

Ephesians Lesson 06

Ephesians Chapter 6

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Memory verses for this week: *1 John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 1:4 And these things write we unto you, that your joy may be full.*

Introduction: In Chapter 5, we studied how the relationship that God directs for a man to have with his wife is directly like the relationship that Jesus has with His church. We know that one day the church will be the bride of Christ. The man is to look to Christ for leadership, and the woman is to honor the man as the head of the family. We finish our study in the next two week on Ephesians as we cover Chapter 6 and discuss the armour of God.

The final chapter of Ephesians presents three major thoughts: a continuation of domestic imperatives; the comprehensive injunction to stand; and the conclusion of the book.

I. Christ and the Christian Home

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

The last portion of chapter 5 dealt with domestic relationships. The Apostle now continues with a command that applies to every saint. Children, obey your parents in the Lord: for this is right. Obedience to parents is an obvious virtue. Paul here adds another dimension: it is right. Parents will do well to instill the principle of righteousness by seeing to it that their children obey them.

Training them is detrimental to the child, their children and to the generations to come. A child may not always choose to heed the teaching but knows what is right. The child that strays away from the faith may very well return. Most believers do.

Pro 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.

Eph 6:2 Honour thy father and mother; (which is the first commandment with promise;) Eph 6:3 That it may be well with thee, and thou mayest live long on the earth.

A second command for children is added. "Honor thy father and mother." Not only is this one of the Ten Commandments (the 5th commandment), it in fact is the first of the ten which has a specific promise connected with it: "that it may be well with thee, and thou mayest live long on the earth." The broad principle is that honor to one's parents is pleasing to God as well as to them. There is wisdom in such honor which will bring the benefit of parental wisdom.

Clearly implied is the special blessing of God for such obedience. Furthermore, God directly promises longevity of life for obedience and honor to one's parents.

We studied last week how a wife and husband should treat one another. This week, we find that God gives directions to children also. And these directions extend beyond our young years. Even as grow older, we are commanded to obey our parent and the honor our father and mother. It says we are to obey our parents in the Lord for this is right. Nothing brings greater happiness to parents than to have children that are obedient. And like we like to see obedience, God desires that we obey him as his children.

1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments. 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

As parents, we should demand obedience from our children. If parents did a better job of discipline in the home, we would have a far better society.

Verse 2 was the first commandment given that included a promise. It says if we obey our parents that it will be well with thee, and thou mayest live long on the earth.

Exodus 20:12 ¹²Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

This was the fifth of the ten commandments.

Eph 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Paul now directs his attention to the father and his role in the training of his children. It is significant that the focus is upon the father. Though the mother may spend more time with the children, the ultimate leader for their training is their father. God squarely places the responsibility upon him.

Two important considerations are addressed. And ye fathers, provoke not your children to wrath. The thought literally is to not exasperate your children. The greater thought is of consistency and maturity. A wise father will not by carnality or

immaturity provoke his children through unjust, unkind, or foolish use of authority. The Apostle continues, but bring them up in the nurture and admonition of the Lord.

The word translated as nurture (paideia paideia) refers to correcting of behavior. In its broader thought, it has the idea of discipline in general that results self-discipline. The word translated as admonition (nouyesia nouthesia), in this context, has the sense of 'training of the mind.' Coupled with the final phrase, "of the Lord," fathers are enjoined to train and rear their children in the discipline of the Lord as well as the training of the Lord.

Two powerful principles are addressed: instilling the discipline of righteousness into our children as well as the spiritual training of the Lord. Together, they form a powerful combination for training children to turn out righteous.

Not only are children given instruction, but parents are commanded to properly take care of their children. Verse 3 says to not provoke your children to wrath. We are to rather love the children, and to raise them up in the nurture and admonition of the Lord. When my youngest child, Heather, graduated from high school, I told some of the parents there that I knew that if I died at this point in my life, my three children had been raised with the knowledge of right and wrong and could take care of themselves. That is the best we can do for our children. If we had millions of dollars in the bank, and we left it to them, the money could be gone in a few weeks.

But a child raised up on God's Word, knowing the commandments and knowing Jesus Christ as Lord and Savior, this child has his feet on the solid rock. I look back and wish I had not done certain things in my life. But I'll never regret spending the last 25 years in church each week that my children might be prepared to deal with the battles that the world will put in their path. If you are a parent of a young child, let me encourage you to keep that child in church and in Sunday School every week. When we are faithful to do what God tells us to do, I promise you that God will do His part.

Most parents are very concerned with their child's education, but they don't think much about their spiritual education. That truly is MORE important than the worldly learning. Schools and colleges can teach you to make a living, church and the word of God can teach you how to live.

Title: Barnes Notes on the New Testament

Author: Barnes, Albert

And ye fathers—A command addressed particularly to "fathers," because they are at the head of the family, and its government is especially committed to them. The object of the apostle here is, to show parents that their commands should be such that they can be easily obeyed, or such as are entirely reasonable and

proper. If children are required to “obey,” it is but reasonable that the commands of the parent should be such that they can be obeyed, or such that the child shall not be discouraged in his attempt to obey.

II. How Servants are to Treat Their Masters

Eph 6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Eph 6:6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

The focus now turns to the servant/master relationship. The thought parallels the modern employee/employer relationship. Servants (and employees) are commanded to be obedient to their masters (employers). Not only is the provision for social order and the delegation of authority in view, there also is the matter of testimony. Such obedience to masters in the flesh ought to be with respect (i.e., fear) and as necessary trembling.

The greater principle is that such a relationship ought to be ‘in singleness of heart, as unto Christ.’ Our duty on the job ought to be honest and sincere because our ultimate Master is Christ. Paul continues warning against “eye- service, as menpleasers.” The thought is of doing right in front of the boss, but goofing off as soon as he turns his back. Such an attitude is being a man pleaser which is hypocrisy. The boss soon will figure that out.

Not only is it wrong, it reflects upon our testimony. Our greater motivation ought to be “as the servants of Christ, doing the will of God from the heart.”

Eph 6:7 With good will doing service, as to the Lord, and not to men:

Eph 6:8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Our service to those in authority over us ought to be with good will “as to the Lord, and not to men.” Whatever good we do, even for our employer, the Lord will so reward regardless of our social standing (“bond or free”).

The servant is to be obedient to his master. During Paul’s day, there were many people who worked as slaves, and this no doubt had reference to them. This could also be related to employees and employers. We should be the best employee we can when we are at work.

I never enjoyed those long cotton rows when I was a teenager back on our farm in Knox County, but looking back, I know that my dad taught me how to work. That has helped me as an adult. When I arrive at work, I know I am coming to be at

work. If we want to be successful and have a good job, we need to be a hard worker and help to make the company profitable. When they are profitable, it makes every one's job more secure.

1 Tim 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

1 Tim 6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

1 Tim 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1 Tim 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

1 Tim 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 Tim 6:6 But godliness with contentment is great gain.

1 Tim 6:7 For we brought nothing into this world, and it is certain we can carry nothing out.

1 Tim 6:8 And having food and raiment let us be therewith content.

The employer has a responsibility to be a good boss and to treat his employees fairly. That is not always the way things are. God warns us how things will be in the last days.

James 5:1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

James 5:2 Your riches are corrupted, and your garments are motheaten.

James 5:3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

James 5:4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

James 5:5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

James 5:6 Ye have condemned and killed the just; and he doth not resist you.

2 Tim 3:1 This know also, that in the last days perilous times shall come.

2 Tim 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

2 Tim 3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

III. How Masters are to Treat Their Servants

Ephesians 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Paul now addresses masters, enjoining them likewise to do good with good will toward those under them. He warns against threatening. Furthermore, masters are reminded that they have a Master in heaven who has no respect of persons. Though human society may be partial, God is not. God cares little what rank or position any may have. All are equal before Him whether master or servant, employer or employee.

The employer needs to realize that he has a master in heaven and that there is no respect of persons with him. Everyone is judged on his actions, not on who we are or how important or prestigious we might be.

J. Vernon McGee said this about employee/employer relationships.

Servants (lit., slaves) are to be obedient to masters according to the flesh, meaning the masters down here on earth. Servants are not to serve with eyeservice—with one eye on the clock or working only when the boss is looking. They are not to serve as “men-pleasers.” In other words, they are not to butter up the boss. Service is to be done as the servants of Christ, doing the will of God from the soul.

There is a responsibility put upon a believer who is a laborer and also a responsibility put upon one who is a capitalist or an employer. This is the employer-employee relationship. In Paul’s day it was an even sharper division than it is now—it was really master and slave. Remember that this entire section began in chapter 5, verse 21, which says, “Submitting yourselves one to another in the fear of God.”

That sounds all right for Sunday, for the church service, but what about Monday morning when we go to work? Christian workers working for Christian owners of the factory will not need a labor boss to go to the capitalist and tell him what to do. I know of several businesses run by dedicated Christians. They have chapel service on company time, and they pay their workers while they are attending chapel. They are prosperous—God has blessed them.

IV. The Warfare of the Spirit-Filled Believer

Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

Eph 6:11 Put on the whole armour of God, that ye may be able to stand against

the wiles of the devil.

The final section of the book is at hand and the Apostle directs attention thereto with “Finally, my brethren.” There are several imperatives in this last portion of the practical section of the book. However, the foremost one noted in verse 14 is to “stand therefore.” The several injunctions preceding this lead to that conclusion.

The first imperative on the list is (1) be strong in the Lord, and in the power of his might. It is part and parcel of standing. Of interest are the several related words used by the sacred author. The word translated as strong (endunamow endunamoo) has the literal sense of being empowered. By extension, such empowering results in strength.

Notice further the source of such empowered strength is “in the Lord.” Throughout the book of Psalms, it is clear that the Lord is not only the source of strength, He is strength. By extension, His power strengthens us. We are enjoined to draw upon that power. The second phrase, though grammatically a parallel thought, is almost in apposition to the first. The word translated as power (kratov kratos) is the converse of strength. Here, the idea is the source of our power.

The thought is more of strength and the power which results therefrom. That power derives from his might. The word thus translated (iscuv ischus) again denotes strength, culminating in might. The greater truth is the injunction to be strong in the Lord, deriving spiritual power from His infinite might. Every nuance of strength no doubt is herein implied, be it spiritual, mental, emotional, intestinal, or even physical. Isaiah 40:31 certainly is an Old Testament parallel.

Isa 40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Verse 11 gives us the second imperative to put on the whole armour of God. With strength for the battle comes need for the spiritual armor which only God can provide. Clearly implied is the thought of putting on all the armor of God, not just a portion thereof.

A soldier is protected by his armor only to the extent he has it all on. To go minus a helmet, for example, or a breastplate, or some other vital protection, only invites the attack of the enemy against the vulnerable area. The purpose in seeking God’s strength and putting on all His armor is that ye may be able to stand against the wiles of the devil. The word translated as wiles (meyodeia methodeia) has the sense of ‘trickery’ or ‘deviousness.’

It should be apparent that the English word methods derives therefrom. The composite thought is of the deviousness methods of the devil. He is clever, devious, and slick.

The warrior that is to be strong has to understand that our strength comes from the Lord. In our human bodies, we have very limited power. But when we look to God and walk in the Spirit, we can be very effective in the battle that is raging about us. Verse 11 says that we are to put on the "Whole armour of God". And when we do, we will be able to stand against the wiles of the devil. Is the Devil devious? I wouldn't doubt if the word devious was derived from Devil. He knows our weaknesses and knows how to attack us on every front. Why he even thought he knew how to trick Christ. He used the word of God to try and trip up the Lord. But partial truths or pieces of scripture could not fool Jesus Christ.

Mat 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Mat 4:2 And when he had fasted forty days and forty nights, he was afterward an hungered.

Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Mat 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

Mat 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Mat 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Mat 4:8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

Mat 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Mat 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Mat 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

The Apostle continues to note the spiritual struggle every believer faces. The battle every Christian faces is not physical but spiritual. The following text makes

clear who the enemy is. We find here a struggle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. These four descriptive's , while referring collectively to satanic power, are of note individually. Implied is the vast, and highly organized satanic empire which pervades this world.

The word translated as principalities (arche) can among other things refer to spiritual creatures such as angels or demons. The latter is clearly in view. It is germane to the thought at hand that the devil is referred to as "the prince of the power of the air" in Ephesians 2:2. Implied is a hierarchical order and command structure in Satan's empire. In similar fashion, angels are referred to as princes in Daniel 10:13. Moreover, in that same passage, reference is made to "the prince of the kingdom of Persia" which clearly is a satanic spirit (i.e., demon).

Then also in Satan's realm are powers. The word so translated (exousia) has the sense of 'authority.' Implied is another level in Satan's empire. Paul mentions "the rulers of the darkness of this world." The greater thought is of 'the world rulers of the darkness of this age.' Though there no doubt is a connection to wicked, human rulers, the greater context is satanic. Clearly implied is the existence of satanic influence and working of demonic spirits upon human leaders and the affairs of the age.

Insight is given into the wickedness in government which seems to prevail. Moreover, a clear reason to pray for our leaders is evident what withal the satanic influences assigned thereto. Further implied is the worldwide evil empire and its intent on imposing spiritual darkness in every way it can. Finally, the Apostle refers to "spiritual wickedness in high places." The word translated as high places (epouraniov epiouranios) literally means 'heaven' or 'heavenly.'

Here it is referring to the domain of the devil and his forces in the atmospheric heavens. Indeed, he is referred to as "the prince of the power of the air" (Ephesians 2:2). All in all, a complex description of Satan's vast spiritual empire is in view. It clearly is highly organized. It is hierarchical. There is little question as to the impact it has on human society and government.

The bible is quite clear that we are in an intense battle with Satan. A lot of people are so deceived that they don't know they been blinded by his trickery. But it is a daily battle for the mind. We have to realize who we are battling, and take every tool God can give us to repel Satan. It says in verse 12 that our battle is against spiritual wickedness in high places. There truly are rulers of darkness in this evil world, and we need to go forth with open eyes and be equipped with all the armour God can provide us.

It says to take unto you the whole armour of God that ye may be able to stand in the evil day. What are some of those pieces of armour? It says to have our loins

girt about with truth, and to have on the breastplate of righteousness. What is truth? God's Word is truth. We need to know the Word of God. And that comes by intensive reading and studying. We need to not only read the word, but apply it unto wisdom. If we want the breastplate of Righteousness, we must know Jesus Christ as Lord and Savior and stand in His strength.

The Believers Study Bible had this to say about the battle we face:

6:11 In the Christian's warfare against "the wiles of the devil," he is to arm himself with spiritual armor in the same way that the Roman soldier (perhaps one was chained to Paul at the moment of writing) was customarily equipped for his physical warfare. The term "wiles" is the Greek *diabolos* from which comes the word "method." Thus, the Christian is to arm himself against the "methods" of the devil (*Gk.*, lit. "the one who casts through").

I. Christian is Commanded to take on the Whole Armour of God

Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

In view of all of this, the Apostle enjoins for the second time, Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. The word translated as withstand (*anyisthmi anthistemi*) has the more basic sense to 'resist.' But the greater goal is to stand against the attack of the devil. The day in which he lived is described as evil. It certainly remains so to this day.

The bible is quite clear that we are in an intense battle with Satan. A lot of people are so deceived that they don't know they been blinded by his trickery. But it is a daily battle for the mind. We have to realize who we are battling, and take every tool God can give us to repel Satan. It says in verse 12 that our battle is against spiritual wickedness in high places.

There truly are rulers of darkness in this evil world, and we need to go forth with open eyes and be equipped with all the armour God can provide us. It says to take unto you the whole armour of God that ye may be able to stand in the evil day. What are some of those pieces of armour? It says to have our loins girt about with truth, and to have on the breastplate of righteousness. What is truth? God's Word is truth. We need to know the Word of God. And that comes by intensive reading and studying. We need to not only read the word, but apply it unto wisdom. If we want the breastplate of Righteousness, we must know Jesus Christ as Lord and Savior and stand in His strength.

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6:14 The phrase “having girded” refers to the way a soldier or laborer in the first-century world would draw his long, loose-fitting undergarment up between his knees and tuck it into his belt so that he might run or work unhindered by the garment, which might otherwise cause him to stumble or be hurt. Living an honest, transparent life according to the truth plays a similar role in the Christian’s walk and service.

Eph 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Eph 6:15 And your feet shod with the preparation of the gospel of peace;

The imperative of this section is to “stand therefore” against the deceptive onslaught of the evil one. The Apostle presents, by way of metaphor, the various components of the spiritual armor needed to stand. Paul uses the figure of a typical Roman infantryman. The important point is not the metaphors of Roman armor, but rather the spiritual principles thus illustrated. Accordingly, the Apostle lists elements of the complete armor of God.

The first element is truth which is likened to the girth or belt used to snug the tunic of the soldier. It kept everything else in place as truth does. The second element is righteousness which is likened to a breastplate. In I Corinthians 6:7, Paul wrote of the “armor of righteousness.” Indeed, righteousness is profound protection from temptation as well as the debilitating results of sin. Even as a breastplate protects the vital organs of the body, righteousness safeguards from a multitude of evils.

Element number three is having your feet shod with the preparation of the gospel of peace. The thought is of being prepared to take the offensive. Even as an unshod soldier is not prepared to join the battle, a Christian unready to present the gospel is likewise unfit for the battle. Indeed, often the best defense is a strong offense.

Eph 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

The fourth element of spiritual armor is faith which is likened unto a shield. The devil is skilled in shooting his flaming arrows of doubt, discouragement, despair, distraction, division, not to mention other temptations of all sorts. To live by faith,

trusting God against every such flaming arrow, becomes a shield deflecting such attack.

In verse 17, we find the fifth element of armor is “salvation itself.” Inasmuch as the epistle is directed to believers, what may be in view is assurance of salvation. Even as the head is the most important part of the body and a helmet protects the head, indeed our salvation and the assurance thereof is therefore of crucial importance. He concludes this section with the sixth portion of Christian armor which is “the word of God.” It is likened to a sword.

The word translated word is again (rhma) rhema which refers to the spoken word. Implied is preaching of the Word and attendance thereto. It certainly gives spiritual protection. Of significance is that of the various elements noted, a sword is both a defensive as well as an offensive weapon. Not only can it parry the blows of the adversary, but it can also be used to go on the offensive which in itself is protective.

It is crucial “to withstand . . . and having done all to stand.”) This is praying always with all prayer and supplication in the Spirit. The phrase translated as “praying always” could literally be rendered ‘praying in all times.’ Implied is continual prayer—prayer without ceasing. Two synonyms thereof are noted: “prayer and supplication.” The former is translated from the word (proseuch) proseuche and technically refers to prayer addressed to God. The word translated supplication (dehsiv deesis) relates to needs and necessities. The former refers to praise, thanks, and worship addressed to God Himself, whereas the latter refers to our requests to Him. The greater truth however is to be praying always.

He adds the qualification “in the spirit,” perhaps to note the distinction to the vain repetition of many Jewish and pagan prayer practices. Moreover, the Apostle continues with watching there-unto with all perseverance and supplication for all saints. The word translated as watching (agrupnew agrup-neo) literally has the sense of being ‘sleepless’ as a soldier on watch duty. Implied may be praying into the night. However, the broader thought likely is diligence thereto.

He adds further focus noting perseverance. The second reference to supplications is in the context of “for all saints.” The thought clearly is of intercessory prayer. Hence, the Apostle has taught ongoing prayer, spiritual prayer, persevering prayer, and intercessory prayer. It provides the spiritual dynamic to stand and having done all to stand.

I think that Paul day after day while he was in prison would look out at that Roman soldier, and by the inspiration of the Holy Spirit, he was able to write to us how we as Christians should use all the special armour of God to fight our battle. Our feet are to be covered with the gospel of peace. Have you shared the gospel with others this past week? Or has Satan filled your life with so many things that you don't have time for God? If he can't weight us down with sin, he will sure make us

so busy that we fail to read our bible and do those things that are most important. It says to put on the helmet of salvation. We need to know Jesus as our Lord and Savior, and then take up that sword of the Spirit, which is clearly the Word of God. Is it powerful? Can it cut through the mind and the issues of the heart? God's Word is ultimately powerful.

Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Prayer is perhaps the most under utilized weapon that the child of God has at his or her disposal. We are to be constantly in prayer. The bible says to pray without ceasing. Verse 18 says to pray ALWAYS with all prayer and supplication in the Spirit. That means to be serious in our praying and stay after it. We as Christians need to stand in faith, in the word, and certainly stand in prayer.

II. Paul's Request For Himself

*Eph 6:19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
Eph 6:20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.*

Paul additionally requested prayer for himself that he might be able to preach and witness as he ought. The word translated as utterance is the familiar (logov) logos. The thought is that he requested prayer that God would give him the word or words to say that he might do so boldly. He implies the often difficult task in communicating the gospel by noting it as a mystery.

Paul poetically and eloquently refers to himself within his ministry as "an ambassador in bonds." Lest there be any question, he mentions again his prayer request regarding the gospel, "that therein I may speak boldly, as I ought to speak." The word translated as speak boldly (parrhsiazomai parrhesiazomai) has the sense of freedom and confidence in speaking.

Paul's chief concern was that the gospel might be preached. He asks that they pray that he might speak boldly, and as he ought to speak. Any man, who is called of God, has a burning desire to put forth the gospel. And I believe every Christian who truly knows the Lord desires to tell others about the salvation God gives so freely. But a man of God almost has a burning need to preach.

Jeremiah decided one time that he was just going to stop preaching. But he found it was not so easy.

Jer 20:7 O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

Jer 20:8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

Jer 20:9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

Eph 6:21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

Eph 6:22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

The Apostle now begins his concluding remarks. He makes comment that he has sent this epistle with Tychicus that they might know Paul's affairs at Rome. Tychicus was the same one who delivered the epistle to the Colossians and may have done so on the same journey. Here, he is described as a "beloved brother and a faithful minister in the Lord."

Implied is that Tychicus was not only a servant of the Lord, but also of Paul. In any event, Paul had only the highest regard for him. He was given charge to describe Paul's situation at Rome to the Ephesian church. Paul notes further how his sending of Tychicus was not only to deliver the epistle and report on Paul's situation, but also to comfort the hearts of the Ephesian brethren. The word translated as comfort (parakalew parakaleo) has the more modern sense of 'encourage.' There is always need to encourage the heart of God's people.

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

Eph 6:24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Paul was very concerned about the churches and his brethren. Here in a lonesome jail cell where there was no love or warmth, Paul desires that he could find peace, love and faith for the brethren. What a testimony for a man imprisoned who was only concerned for others, and for the cause of Jesus Christ.

His benediction is as profound as it is eloquent. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. What a blessed triple invocation: peace, love, and faith. Its source is none other than "God the Father and the Lord Jesus Christ." Paul concludes the epistle with the benediction: Grace be with all them that love our Lord Jesus Christ in sincerity. Of interest is the word translated as sincerity which has the sense of 'purity' and 'incorruption' as well as sincerity.

To those who love our Lord is the invocation of grace. The epistle ends on the ubiquitous yet appropriate benediction of Amen.

King James Version Study Bible had this to say about Paul's brother Tychicus.

6:21 Tychicus appears on five occasions in the New Testament, and in each he serves as a messenger for or representative of Paul. He is first mentioned as a delegate from his church in Asia Minor. He is bearing its offering, accompanied by Paul and others (Acts 20:4), to the impoverished Jews of Jerusalem (Rom. 15:26; 2 Cor. 8:19). Tychicus may have been won to the Lord, or at least made contact with Paul, during the apostle's three-year mission in Ephesus. At the end of that third journey of Paul Tychicus traveled with him to Jerusalem. He remained with Paul after his imprisonment. When Paul wrote his epistles to the Ephesians and Colossians, Tychicus carried them back to his native Asia Minor (v. 21; Col. 4:7). More importantly, Paul sent Tychicus first to relieve Titus in overseeing the churches on Crete (Titus 3:12), and later to replace Timothy at Ephesus (2 Tim. 4:12) in order that the latter might minister to Paul during his second Roman imprisonment (2 Tim. 4:9, 21). (First Reference, Acts 20:4.)

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.