

# 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,”

1223 [e]	3956 [e]	4335 [e]	2532 [e]	1162 [e]	4336 [e]	1722 [e]	3956 [e]
dia	pasēs	proseuchēs	kai	deēseōs	proseuchomenoi	en	panti
18 διὰ	πάσης	προσευχῆς	καὶ	δεήσεως	, προσευχόμενοι	ἐν	παντὶ
through	all	prayer	and	supplication	praying	in	every
Prep	Adj-GFS	N-GFS	Conj	N-GFS	V-PPM/P-NMP	Prep	Adj-DMS

2540 [e]	1722 [e]	4151 [e]	2532 [e]	1519 [e]	846 [e]	69 [e]	1722 [e]	3956 [e]
kairō	en	Pneumati	kai	eis	auto	agrypnountes	en	pasē
καιρῷ	ἐν	Πνεύματι	, καὶ	εἰς	αὐτὸ	, ἀγρυπνοῦντες	ἐν	πάσῃ
season	in	[the] Spirit	and	unto	this very thing	watching	with	all
N-DMS	Prep	N-DNS	Conj	Prep	PPro-AN3S	V-PPA-NMP	Prep	Adj-DFS

4343 [e]	2532 [e]	1162 [e]	4012 [e]	3956 [e]	3588 [e]	40 [e]
proskarterēsei	kai	deēsei	peri	pantōn	tōn	hagiōn
προσκαρτερήσει	καὶ	δεήσει	περὶ	πάντων	τῶν	ἁγίων
perseverance	and	supplication	for	all	-	saints
N-DFS	Conj	N-DFS	Prep	Adj-GMP	Art-GMP	Adj-GMP

- Prayer IS NOT one of the pieces of the armor or one of the weapons because:
  - It is an activity
  - There is no corresponding piece of weaponry associated with it to illustrate it
  - “prayer” is connected to “standing” above, not with “putting on”
- “all” – *pasēs, panti, pase, panton* – is used 4 times in this verse:
  - All prayer
  - All occasions
  - All perseverance
  - All saints
- Prayer IS part of the spiritual warfare:
  - Prayer is used to activate the weapons
  - Prayer is used to for efficiency in battle
  - Prayer is used to empower the warrior
- “on all occasions” or “in every season” – *en panti kairo* –
  - Suggests this battle is constant and we are continually engaged either preparing or fighting
- “keeping awake” or “unto this very thing watching” – the use of *agrypnountes* 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,”

2532 [e]	5228 [e]	1473 [e]	2443 [e]	1473 [e]	1325 [e]	3056 [e]	1722 [e]	457 [e]	3588 [e]
kai	hyper	emou	hina	moi	dothē	logos	en	anoixei	tou
19 καὶ	ὑπὲρ	ἐμοῦ	, ἵνα	μοι	δοθῆ	λόγος	ἐν	ἀνοίξει	τοῦ
and also	for	me	that	to me	may be given	divine utterance	in	[the] opening	of the
Conj	Prep	PPro-G1S	Conj	PPro-D1S	V-ASP-3S	N-NMS	Prep	N-DFS	Art-GNS

4750 [e]	1473 [e]	1722 [e]	3954 [e]	1107 [e]	3588 [e]	3466 [e]	3588 [e]	2098 [e]
stomatos	mou	en	parrēsia	gnōrisai	to	mystērion	tou	euangeliou
στόματός	μου	, ἐν	παρρησία	γνωρίσαι	τὸ	μυστήριον	τοῦ	εὐαγγελίου
mouth	of me	with	boldness	to make known	the	mystery	of the	gospel
N-GNS	PPro-G1S	Prep	N-DFS	V-ANA	Art-ANS	N-ANS	Art-GNS	N-GNS

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:”

67 [e]	1161 [e]	4314 [e]	3588 [e]	3972 [e]	5346 [e]	2010 [e]	4771 [e]	5228 [e]	4572 [e]
Agrippas	de	pros	ton	Paulon	ephē	Epitrepetai	soi	hyper	seautou
1 Ἀγρίππας	δὲ	πρὸς	τὸν	Παῦλον	ἔφη	, Ἐπιτρέπεταιί	σοι	ὑπὲρ	σεαυτοῦ
Agrippa	then	to	-	Paul	was saying	It is permitted	you	for	yourself
N-NMS	Conj	Prep	Art-AMS	N-AMS	V-IIA-3S	V-PIM/P-3S	PPro-D2S	Prep	PPro-GM2S

3004 [e]	5119 [e]	3588 [e]	3972 [e]	1614 [e]	3588 [e]	5495 [e]	626 [e]
legein	Tote	ho	Paulos	ekteinas	tēn	cheira	apelogeito
λέγειν	. Τότε	ὁ	Παῦλος	, ἐκτείνας	τὴν	χεῖρα	, ἀπελογεῖτο :
to speak	Then	-	Paul	having stretched out	the	hand	began his defense
V-PNA	Adv	Art-NMS	N-NMS	V-APA-NMS	Art-AFS	N-AFS	V-IIM/P-3S

- 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 solemn 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."

5228 [e]	3739 [e]	4243 [e]	1722 [e]	254 [e]	2443 [e]	1722 [e]	846 [e]
hyper	hou	presbeuō	en	halysi	hina	en	autō
20 ὑπὲρ	οὗ	πρεσβεύω	ἐν	ἀλύσει	, ἵνα	ἐν	αὐτῷ
for	which	I am an ambassador	in	a chain	that	in	it
Prep	RelPro-GNS	V-PIA-1S	Prep	N-DFS	Conj	Prep	PPro-DN3S

3955 [e]	5613 [e]	1163 [e]	1473 [e]	2980 [e]
parrēsiāsōmai	hōs	dei	me	lalēsai
παρρησιάζωμαι	, ὡς	δεῖ	με	λαλήσαι .
I may be bold	as	it behooves	me	to speak
V-ASM-1S	Adv	V-PIA-3S	PPro-A1S	V-ANA

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