

*Verse 1***giesqe oun mimhtai tou qeou**  
**“Therefore imitate God”***Grammar*

The conjunction **oun** starts a new thought that builds on the previous ideas in verses 25-32. Paul asked the Ephesians to put on a new attitude in verses 25-32. Now he is telling them, “Here is the bottom line. Be imitators of God in your lifestyle.”

The present **giesqe** stresses the *ongoing lifestyle* the Ephesians are to have. This will be a complete life-change. “From now on be imitators of God constantly.” The *inv.* stresses the force of Paul’s statement. Paul is not simply asking them; he is telling them how they should live. Not just in attitude as in verses 25-32, but in action—putting into practice the ideas of shedding the old person and putting on a new person.

The vocable meaning of **mimhtai** is “imitator” (in likeness not necessarily duplicate) Lenski p. 591. The lack of article stresses the vocable meaning—live just as the person you are to imitate would live.

The noun **tou qeou** is an objective genitive. It designates whom the Ephesians are to imitate--God himself is to be imitated.

*Meaning in Context*

Paul asked the Ephesians to put on a new attitude in verses 25-32. He even gave them a specific example: forgive as “God has forgiven you in Christ.” Paul now tells the Ephesians the bottom line of this new life they are to have—imitate the perfect love of God. He does not just ask them to do this once, but strongly urges that they completely change their lifestyle so it is one with God’s will.

*Application*

We often want to imitate the life of movie stars and professional athletes. Why shoot so low? Imitate God in our new life.

The Old Testament church had a long list of laws, but we only need one. Imitate God!

**w" tekna agaphta**  
**“As his dear children”***Grammar*

The particle **w"** points out *how* the Ephesians were to imitate God.

No article on **tekna** stresses the relationship between a child and a loving father. The bond between a parent and child is the strongest bond a sinful human can imagine. The parent’s love for a child is unconditional. The vocable emphasizes the fact that we are *from* God.

The adjective **agaphta** stresses the love between the parent and the child. The status of the believer is beloved child. This is even a closer relationship than simply **tekna**. It is as if each Ephesian is loved as much as an only child.

#### *Meaning in Context*

Just as a child naturally imitates a dear parent, Paul tells the Ephesians to imitate God as a child with “beloved status.”

#### *Application*

- Be what you are! We are God’s own beloved children
- Thank God that he thinks of us as his beloved children.

## *Verse 2*

**kai peripateite en agaph**  
“And live a life of love”

#### *Grammar*

The expegetical **kai** further explains what Paul means by “be imitators of God.”

The present inv. idea in **peripateite** is the same as the **giesqe** above. The Ephesians are commanded to live a wholly new life—habitually walking with their new person. The vocable meaning is “walk around” but perhaps a little better is the idea “conduct one’s life.”

This new way of life is to be entirely **en agaph** = in the sphere of love. The vocable meaning has great significance. Lenski calls it “a love of understanding and comprehension coupled with corresponding purpose” basically an unconditional love that gives without any idea of a return favor.

#### *Meaning in Context*

Paul asks the Ephesians to imitate God by conducting their lives continually in love, not just once and awhile.

#### *Application*

We can appreciate how great the gift of salvation is to us. There is no way we can even come close to imitating the love God shows to each of us. But this is a goal God wants us to our own.

**kaqw" kai o Cristo" hgaphsen hma"**  
“Just as Christ loved us”

#### *Grammar*

**kaqw"** shows that God wants us to conduct our lives in a way that is exactly like the way Christ has shown his love for us.

The **kai** by position places an emphasis on the actions of Christ’s love.

**o Cristo**" is the subject of the main verb **hgaphsen**. It is the anointed Son of God that loves us. The root again points to the kind of unconditional love that Christ has for us. This is the third of three times that this special root appears in these two verses.

The Aorist tense of the verb stresses the fact that Christ sacrificed himself on the cross for our sins. This is his greatest act of love *and* this is an active love, which will be demonstrated in **paredwken eauton**.

The object of Christ's perfect love is **hma**" us. Not only the Ephesians and Paul need and have a Savior, but the whole world.

#### *Meaning in Context*

When we make it our goal to imitate the love of God, our Lord wants us to immediately think of the greatest act of love. Jesus died on the cross for all people.

#### *Application*

We see plenty of WWJD bracelets and necklaces. But Paul tells us not just to think of "what would Jesus do," but "what has Jesus done."

### **kai paredwken eauton** "And gave himself up"

#### *Grammar*

An exegetical **kai** further explains Christ's love for us. It is an active love. It is not just a state of love, but his love went into action when he was hung on the cross.

The verb is active, stressing the action on Christ's part as he willing gave himself up as a sacrifice to God. The vocable meaning "give over" "give up" paints a picture of the uncomplaining lamb that goes to the slaughter (Isaiah 53:7). **eauton** emphasizes the subject of the verb. Christ *himself* gave *himself* over to be sacrificed.

#### *Meaning in Context*

Paul reminds the Ephesians that Christ's love was put into practice when he willing gave himself over to die on the cross for our sins.

#### *Application*

Relationships often stumble when one or more of the participants feel they are "doing too much." If we imitate Christ, it is impossible to "do too much," because he has done more for us than we can imagine.

Praise God that Christ did not have to be coerced to die on the cross. He willing gave himself up for us.

Love for others is not just an idea. Put it into action and actively show love to others.

### **uper hmwn** "Instead of us" or "for us" or "for our benefit"

*Grammar*

This is the vicarious atonement of Christ's work. We were supposed to die, but he gave himself up to be a sacrifice to God instead of us. The pronoun in the genitive shows who benefits from Christ's sacrifice. The **hmwn** shows that Paul knows he too needs a Savior.

*Meaning in Context*

Paul emphasizes the need of a Savior for all people.

*Application*

- Imitate Paul when we preach. We need and have a Savior too.
- Christ's love was for the benefit of others. Our love to God is shown with love toward others.

**prosforan kai qusian**

**“As a offering and a sacrifice”**

*Grammar*

The word **prosforan** is an offering usually consisting of the products of the field or trees. The idea of this noun (without the article) combined with the verb **paredwken** emphasizes the willingness of Christ to sacrifice himself as an offering for the sins of all people.

The **kai** explains that Jesus was more than a simple offering, he was a sacrifice of blood to atone for our sins. The word **qusian** is a sacrifice that usually consisted of animals of the flocks or stable which were killed in the Holy Place. No one's sins are atoned for without blood (Leviticus 17:11, Hebrews 9:22). Christ the perfect sacrifice offered up his blood (1:7, 2:13) to God for our benefit. The lack of an article stresses the vocable meaning “sacrifice.” Christ's love was not just shown with words, but with active offering and sacrifice.

*Meaning in Context*

Paul reminds us that Jesus did not atone for our sins by just talking to God. He had to become an offering and a sacrifice of blood.

*Application*

Praise God that in the New Testament we no longer have to sacrifice animals as a symbol because the real sacrifice is already done!

**tw qew**

**“To God”**

*Grammar*

The dative indicates the indirect object. Christ gave himself as a sacrifice to God.

*Meaning in Context*

No ordinary man can forgive sins, only a sacrifice of **God's** own son to **God**.

## **ei" osmhn euwdia"**

**"That resulted in a fragrant odor"**

### *Grammar*

**ei"** indicates the result of Christ's sacrifice to God. Neither the verbal noun nor the genitive has an article. This stresses the odor of acceptance found in these combined words (Genesis 8:21, Exodus 29:18,25,41; Leviticus 1:9,13,17). **osmhn** by definition is an "odor." The idea behind **euwdia"** is a sweet or pleasant smelling odor. Combined these ideas are the result of the sacrifice made by Christ—perfect obedience and perfectly effective for the salvation of his people.

### *Meaning in Context*

God was satisfied with the sacrifice made by Jesus. We know this because it was a fragrant odor to God.

### *Summary of the Verses*

Paul asks the Ephesians to put their new attitude into practice. They can do this by constantly living as God would and by living a life that shows the love that Jesus showed for all people. Not only is Jesus' death on the cross the greatest act of love that won our salvation, but it is also the kind of love believers will strive to imitate.