Ephesians 5

1 Therefore, be imitators of God, as beloved children,

2 And walk in love just as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God unto a sweet smelling savor (aroma, latin-odorem).

3 However, fornication and all impurity or covetous greed, let it not even be named among you just as is proper (becoming, fitting) to saints,

4 And filthiness (baseness, indecency, obscenity) and moronic talk or coarse jesting (ready wit, low jesting), which are not fitting (proper, becoming): but rather thanksgiving.

5 For this you know that any fornicator or unclean person or covetously greedy man who is an idolater has no inheritance in the kingdom of Christ and God.

6 Let no one deceive (latin-seducat) you with empty words: for because of these things comes the opposed anger (wrath) of God upon the sons of willful unbelief.

7 Therefore do not become joint-partakers with them,

8 For you were once darkness, however now light in the Lord; walk as children of light--

9 For the fruit of the light is in all goodness and righteousness and truth—

10 Discerning (testing to prove) what is well-pleasing to the Lord.

11 And do not have fellowship with the unfruitful works of darkness, instead expose (reprove, convince with solid, compelling evidence) them,

12 For the things being done in secret by them, it is shameful to even speak.

13 However, everything being exposed (convinced, reproved) by (under) the light is made apparent (visible), for everything becoming apparent (visible) is light.

14 Therefore, he says, “Awake you, the one sleeping and rise up from out of the dead and Christ will shine upon you.”

15 Therefore, look carefully at how you walk, not as unwise but rather as wise,

16 redeeming the time because the days are evil (pain-ridden, ponerai).

17 Because of this, do not be unperspective (senseless, foolish), but rather comprehend (synthesize, put facts together) what is the will of the Lord.

18 And do not be drunk with wine in which is wasteful prodigality (without save- wastefulness due to excessive behavior and its dire consequences), but rather be filled (be made full, complete, fulfilled) in the Spirit,

19 Speaking to each other in psalms (Scripture sung with accompanying plucked instruments) and hymns (songs that give honor, praise, or thanksgiving) and spiritual odes (songs- spontaneous, impromptu unrehearsed melodies of praise sung to God and not merely about God), singing and making music (with plucked instruments) in your heart to the Lord,

20 Giving thanks at all times for all things to Him who is God and Father in the name of our Lord Jesus Christ,

21 Submitting yourselves (arranging yourselves under) to one another in the fear (reverence) of Christ.

22 Wives, to their own husbands, as to the Lord,

23 For the husband is head of the wife, as also Christ is the head of the church- He Himself Savior of the body.

24 But rather like as the church is subjected (arranged under) to Christ, so also wives to their own husbands in everything.

25 Husbands love your wives just as Christ also loved the church and gave Himself up for her,

26 So that He might sanctify her having cleansed her by the washing (bathing, not baptism rather loutro) of water in the rhema word,

27 So that He might present the church to Himself glorious, not having stain (spot, fault) or wrinkle (flaw, contracted, bunched up, wrinkle from aging) or any of such things, but rather that it would be holy and unblemished.

28 So also ought husbands to love their wives as their own bodies. He that loves his wife loves himself.

29 For no one at any time has hated his own flesh, but rather he nourishes and cherishes it, just as Christ also does the church:

30 For we are members of His body from out of His flesh and from out of His bones.

31 Because of this a man will leave his father and mother and will cleave to (to glue to) his wife and the two will be unto one flesh.

32 This mystery is great and I speak unto Christ and unto the church.

33 Yet you also, every one, let each so love his own wife as himself and the wife, so that she might revere (fear) her husband.