

Ephesians

Chapter 6

One God and Father

Eph 6:1 Children, obey your parents in the Lord, for this is right.

- After covering the responsibilities of husbands and wives as pertaining to marriage in the previous chapter, Paul then turned his attention to their children, if they had them, and gave the recipe of a godly home. This would include the following: (1) biological children from birth to adulthood as long as either both or one parent is still alive, (2) adopted children (*adoptions should carry the same responsibilities and rewards that the biological offspring do*), and (3) any child, young or adult, living under the same roof, thus under the same authority which includes the same responsibility as if born into it.

- obey- Gk.5219- *to hear under (as a subordinate), that is, to listen attentively; by implication to heed or conform to a command or authority.* Notice how the age of the one here under subordination is missing. A son will always be a son and a daughter will always be a daughter. All who are born have parents; that's a given. Many don't have their biological parents but this subservience still applies to all who are born, that they, at any age, are to obey those under whose authority they live. Again, Paul was writing to Christians who were to be the example to those outside the church. In other words, as long as a son or daughter has living parents, they are under their rule and are to comply to their every command, even as adults with their own families, but only...

- in the Lord- This phrase is employed over 40 times in the New Testament (KJV) so there must be something to it according to the context in which it is used. Here it concerns the will of God and the limits to what parents are to expect of their children. If a child is an adult and has his own family to deal with he can't be expected to wait hand and foot on his parents. If a parent, who is not a Christian, expects a Christian son or daughter to go against their faith, the saint is not obligated to perform whatever that expectation might be. For instance; if a family reunion is held on a Sunday and the parents didn't accommodate the Christian son or daughter by setting a start time that would permit them to participate in worship, the son or daughter is not obligated, and neither should be, to skip what their Heavenly Father requires "for you have one Father, Who is in Heaven" (Mat 23:9). His authority trumps all others!
- This phrase (*in the Lord*) also applies to the Christian man or woman who is 'in the market' for a spouse. Paul wrote the Corinthian brethren concerning widows on this matter.

1Co 7:39 A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, **only** in the Lord.

Speaking to a Christian widow who lost her husband, whether he was a Christian or not, and whether she was converted after she married him or not, she is still under obligation, as now a child of God, to marry **only** another saint. Doing such would strengthen her faith spiritually and her marriage emotionally since both would have the same goals. Such also applies to single, scripturally eligible brethren who wish to marry. To do otherwise would be to flirt with weakening their faith for the sake of the spouse.

2Co 6:14 Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?

- for this is right- Gk.1342- *equitable* (in character or act); by implication *innocent, holy*. A child that understands and obeys his parents, with the limitations address above, is repaying a debt for all his parents had done for him in rearing him up. It wouldn't be fair to do otherwise. That understood, not only is it good for the parents, he is teaching his own children something *holy* that he also might depend on in his later years.

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Eph 6:2 "Honor your father and mother" (this is the first commandment with a promise),

- In the Mosaic Law this is the fifth commandment of ten (*Deut 5:16*). The first four were concerning the Jew's relationship to **God**, the last six had to do with their relationship to each other. This being the first of those six shows the order of significance it held. Usually a Jew who honored his parents didn't have a problem with murder (#VI), adultery (#VII), theft (#VIII), lying (#IX) or greed (#X). If he didn't and was rebellious the Law dealt with him harshly according to *Deut 21: 18-21*. But this is also the first commandment with a promise to children who (*Gk.5091*) *prized* their parents, who *fixed a value* on them and *revered* them.

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Eph 6:3 "that it may go well with you and that you may live long in the land."

- As a result of the honor they bestowed on their parents, such reverence had an impact on their own lives, the lives of their children and on society in general. To the Jews as they entered the promised land, honoring the parents and their Jewish tradition to honor **God** would grant them extended privileges in the promised land (*Deut 6:3*). The vices their parents would have steered them away from would have imbedded a moral code that would follow them when seeking employment, choosing a spouse, rearing children and a host of other areas throughout life. The significance of a moral code showed a respect for the last four commandments in how to treat their fellow Jew. Murder would have meant the death sentence, adultery would have had its own set of repercussions as well as theft, dishonesty and self-indulgence. The absence of these would have allowed them to physically, emotionally and spiritually live longer fulfilling lives (*Ex 20:12*).

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Eph 6:4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

- A father is not only "the head of a wife" (*1 Cor 11:3*) he is to "manage his own household well, with all dignity keeping his children submissive" (*1 Tim 3:4*). A father that does that should garner the respect due from his whole family.
- provoke- Gk.3949- *to anger alongside, that is, enrage*. An ill-tempered parent, especially when it comes to fathers who are to be looked up to as leaders in the home, will only pass such on to his children (*Pro 22:6*). Punishments are to be according to the amount due the offense within the confines of N.T. scripture. The O.T. was "written for our instruction" (*Rom 15:4*) and not for fathers as an example to follow when punishing their kids (*Pro 22:15; 23:13*).

- On the *contrary* a father is to *rear up* the generation under him through *education*, disciplinary *correction* (i.e., *discipleship*), and by mild *rebuke* or *warning*.

- of the Lord- There are duties **Christian** fathers have that many shirk or have been at least negligent in. The repercussions can be devastating. The examples he sets before his children will determine their direction in life concerning the faith. His attitude and manner of life are important, even more so than that of the mother concerning his position as leader. His faithful determination will define his family's spiritual growth. Is he daily teaching them the doctrines found in the **Bible**, is he setting a godly example of making the church that **Christ** died for as a first and foremost priority, is he praying with them (*not just at meal times but also to praise God when blessed and to implore Him in times of struggle*), and is he involved in the church in the areas his talents will allow? As **Christ** is the example the church is to follow, so fathers are to their families. Why is the father to be faithful to wife and family?

Mal 2:15 Did He (**God**) not make them one, with a portion of the **Spirit** in their union? (*Marriage is a contract between husband, wife and God.*) And what was the **One God** seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth.

Paul summed it all up in his letter to the saints at **Colossae**.

Col 3:17 And whatever you do, in word or deed, do everything in the name of the **Lord Jesus**, giving thanks to **God** the **Father** through **Him**. **18** Wives, submit to your husbands, as is fitting in the **Lord**. **19** Husbands, love your wives, and do not be harsh with them. **20** Children, obey your parents in everything, for this pleases the **Lord**. **21** Fathers, do not provoke your children, lest they become discouraged.

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Eph 6:5 Slaves, obey your earthly masters with fear and trembling, with a sincere heart, as you would **Christ**,

- In order to “speak where the Bible speaks” we must always look at intent in determining who the writer referenced in the original context when examining passages that we think we understand but might not. This is one of many passages that some have twisted (**2 Pet 3:15-16**) as though **Paul** was speaking to ‘household servants’ to argue that the saints back then didn’t really own slaves. Many who look for loopholes in the **Christian** faith to justify atheistic beliefs will point to this passage with the goal of condemning it as being written by “white men” justifying the ownership of another human being. The newly converted **did** own slaves back then so we need to make that clear along with how **Christianity** ultimately affected the slave trade toward its extinction through abolition.

- **Slaves- Gk.1401-** a *slave* (involuntarily or voluntarily; in a qualified sense of *subjection* or *subservience*). Thayer: “a slave, bondman, man of servile condition”. Here, **Paul** addressed a condition that existed, even among brethren, before **Christianity** would finally change the hearts of those who adhered to the faith. This is not to be taken as the go-to passage to advocate slavery as did many who were ignorant of the gospel truth since **Christianity**, as a moral code, was at the heart of the abolitionist movement.

Christianity was born into the Roman world. It is estimated that there were 60 million slaves in the Roman empire. A slave, under that system, was not a person; he was a thing – a piece of chattel to be used, abused, and disposed of at the whim of his master.

Some have faulted the Christian system for not meeting this evil head on. God knows, however, that human hearts are not changed by revolution; rather, **moral persuasion** is the divine ideal for the transformation of human attitudes from bad to good (cf. Rom. 12:2). Barclay wisely noted: “There are some things which cannot be achieved suddenly, and for which the world must wait, until the leaven works” (p. 312). The teaching of Jesus Christ contained the moral seed which, when understood and received, would lead to the abolition of this abusive institution (Gal. 3:28; Philem.; Eph. 6:5-9).
The Christian Courier. The New Slavery by Wayne Jackson

- Whether this concerns the household servant, the one in bondage or the common worker, if a **Christian**, even in whatever the deplorable lot they find themselves in, is to *heed the commands* of their carnally minded *controllers*.

- with fear and trembling- Gives the idea of, along with *sincerity of mind*, how any saint “slave [or] free” (*Gal 3:28*) is to regard authority. Whether we wish to apply this to authority in the workplace or not, the precedent stands. Our attitude toward employers, as the wife’s toward her husband, is telling of our attitude toward **Christ**. We may think we revere **Christ** as if on a higher plain, but according to this, our respect for **Him** is a reflection of the respect we show our employers. If we don’t respect authority at work how can we say we respect **Christ’s** authority in the church?
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Eph 6:6 not by the way of eye-service, as people-pleasers, but as servants of **Christ**, doing the will of **God** from the heart,

- eye service- Only performing required duties (*as they always should have*) when an authority is present.

- people-pleasers- *Gk.441- man courting, that is, fawning*. This is a form of flattery used to get ahead known as ‘kissing-up to the boss’.

- On the contrary, as being *subservient* to **Christ**, we perform our labor according to what **God** desires but with all our being (*heart- Gk.5590- the animal sentient [Webster: capable of feeling] principle*) put into it, even when we **think** He isn’t present.
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Eph 6:7 rendering service with a good will as to the **Lord** and not to man,

- rendering service- *Gk.1398- to be a slave to*. with good will- *Gk.2133- kindness*. It would be difficult for a slave to be kind toward those who he is a servant to. As a **Christian**, all the slave did was to be done as if performing said duties to the **Lord** and not as though performing them to mere **man**. Even if this applies to today’s worker, production would improve when through such *kindness* he understands that he isn’t ‘working for the man’! Not that we are to become slaves to our work as much as our work is to reflect our attitude toward **Christ**. We are to understand that everything we do is to be done as if **for Christ** with the desire to please **Him** and if so doing, employers might notice and reward accordingly (*that is, if they are sincere*).

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Eph 6:8 knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free.

- No matter what rewards a Christian receives in this life, even if having gone to extremes to please an earthly authority, if it was done in obedience to “God rather than men” (Act 5:29), his reward from the Lord will be accordingly.

Mat 25:21 His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'

- slave of free- Again speaking to Christians, since “God shows no partiality” (Act 10:34) between race, status and gender in the church with respect to salvation (Gal 3:28), He rewards the faithful without bias but “by what was written in the books, according to what they had done” (Rev 20:12). Service in the kingdom determines recompense in Heaven, especially if ill-treated “on [Christ’s] account” (Mat 5:11).

Mat 5:12 Rejoice and be glad, for your reward is great in Heaven, for so they persecuted the prophets who were before you.

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Eph 6:9 Masters, do the same to them, and stop your threatening, knowing that He Who is both their Master and yours is in Heaven, and that there is no partiality with Him.

- Masters- Gk.2962- *supreme* in authority, that is, (as noun) *controller*. Thus proving there were Christians who owned slaves. Paul doesn’t say they were to free them since if done in mass would do more damage than good. With these moral teachings on the ‘master/slave relationship’, treatment of those under such servitude should have improved. What if the slave had a good master and didn’t want to leave? Moses dealt with this dilemma and it was, more than likely, practiced (*minus the awl*) by the early church.

Exo 21:5 But if the slave plainly says, 'I love my master, my wife, and my children; I will not go out free,' 6 then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.

As stated above in The Christian Courier, it was better to give the leaven of the teachings of Christ time to persuade the heart of the church to produce the movement that finally and ultimately abolished slavery.

- In the same way a Christian slave is to show respect to his master, the master was to do the same toward his slave, even if his slave was not a Christian. Paul wasn’t saying if the slave was an insubordinate unbeliever that he was to return his “evil for evil, but give thought to do what is honorable in the sight of all” (Rom 12:17).

- stop your threatening- Thayer: “*give up, omit, calm*”. The owner was to now handle insubordination differently since such would reflect on his relationship to his own Lord. Would he want to be treated in like manner by God Who is both their Master and his

Who resides in Heaven? Whatever status, God shows no *favoritism* since both here are “one in **Christ Jesus**” (*Gal 3:28*).

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Eph 6:10 Finally, be strong in the Lord and in the strength of His might.

- *Furthermore* Christians are to *empower* themselves, not in their own feeble strength, but in the *position* that has been given “**all authority**” (*Mat 28:18*), in the Lord, and in the *vigor* of His *force*.

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Eph 6:11 Put on the whole armor of God, that you may be able to stand against the schemes of the devil.

- We cannot trust in earthly weaponry (*Lk 11:22*) to battle against this particular “roaring lion” who lies in wait “seeking someone to devour” (*1 Pet 5:8*), through his evil schemes-Thayer: “*cunning arts, deceit, craft, trickery*”. When fighting spiritual battles we need “the armor of light” (*Rom 13:12*), “the armor of righteousness” (*2 Cor 6:7*) which is the whole armor of God. The *full armor* will be discussed below. These weapons are spiritual since the war is spiritual, like fighting fire with fire, only we fight it “with pure water” (*Heb 10:22*).

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Eph 6:12 For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly **places**.

- According to *Rev 12:13* (*see notes*), Satan continues his war against the saints, but is restricted “by the blood of the **Lamb** and the word of their testimony, for they loved not their lives even unto death” (*Rev 12:11*). There are presently spiritual battles, between the forces of good and evil (*Rev 12:7*) for the souls of mankind, being waged in the unseen world, to *influence* governments (*Dan 10*) and individuals (*Act 5:3*) alike, which in turn have a negative impact on all that is righteous and moral. Although man, in his seemingly universal ignorance, has been influenced negatively by his unknown adversary, these are not struggles against mankind himself since we are to “**Go into all the world and proclaim the gospel to the whole creation**” (*Mk 16:15*). One of Satan’s biggest deceptions is that he doesn’t exist! How can you fight against an enemy you know nothing about? His reality seems bazar to the average person who has been conquered by him through ignorance of the truth.
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- cosmic powers over this present darkness- Interlinear: “*the world rulers of the darkness of this age*”. (*Gk.2888- an epithet of Satan*) This is with reference to “the sons of disobedience” and the ignorance they have succumbed to via “the spirit (*Gk.4151- vital principle, mental disposition, angel [Gal 1:8?], demon*) that is now at work in” them (*2:2*). It is a **spiritual** darkness in that it *obscures* “the light of the gospel” (*2 Cor 4:4*) wherein they could be saved (*denominationalism came from such obscurity*), and to the carnal man it is a **moral** darkness in that it devalues life with “hands that shed innocent blood” (*Pro 6:17*) and “in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves” and by such (*along with a host of other unrighteous acts*), God has abandoned them (*Rom 1:24*). Not only does such ignorance exist in the physical realm, it exists as...

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- forces of evil in the heavenlies- The Interlinear does not add the phrase “*in Christ*” here, as it does in 1:3, 20, since the covenant relationship between **Christ** and **His** church is holy. This is where “the prince of the power of the air” (2:2) resides, along with his evil minions. This is the origin of evil influences, on both the sons of **God** and on the sons of men, to sin. The walk that those “born of **God**” walk is according to truth (*light*) so they “cannot keep on sinning because [they have] been born of **God**” (1 Jn3:9; Jn 3:5-6). Those truly converted faithful saints are “awake” (5:14) to evil influences that are constantly before us, by way of the media and other “deceitful schemes” (4:14). Whereas, the sons of men walk in ignorance so “every intention of the thoughts of his heart [is] only evil continually” (Gen 6:5). This is the one who succumbs to sin as if by second nature “and sin when it is fully grown brings forth death” (Jas 1:15), and death, in context, is to “suffer the punishment of eternal destruction, **away from** (*this is spiritual death*) the presence of the **Lord** and from the glory of **His** might” (2 Thes 1:9).

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Eph 6:13 Therefore take up the whole armor of **God**, that you may be able to withstand in the evil day, and having done all, to stand firm.

- Because of these evil forces (v. 12), that the world doesn’t believe exist, it is up to the church to arm herself, even though “the weapons of our warfare are not of the flesh but have divine power to destroy strongholds” (2 Cor 10:4). **Christ**, the “**Lion** of the tribe of Judah” (Rev 5:5) “humbled **Himself**” (Php 2:8) to become the “**Lamb** without blemish or spot” (1 Pet 1:19), and in such a fashion was able to destroy that “roaring lion [who is ever] seeking someone to devour” (1 Pet 5:8). Therefore, as that was a war between two spiritual entities (*good and evil*), so it is with the church in her preparation for **any evil day**. As **Christ** *abased* **Himself** to become physical man, man has to *abase* himself “to be strengthened with power through [**God’s**] **Spirit** in [the] inner being” (Eph 3:16). The only way to defeat spiritual evil is to train for it, as a soldier trains for battle; he has to tear down (*humble himself*) before he can “**strengthen what remains**” (Rev 3:2). When **David** told **Saul** that he would “go and fight with this Philistine (*Goliath*)” (1 Sam 17:32) he convinced the king that he was able to defeat him because he “struck down both lions and bears, and this uncircumcised Philistine shall be like one of them” (v. 36). But when **Saul** tried putting his own armor on **David** consisting of “bronze... and... a coat of mail” (v. 38) it only hindered him from going out and “Then **David** said to **Saul**, ‘I cannot go with these, for I have not tested them’” (v. 39). The same goes for the **Christian** who thinks he is able to battle against the spiritual giants over this present darkness, yet hasn’t made the attempt to be “a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim 2:15). Many, if not most, won’t go to battle knowing they haven’t sufficiently prepared themselves for it, relying on others to do their fighting for them. How well would a nation fare if its military was run in such a way?

- withstand- Gk.436- to *stand against*, that is, *oppose*: -resist. How can we *oppose* evil if we aren’t fully prepared for it when it comes?

Jas 4:7 Submit (Gk.5293- to *subordinate*) yourselves therefore to **God**. Resist (Gk.436) the devil, and he will flee from you.

- evil day- This is **any** day of spiritual warfare, so we are to “be ready in season and out of season”, having tested the whole armor of **God** in order to “reprove, rebuke, and exhort,

with complete patience and teaching” (2 Tim 4:2). And once we *accomplish* that, we are to continue to stand firm (Gk.2476-according to Thayer: “to stand ready or prepared”).

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Eph 6:14 Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness,

- Part of our being prepared to resist Satan includes having fastened (*past tense*) on the belt of truth. Paul here wrote as though they were already prepared with the truth at the time of his writing. He also was familiar with the armor of the Roman soldier and compared the readiness of the Christian soldier to it by having the same armor but with spiritual implications. Truth is worn around the *hip* and is significant as it relates to the rest of the armor; it (*figuratively*) holds it all together. Without truth (*belt*) the soldier stumbles and his armor becomes useless when the enemy approaches. Truth is also necessary in our worship to God (Jn 4:24) thus the world religions (*along with denominationalism*) have not fastened on the belt of truth.

- breastplate- Gk.2382- Thayer: “a *breastplate* or *corselet* consisting of two parts and protecting the body on both sides from the neck to the middle”, of righteousness- Gk.1343- *equity* (of character or act); specifically (Christian) *justification*. This is the protection a Christian wears that fends off anything (*spiritually speaking*) that would threaten his character as it pertains to fairness. Without it a saint will “show partiality” which is “committing sin” (Jas 2:9). having put on- Again, Paul taught that readiness should not be in question. Wearing a breastplate also protects our “faith and love”.

1Th 5:8 But since we belong to the day, let us be sober, having put on the **breastplate of faith and love**, and for a helmet the hope of salvation.

And not that God needs such protections, His breastplate (*along with the rest of His armor*) serve in offense, as opposed to the Christian soldier’s which serve in defense.

Isa 59:17 He put on righteousness as a breastplate, and a helmet of salvation on His head; He put on garments of vengeance for clothing, and wrapped Himself in zeal as a cloak.

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Eph 6:15 and, as shoes for your feet, having put on the readiness given by the gospel of peace.

- As the footwear is the base or foundation of any soldier’s armor, so is the *good news* of peace. It is that part of the Christian’s armor that strengthens his stand, just as the soldier has when in battle (*Roman soldiers had studs on the bottom of their shoes for grip and firmness of stance*); if he has nothing on his feet with which to stand firm he has not made enough *preparation* to keep the enemy from causing him to slip, thus restraining his defenses.

Soldier’s Shoes and Boots

Soldiers had shoes called *campagi militares* and also the well-ventilated marching boot, *caliga* (with the diminutive *caligula* used as a nickname for the 3rd Roman emperor), whose sole was extra thick and studded with hobnails.

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- Peace- Gk.1515, according to Thayer: “is used of those who, assured of salvation, tranquilly await the return of Christ and the transformation of all things which will accompany that event”. The assurance that this *good news* represents is firm and is a foundation worth standing on.
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Eph 6:16 In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one;

- The Roman soldier’s shield (*Gk.2375- a large shield [as door shaped]*) is what protected him along with the rest of his armor. As it pertains to the **Christian** soldier, it is his first line of defense. Being one of faith (*Gk.4102*), demonstrates a reliance on it to save him. The writer to the Hebrews gave a short list of O.T. heroes...

Heb 11:33 who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions, **34** quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight.

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- As verse 14 states, it is important to be prepared but, there must be a higher degree of readiness on the part of the **Christian** in all circumstances. If a saint’s shield is down he is more likely to be tempted by the evil one (*a.k.a., the devil*). With his shield of faith firm in hand he can extinguish the flaming darts (*by which the devil is able to kindle carnal passions within*) because of that reliance on it for his salvation.
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Eph 6:17 and take the helmet of salvation, and the sword of the Spirit, which is the word of God,

- The Roman soldier’s headwear was what protected his head during battle from the weaponry of his enemy, as Paul would have understood. Although for the **Christian** soldier this helmet (*Gk.4030- encirclement of the head*) of salvation (*Gk.4992- defense*) is another defensive piece of armor but specifically for the head, thus the weaponry of the evil one cannot penetrate that which is within, the mind. Taking off this helmet, a saint is unable to “love the Lord [his] God with all [his] heart (*Gk.2588- thoughts or feelings [mind]*) and with all [his] soul (*Gk.5590- breath*) and with all [his] mind (*Gk.1271- deep thought [mind or its disposition]: -understanding*)” (*Mat 22:37*). Without such an absolute love for the Lord, the devil will again be able to penetrate a **Christian’s** mindset with evil desires that witness a failure to love his Savior.

Joh 14:15 If you love Me, you will keep My commandments.

- sword- Gk.3162- Thayer: “the sword with which the Spirit subdues the impulses to sin...” In this case, as it pertains to the **Christian**, in both defense and offense. As the word of God is “discerning the thoughts and intentions of the heart” (*Heb 4:12*), it not only exposes “the unfruitful works of darkness” (*5:11*) “of false prophets, who come to you in sheep’s clothing but inwardly they are ravenous wolves” (*Mat 7:15*), if a Christian soldier

wields his sword thus keeping it sharp, he is better able to keep **himself** from those “*impulses to sin*”.

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Eph 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,

- Since children of God “are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in [them]” (*Rom 8:9*), our prayers are at all times to be in remembrance of that holy relationship. Since through our prayers “the Spirit Himself intercedes for us” He does so “according to the will of God” (*Rom 8:26-27*). So if our prayers are to be in the Spirit they must be addressed in accordance with God’s will. He knows our wants but answers our needs.
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- with all- Gk.3956- *all, any, every, the whole*, prayer- Gk.4335- *prayer (worship)*, and supplication- Gk.1162- *a petition: -request*. Whether in worshiping God in prayer or when asking anything of Him, anything and everything done in prayer is to be done according to His will.
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- Sometimes we might not be praying as we should (*Rom 8:26*) which is why the apostle stated here that it was necessary to keep alert (*another military reference: Gk.697- to be sleepless*), with all perseverance which has to do with being *constantly* diligent. How often have we blurred the line between wants and needs by being asleep on our knees?
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- One way our prayers are not according to God’s will is when we *petition* Him in a selfish slumber. We can be so focused on our own needs that we forget the fact that there are others in the church who are in worse shape and who suffer way more than we do. Paul’s request here is for all the saints and not just for our own personal family, friends neighbors, co-workers, etc. (*even though we need to pray for their souls as well*).

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Eph 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,

- The origin of this epistle was from a Roman jail. Paul had always prayed that he would go to Rome to be able to proclaim the mystery of the gospel (*see notes on 1:9*) with persuasion knowing his “speech and [his] message were not in plausible words of wisdom, but in demonstration of the Spirit and of power” (*1 Cor 2:4*). And his prayers were answered concerning his desire to go to Rome (*even though not as he had expected*). The full message of the gospel was still a mystery to many at that time who had yet to hear it and Paul was determined to “**Go into all the world and proclaim the gospel to the whole creation**” (*Mk 16:15*). And although there are several examples where direct inspiration occurred, our source of boldness to share the mystery comes from the written word.

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

- In chains alludes to the fact that he was a prisoner in Rome. He was an ambassador meaning (*Gk.4243*) he was *acting as a representative* of Christ (*1 Cor 15:8*), the very

reason he was in prison to begin with. But while there he asked for prayers to be able to *be frank*, or *confident* in spirit and demeanor, as he felt *it was necessary (as binding)*. In other words, it *behoved* him to preach the gospel, knowing he could “do all things through [Christ] Who [strengthened him]” (*Php 4:13*).

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Eph 6:21 So that you also may know how I am and what I am doing, Tychicus the beloved brother and faithful minister in the Lord will tell you everything.

Eph 6:22 I have sent him to you for this very purpose, that you may know how we are, and that he may encourage your hearts.

- Not wanting them to be overcome with sadness or concern, Paul sent Tychicus (*Gk.5190- [pronounced “too-khee-kos”] fortuitous, that is, fortunate*) to relay to them how he was doing and what he was up to. Tychicus was considered a beloved brother and trustworthy attendant in the Lord (meaning he was a Christian who attended to Paul’s needs) as per Paul’s worthy opinion of him.

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Eph 6:23 Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.

- Peace- (See notes on 1:2) to the brothers- (particularly at Ephesus)
- Paul told them to have affection and benevolence toward each other and to do it with conviction since such originated from God the Father and the Lord Jesus Christ.

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Eph 6:24 Grace be with all who love our Lord Jesus Christ with love incorruptible.

- Grace- Gk.5485- especially the Divine influence upon the heart, and its reflection in the life. Only those who love our Lord Jesus Christ can receive such influence on their hearts, whose love for Him is unending in existence.

To the Ephesians written from Rome, by Tychicus.

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