that the Lord eternally abides within His people.<sup>24</sup>

**Ephesians 5:3** *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;*

Just as the apostle revealed to the Ephesians, that which would identify them as the children of God, *love*, now the sinful behaviors of sexual immorality and covetousness, are introduced. Thus, just as true Christians should pursue walking in God's love, and lay down their lives for the brethren,<sup>25</sup> a sexually immoral and covetous man, will pursue his own satisfaction and pleasure. So strong are the apostles' words on this subject, that he states that among the saints at Ephesus neither *fornication*, nor *uncleanness*, nor *covetousness*, should even *once be named among you [them]*. This is because the heavenly judgment for these sins, if not repented of, shall prompt exclusion from Christ's heavenly kingdom.

**I Corinthians 6:9–11** *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*

<sup>10</sup>*Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

<sup>11</sup>*And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

It is regular for sinners, and some who claim themselves saints, to not know, or choose to be ignorant of the fact, that to walk in sexual immorality and covetousness, ultimately guarantees exclusion from entrance into the kingdom of God. So consequential are these sins of the flesh, that to engage in them, even if men are deceived to believe they are not really sin, will prohibit any hope of eternal life.

(*Ellicott's Commentary for English Readers*, I Cor. 6:9) *Be not deceived*.—There was great danger of their being led to think lightly of sins which were daily committed by those amongst whom they lived, hence these words of warning with which the sentence opens, as in 1 Corinthians 15:33 [*Be not deceived: evil communications corrupt good manners.*]. (END QUOTE)

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(*Barnes' Notes on the Bible*, I Cor. 6:9) *Be not deceived*—A most important direction to be given to all. It implies:

- (1) That they were in danger of being deceived:
- (a) Their own hearts might have deceived them.
- (b) They might be deceived by their false opinions on these subjects.

<sup>24</sup> John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Exod. 25:8 And let them make me a sanctuary; that I may dwell among them.

Exod. 29:45 And I will dwell among the children of Israel, and will be their God.

Lev. 26:11–12 And I set my tabernacle among you: and my soul shall not abhor you. <sup>12</sup>And I will walk among you, and will be your God, and ye shall be my people.

I Cor. 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

<sup>25</sup> John 15:12–13 This is my commandment, That ye love one another, as I have loved you. <sup>13</sup>Greater love hath no man than this, that a man lay down his life for his friends.

I John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

(c) They might be in danger of being deceived by their leaders, who perhaps held the opinion that some of the persons who practiced these things could be saved. (END QUOTE)

Understandably to continue to live in sin in any manner, jeopardizes hope of heaven. This is why the revelation in I Corinthians is both clear and absent any ambiguity, that *the unrighteous*, (those who continue to live unrighteously, contrary to God's will) *shall not inherit the kingdom of God*. Reminding us of Matthew Henry's words when he stated, that "those who are not really [counted as] saints on earth, never will be saints in heaven."<sup>26</sup> To many people's surprise there is no uncertainty in the Scriptures, in regards to how continuance in sin, will destroy all hope of heaven. Since God's Word is clear, and the revelation absolute, that the sexually immoral, and the unclean and covetous man, shall not enter the kingdom of God.

***Ephesians 5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.***

Adding to the previous sins of fornication and covetousness, the apostle now deals with the sinful uses of the tongue, specifically *filthiness*, *foolish talking*, and *jesting*, as behaviors, that all saints should put off.

The first Greek word listed for *filthiness*, is the Greek word #151 *aischrotés* (ahe-skhrot'-ace). The Topical Lexicon states, in respect to the scriptural content of this word. "Nor should there be obscenity, foolish talk, or crude joking, which are out of character, but rather thanksgiving' (Ephesians 5:4). The placement follows prohibitions of sexual immorality and

impurity (Ephesians 5:8) and precedes the call to live as 'children of light' (Ephesians 5:8).<sup>27</sup> Obscene speech is therefore treated as a fruit of darkness, inconsistent with the believer's new identity in Christ."<sup>28</sup> (END QUOTE)

Our next word is *foolish talking*. The Greek word is #3473 *mórologia*. (mo-rol-og-ee'-ah) *Strong's Exhaustive Concordance* states, regarding the word, it is "a compound of *moros* (mo-ros') and *lego*; (leg'-o) silly talk, i.e. Buffoonery — foolish talking."

*HELPS Word-studies* reveal the word's meaning as "(from 3474 / *mōrós*, (mo-ros') 'dull, without an edge,' and 3004 / *légō*, (leg'-o) 'speaking to a conclusion') — literally, "foolish (moronic) words,' i.e. speech flowing out of a dull, sluggish heart (mind) that lost its edge (grip) on reality. This is the 'talk of fools, involving foolishness and sinning together.'" (END QUOTE)

The Topical Lexicon states concerning *mórologia* (mo-rol-og-ee'-ah) that it "refers to speech that is senseless, empty, or flippant—'foolish talk' in English translations. In Scripture it appears only once, in Ephesians 5:4, yet its solitary occurrence carries wide-ranging implications for Christian ethics of speech." (END QUOTE)

The last word listed in Ephesians 5:4 in regards to sins of the tongue, is *jesting*. The Greek word is #2160 *eutrapelia*. (yoo-trap-el-ee'-ah) *Strong's* states in respect to the word that it, "denotes the kind of humor or jesting that bends words toward impropriety. In classical literature it could refer to clever wit, but by the time of the New Testament the term was of-

<sup>26</sup> Matthew Henry's Concise Commentary, Phil. 1:1-7

<sup>27</sup> Eph. 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

<sup>28</sup> Bible Hub. "Strong's Greek 151: αἰσχρότης (*aischrotés*)." *Bible Lexicon*, Bible Hub, <https://biblehub.com/greek/151.htm>. Accessed 23 Aug. 2025.

## To the Praise of the Glory of His Grace

ten colored by suggestiveness and moral looseness. Paul places it among sins of the tongue that corrupt fellowship and quench gratitude.” (END QUOTE)

The Topical Lexicon reveals that *eutrapelia* (yoo-trap-el-ee'-ah) “warns that humor is never neutral. Jestng that skirts impurity stands opposed to the thankful, worship-filled speech fitting for those redeemed in Christ. Faithful discipleship replaces coarse joking with words that reflect God’s holiness and foster gratitude in the body of Christ.” (END QUOTE)

None of these sins, in God’s eyes, are *convenient*, or meet the mark of being a true Christian. The Greek word for *convenient*, is #433 *anékó*, (an-ay'-ko) which basically means, it is not up to the standard of what it is to be a true Christian. The Topical Lexicon states in respect to the word, “What ‘belongs’ in the life of a saint is determined by God’s revealed will, not by changing cultural tastes.” (END QUOTE)

It should be noted that God’s Word is filled with Scriptures related to the tongue.<sup>29</sup> Teaching us that, a man can just as equally sin against God with his tongue and mouth, as he can engage in

sin, with any other member of his body. Ultimately, all speech, which the Lord reveals as sinful, shall be judged just as harshly, as any bodily sinful action. (Matt. 12:36) *But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.*

(Benson Commentary, Matt. 12:36) *But I say unto you*—You may perhaps think God does not much regard your words, but I assure you, that not only for blasphemous and profane, malicious, false, slanderous, and reviling words, but *for every idle word which men shall speak*: for all light, vain, trifling expressions; for all useless, unprofitable conversation, and all discourse uttered without seriousness and caution, and which does not conduce to the glory of God and the good of mankind; *that men shall speak* — At any time, or on any occasion, *they shall give an account in the day of judgment* — “I cannot think,” says Dr. Doddridge, “that our Lord here uses ἀργον, (ar-gos’) *idle*, merely to signify *mischievous*. We are certainly accountable for *useless* as well as *wicked* discourses, and they will be taken into that last survey which is to determine our character and state: which they whose life is one continued scene of *whim*, or *sneering raillery*, would do well seriously to consider. (END QUOTE)

There is no difference in God’s eyes as to what fleshly member sins, whether

<sup>29</sup> Prov. 18:21 *Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.* Ps. 34:13 *Keep thy tongue from evil, and thy lips from speaking guile.*

Matt. 12:36–37 *But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.* <sup>37</sup>*For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* Jas. 3:5–6 *Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!* <sup>6</sup>*And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*

it is the tongue, hand,<sup>30</sup> feet,<sup>31</sup> or heart.<sup>32</sup> Simply because what most people believe are mere words, God's Word reveals actual sins. To sin with the tongue in any manner, shall be treated just as sinful, as if the hands committed violence. Sin is sin, and the judgment for committing it shall not differ, regardless of the member of the body carrying out the offence.

***Ephesians 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.***

Though what this verse reveals should be common biblical knowledge, generally it is not, especially within today's church. Though the Ephesians were aware of this revelation—evidenced by the apostle's words, *For this ye know*,—few today are aware that indulgence in sin, will prohibit entrance into the kingdom of God, since *no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath*

*any inheritance in the kingdom of Christ and of God.*

The Greek word for *whoremonger* is #4205  *pornos* (POR-nos). The word's origin is “[from *pernemi* (per-neh-mi) ‘to sell’ (akin to the base of G4097 (πῖράσκω (pīp-ras'-ko)- sold))]

1. a (male) prostitute (for hire)
2. (by analogy) a sex addict, a debauchee, a pornographer
3. (by extension) one who is sexually or morally unrestrained”. (END QUOTE)

The Topical Lexicon states in regards to the term, “*Pornos* (POR-nos) denotes a person who practices sexual immorality—any sexual activity outside the covenant of one-man-one-woman marriage. In the honor-shame culture of first-century Judaism and the Greco-Roman world, the word could refer to a male prostitute, but Scripture widens the term to describe all

30 Prov. 6:17 *A proud look, a lying tongue, and hands that shed innocent blood, Mic. 7:3 That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. Isa. 59:3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.*

Isa. 59:7 *Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.*

31 Rom. 3:15–17 *Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known:*

Prov. 1:16 *For their feet run to evil, and make haste to shed blood.*

Isa. 59:7–8 *Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.*

32 Gen. 6:5–7 *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*

Heb. 3:10 *Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.*

Matt. 15:18–19 *But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*

Heb. 3:12 *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

Eccl. 8:11 *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*

## To the Praise of the Glory of His Grace

who habitually violate God's moral order in matters of sexuality."<sup>33</sup> (END QUOTE)

First Corinthians 5:11 also reveals what the church's response should be to those who commit such sins, even if they identify themselves as believers and followers of Christ: *But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*

"Paul addresses the church's tolerance of a notorious case of immorality and commands separation from anyone 'named a brother' who is a  *pornos*. Unrepentant sexual sin is placed on the same level as idolatry, drunkenness, and extortion, sins that bar inheritance of the kingdom of God. ... Believers cannot avoid contact with  *pornoi* (POR-noy) in society at large, but they must not condone such conduct within the covenant community. ... A single verse links the  *pornos* (POR-nos) with covetousness,<sup>34</sup> showing that sexual sin springs from a heart that craves what God has not given. Persistent  *porneia* (por-NAY-ah) is incompatible with any 'inheritance in the kingdom of Christ and of God.'"

Other verses on this topic include:

"1 Timothy 1:10 [*For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;*]

"The term appears in a vice list that exposes behavior 'contrary to sound doctrine,' underscoring that sexual immorality is not a peripheral issue but central to gospel ethics.

"Hebrews 12:16; 13:4 [*Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. ...*<sup>4</sup>*Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*]

"Esau is cited as an example so that 'no one is sexually immoral ( *pornos*) or profane,' demonstrating how despising divine privilege and indulging bodily appetites are intertwined. The marriage bed must be kept undefiled, 'for God will judge the sexually immoral and adulterers.'"<sup>35</sup> (END QUOTE)

The Greek word for *unclean* is #169  *akathartos* (ak-ath'-ar-tos). *HELPS Word-studies* defines #169 "169  *akáthartos* (ak-ath'-ar-tos) (an adjective, derived from 1 /A 'not' and 2513 / *katharós* (kah-thah-ROS), 'clean, purged')—properly, *not pure* (because *mixed*), i.e. adulterated with 'a wrong mix' and hence '*unclean*' (because tainted by sin).

"[The antonym, 2508 / *kathairō* (kath-ah'-ee-ro) ('*clean*'), means 'free from wrong mixture' (*unadulterated, unmixed*).]" (END QUOTE)

According to the Topical Lexicon, "The majority of occurrences (Mark 1:23, 26-27; 3:11, 30; 5:2, 8, 13; 7:25; 9:25; Luke 4:33,

33 "Strong's Greek: 4205. πόρνος ( pornos ) — Fornicator, sexually immoral person." *BibleHub*, <https://biblehub.com/greek/4205.htm>. Accessed 23 Aug. 2025.

34 *Eph. 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

35 *Bible Hub*. "Strong's Greek 4205: πόρνος ( pornos )." *Bible Lexicon*, *Bible Hub*, <https://biblehub.com/greek/4205.htm>. Accessed 23 Aug. 2025.

36; 6:18; 8:29; 9:42; 11:24; Acts 5:16; 8:7)<sup>36</sup> describe demonic entities. The phrase ‘unclean spirit’ underscores both their ethical vileness and their opposition to the Holy Spirit.”<sup>37</sup> (END QUOTE)

The Greek for *covetous* is #4123 *pleonektēs* (pleh-on-EK-tace). The Topical Lexicon lists some of the Scriptural occurrences of the word:

“1. 1 Corinthians 5:10–11 [*Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.* <sup>11</sup>*But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard,*

*or an extortioner; with such an one no not to eat.*.]—Paul confronts the church’s laxity toward blatant sin. The ‘greedy person’ (πλεονέκτης) (pleh-on-EK-tace) is grouped with sexually immoral, idolaters, drunkards, and revilers. Fellowship with an unrepentant *pleonektēs* (pleh-on-EK-tace) is forbidden, underscoring both the seriousness of the sin and the need to guard the holiness of the congregation.

“2. 1 Corinthians 6:10 [*Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*.]—The same word appears in Paul’s kingdom-inheritance warning: ‘nor thieves, nor greedy, nor drunkards, nor verbal abusers, nor swindlers will inherit the kingdom of God.’ Persistent greed

36 Mark 1:23 *And there was in their synagogue a man with an unclean spirit; and he cried out, Mark 26–27 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. <sup>27</sup>And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. Mark 3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.*

Mark 3:30 *Because they said, He hath an unclean spirit.*

Mark 5:2 *And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,*

Mark 5:8 *For he said unto him, Come out of the man, thou unclean spirit.*

Mark 5:13 *And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.*

Mark 7:25 *For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:*

Mark 9:25 *When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*

Luke 4:33 *And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,*

Luke 4:36 *And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.*

Luke 6:18 *And they that were vexed with unclean spirits: and they were healed.*

Luke 8:29 *(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)*

Luke 9:42 *And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.*

Luke 11:24 *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.*

Acts 5:16 *There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.*

Acts 8:7 *For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.*

37 Strong’s Greek 169: *akathartos*. BibleHub, Bible Lexicon, BibleHub.com, <https://biblehub.com/greek/169.htm>

. Accessed 19 Aug. 2025.

## To the Praise of the Glory of His Grace

signals allegiance to a realm outside God's reign."<sup>38</sup> (END QUOTE)

*Who is an idolater.*

The Greek word for *idolater* is #1496 *eidōlatrēs* (i-do-lol-AT-race). The Topical Lexicon gives the essential meaning of the word as: "Strong's Greek 1496 designates the person who gives devotion, service, or allegiance to any substitute for the living God."<sup>39</sup> (END QUOTE)

(Topical Lexicon) "Idolatry: By labeling the greedy person an idolater, Ephesians 5:5 identifies the root issue—trust and delight anchored in possessions rather than God.

"2. Kingdom Exclusion: The repeated statement that such persons 'will not inherit the kingdom' raises greed to the level of gospel urgency. It is a salvation issue when unrepented."<sup>40</sup> (END QUOTE)

(*Geneva Study Bible*, Eph. 5:5) For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an {b} idolater, hath any inheritance in the kingdom of Christ and of God. . . . Because these sins are such that the most part of men do not consider them to be sins, he awakes the godly to the end that they should so much

the more take heed to guard themselves from these sins as from most harmful plagues. (END QUOTE)

The solemnity, seriousness, and gravity of these verses should not be overlooked. Since none that are sexually immoral, nor unclean, nor who remain covetous, shall be allowed entrance into the kingdom of God and Christ. Yet, how many today regularly commit these sins, even among the professed church, who do not know, or choose to remain ignorant of the Lord's judgment, promised to any who resist divine will.<sup>41</sup> (Prov. 1:7) *The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.*

***Ephesians 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.***

Men who are themselves deceived, will do their best to pass their deception on to others. This is especially true when the deception is that God's wrath shall not come upon those who disobey God's Son.<sup>42</sup> Ultimately all disobedience shall one day will be punished, even if those deceived do not believe that this day will arrive.<sup>43</sup> This human imagination is categorically refuted by the Scripture.

38 Bible Hub. "Strong's Greek 4123: πλεονέκτης (*pleonektēs*), Topical Lexicon." *Bible Lexicon*, Bible Hub, <https://biblehub.com/greek/4123.htm>. Accessed 23 Aug. 2025.

39 Strong's Greek 1496: *eidōlatrēs*. *BibleHub*, *Bible Lexicon*, BibleHub.com, <https://biblehub.com/greek/1496.htm>. Accessed 19 Aug. 2025.

40 Strong's Greek 4123: *pleonektēs*. *BibleHub*, *Bible Lexicon*, BibleHub.com, <https://biblehub.com/greek/4123.htm>. Accessed 19 Aug. 2025.

41 Ps. 1:5–6 *Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.* <sup>6</sup>*For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.*

Ezek. 7:3 *Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.*

42 *II Thess. 1:8–9 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup>Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*

43 *Col. 3:6 For which things' sake the wrath of God cometh on the children of disobedience:*

*Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

*Rom. 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

Though men may foolishly think that their words and beliefs can thwart the wrath of God, they shall not.

*(Barnes' Notes on the Bible, Eph. 5:6) Let no man deceive you—Let no one by artful pleas persuade you that; there will be no danger from practicing these vices, We may suppose that they would be under strong temptations to mingle in the “happy” and festive scenes where these vices were not frowned on, or where they were practiced; or that they might be tempted to commit them by some of the plausible arguments which were then used for their indulgence. Many of their friends may have been in these circles; and they would endeavor to convince them that such were the customs which had been long practiced, and that there could be no harm still in their indulgence. Not a few philosophers endeavored, as is well known, to defend some of these practices, and even practiced them themselves; see the notes on Romans 1. It required, therefore, all the authority of an apostle to convince them, that however plausible were the arguments in defense of them, they certainly exposed those who practiced them to the wrath of God.(END QUOTE)*

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*Rom. 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,*

*Zeph. 1:14-15 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. <sup>15</sup>That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Nah. 1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.*

*Rev. 6:17 For the great day of his wrath is come; and who shall be able to stand?*