Ephesians 6:18–20

Ephesians 6:18 – “praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints,”

1. Prayer IS NOT one of the pieces of the armor or one of the weapons because:
   a. It is an activity
   b. There is no corresponding piece of weaponry associated with it to illustrate it
   c. “prayer” is connected to “standing” above, not with “putting on”

2. “all” – *pases, panti, pase, panton* – is used 4 times in this verse:
   a. All prayer
   b. All occasions
   c. All perseverance
   d. All saints

3. Prayer IS part of the spiritual warfare:
   a. Prayer is used to activate the weapons
   b. Prayer is used to for efficiency in battle
   c. Prayer is used to empower the warrior

4. “on all occasions” or “in every season” – *en panti kairo* –
   a. Suggests this battle is constant and we are continually engaged either preparing or fighting

5. “keeping awake” or “unto this very thing watching” – the use of *agrynountes* or “watching” connects this to the eschatological statements
6. “in the Spirit” – *en pneumatic* –
   a. Definitely means in fellowship with God the Holy Spirit
   b. Indicates we are praying not with carnal, human power, but with divine power of God
      the Holy Spirit (which, of course, matches God’s power in prayer with God’s powerful
      armor we are wearing)

7. “All prayer” – *proseuche* –
   a. is not “prayers” but is singular “prayer”
   b. This refers to our approach to God

8. “supplication” or “request” – *deesis* –
   a. Is not “requests” but is singular “request”

6:19 –“and also for me, that words may be given to me in opening my mouth boldly to proclaim
the mystery of the gospel,”

1. Paul is talking about his testimony before the Imperial court. He is not asking for words and
   boldness for general evangelism, proclamation or teaching. He is talking here specifically
   about the time(s) he gets the opportunity(ies) to present his case before Emperor Nero.
2. “in open the mouth” – *en anoixei tou stomatos* – is a statement in the formal language of
   diplomatic procedures used by ambassadors when they are given permission to speak.
   a. See Acts 26:1 – “So Agrippa said to Paul, “You have permission to speak for yourself.”
      Then Paul stretched out his hand and made his defense;”

   b. “open mouth” is used to refer to making a public address or a long defense. (Think
      impeachment hearings this last week.)
c. This refers to a sloem utterance and Paul may be asking that God do it for him since Paul is empowered by God the Holy Spirit and is serving as God the Father’s ambassador representing God the Son.

d. Commentators say there is no article (“the”) before “divine utterance” which doubles down on the meaning of these words being given to Paul

3. “Fearlessly” – en parrhesia –
   a. Repeated in 6:20 in the verb form parrhesiasomai and translated “I may be bold”
   b. This word means “frankness” and “uninhibited openness”
   c. Again, Paul is thinking about his time in front of the Imperial Roman Court
   d. This in a sense is the climax of Paul’s ministry (and, again at his death in 67/68 AD mentioned in 2 Timothy 4:17.) when Paul speaks to the leaders of the Gentile world on their home turf in their court system.
   e. Paul will then have made known the mystery in the Eastern and now the Western part of the Kingdom of Rome

6:20 – “for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.”

1. An “ambassador in a chain”
   a. Is an oxymoron since it would be a violation to put an ambassador in chains
   b. There was such a thing as diplomatic immunity
   c. Diplomats from worldly kingdoms would appear with golden chains, but Paul is wearing a prison chain
   d. “chain” is singular meaning Paul is likely chained with one single chain to a Roman guard. Paul is not chained to a wall or shackled with multiple chains