

Stand in the Evil Day pt 8

Praying and Alert

Ephesians 6:10-18

Ephesians 6:10–18 (NKJV)

¹⁰ Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. 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.

¹⁴ Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God; ¹⁸ praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints

Introduction

The Noted German Theologian and Pastor Helmut Thielicke once said, “Sell all [the books] that you have ... and buy Spurgeon. ”

Today—nearly a century after Spurgeon’s death—there is more material in print by Charles Haddon Spurgeon than by any other Christian author, living or dead.

What was it about the Victorian London orator and (preacher) that enabled him to captivate the minds and hearts of multitudes—then and now? Charles Spurgeon came to London as a mere lad, and no preacher received more criticism than the 19-year-old “boy preacher, ” as he was called. Becoming pastor of the historic New Park Street Baptist Church, he found the press virtually at war with him. The Ipswich Express said his sermons were “Redolent of bad taste, vulgar, and theatrical. ”

Spurgeon broke with tradition and convention; he would not preach stilted sermons. As pointed out he spoke in common language to common people—in a dramatic, eloquent, even humorous way. He painted word pictures.

If there was “newness ” about Spurgeon’s method, it was that he strove to be a communicator. Spurgeon never forgot that if a preacher fails to communicate

—regardless of ability, sincerity, theology or natural gifts—a preacher has failed.

Spurgeon was endowed with a beautiful speaking voice—it had melody, depth, and a resonance that could be heard by many thousands of people. Yet he never seemed to be straining. He also had a dramatic flair and style that was captivating. The manager of London’s Drury Lane Theater said, “I would give a large amount of money if I could get Spurgeon on the stage.” Not that Spurgeon was superficially theatrical; it was his real self that gave him such a dramatic style in his preaching.

Spurgeon also had an eloquence that gives the impression he labored hours over his similes, metaphors, and dramatic illustrations. Yet he prepared his Sunday morning sermon Saturday night, and his Sunday night sermon on Sunday afternoon. He would walk into the pulpit with a simple, small outline, sometimes written on the back of an envelope, and from that extemporaneously pour forth eloquence almost equal to Shakespeare’s. At the same time, it is only fair to say that Spurgeon studied diligently and read avidly. He amassed a personal library of over twelve thousand volumes, and he had a virtually photographic memory to call

up his hours of study when he needed them in the pulpit.

Foremost of all, Spurgeon was a man of God. The depth and breadth of his spirituality was profound. He was devoted to prayer.

Perhaps it is correct to say that as a preacher, Spurgeon had everything—except good health. He suffered constantly from various ailments and fell into serious depression at times. He had rheumatic gout that eventually took his life at the age of 57. Yet Spurgeon overcame physical limitations and relentless criticism to be established as the greatest Victorian preacher. He went to New Park Street Baptist Church as a teenager and on his first Sunday preached to eighty people. Yet during his thirty-seven years of ministry there, the congregation grew to become the largest evangelical church in the world.

Why? How?

When people would walk through the Metropolitan Tabernacle (as New Park Street Church became known), Spurgeon would take them to a basement prayer room where people were always on their knees interceding for the church. Then the pastor would declare, “Here is the powerhouse of this church.

<https://christianhistoryinstitute.org/magazine/article/secrets-of-spurgeon/>

Spurgeon in his autobiography described his gratefulness for being blessed with such a praying church. "I always give all the glory to God, but I do not forget that He gave me the privilege of ministering from the first to a praying people. We had prayer meetings that moved our very souls, each one appeared determined to storm the Celestial City by the might of intercession."

Spurgeon regarded the prayer-meeting as the spiritual thermometer of a church. His church's Monday night prayer meeting had a worldwide testimony for many years. Every Monday night a large portion of Spurgeon's sanctuary was filled with earnest and fervent intercessors.

"In Spurgeon's eyes the prayer-meeting was the most important meeting of the week." It is here many of us find ourselves in conflict with dear Mr. Spurgeon. We love our meetings for preaching and praising and yet sadly neglect those set aside for praying. One of Spurgeon's greatest concerns was that his people learn to truly pray. "He taught his people to pray, doing so far more by his example than by any preaching. People heard him pray with such reality that they became ashamed of their own mere repetition of words." Throughout his entire

ministry many hearers remarked that they were moved by his preaching, but yet still more affected by his praying. D. L. Moody after his first visit to England, being asked upon his return to America, "Did you hear Spurgeon preach?" He replied, "Yes, but better still I heard him pray." A close friend of Spurgeon's, commented on his prayer life, "His public prayers were an inspiration, but his prayers with the family were to me more wonderful still. Mr. Spurgeon, when bowed before God in family prayer, appeared a grander man even than when holding thousands spellbound by his oratory."

Spurgeon fully recognized that the Church's greatest need was not to have another, "Prince of Preachers", but to have more princes of prayer.

One of his many published sermons expressed his feelings on this. He wrote, "Shall I give you yet another reason why you should pray? I have preached my very heart out. I could not say any more than I have said. Will not your prayers accomplish that which my preaching fails to do? Is it not likely that the Church has been putting forth its preaching hand but not its praying hand? Oh dear friends! Let us agonize in prayer . . . "

<http://www.evanwigg.com/revival/portrait/spurgeon.html>

I think it goes without saying that this topic is one of most difficult to speak and preach about. It is the one spiritual discipline that we have the hardest time practicing.

If you are like me, I will do everything else first before I pray.

I will think about it, reason on it, read about it, and do my best to figure it all out before I pray.

All kinds of good things will get in the way of prayer or take the place of prayer

I can talk to people, answer emails, text people, prepare sermons, share the gospel, attend conferences, raise my children, make corrections in my attitude toward my wife, make a living, travel to different location, engage the enemy of my spiritual life, all without praying one minute. Its very easy to do.

The many other disciplines of the Christian life can often come easier than the great necessity of a life saturated with prayer.

And much more sobering than this... that we can easily loose the battles we are in against the World, the devil and the flesh, by disregarding prayer.

We can have all the armor on and ready to take a stand but have no power.

The vital lifeline between you and God is prayer.

And this is the point of the conclusion of Paul's words on the Believer's Armor to stand in the Evil Day.

Lesson:

The Exhortation

The Explanation

The Equipment

I. The Exhortation

10 Finally, my brethren, **be strong** in the Lord and in the **power** of His might. ¹¹ Put on the whole armor of God,

10 Finally, my brethren, **be strong** (**pres Imperative**) in the Lord and in the power of His might.

How to do this is explained in the next verses. We are to Put on the Whole Armor of God and that we may be able to stand.

11 Put (Aorist Imp.) on the whole armor of God, that you may be able to stand against the wiles of the devil.

13 Therefore **take up (Aorist Imp,) the whole armor of God**, that you may be able to withstand in the evil day, and having done all, to stand.

I. The Exhortation

II. The Explanation

There are 3 reasons to have the whole armor on to be able to stand

1. The Age
2. The Activity
3. The Adversaries

1. The Age

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.

Ephesians 5:16 (NKJV)

¹⁶ redeeming the time, because the days are evil.

2 Timothy 3:1–8 (NKJV)

3 But know this, that in the last days perilous times will come:

2 Peter 3:3 (NKJV)

³ knowing this first: that scoffers will come in the last days, walking according to their own lusts,

2 Thessalonians 2:3 (NKJV)

³ Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition,

2. The Activity

¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

3. The Adversaries

¹² **For** we do not **wrestle** against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

I. The Exhortation

II. The Explanation

III. The Equipment

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.

¹⁴ **Stand** therefore, **having girded** your waist with truth,

Stand

Aorist Imperative. 2nd person Plural

histémi: to make to stand, to stand

Original Word: ἵστημι

Part of Speech: Verb

Transliteration: histémi

Phonetic Spelling: (his'-tay-mee)

Definition: to make to stand, to stand

Usage: trans: (a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.

Our responsibility is to **resist** and **stand firm**. When Martin Luther stood before the Diet of Worms he was accused of heresy. After being condemned for declaring that men are saved by faith alone in Christ alone, he declared, “My conscience is captive to the Word of God.... Here I stand, I cannot do otherwise.” Every believer who is faithful to God’s Word cannot do otherwise than **stand firm**.

MacArthur, J. F., Jr. (1986). *Ephesians* (p. 343). Chicago: Moody Press.

14 **Stand** therefore

oun: therefore, then, (and) so

Original Word: οὐν

Part of Speech: Conjunction

Transliteration: oun

Phonetic Spelling: (oon)

Definition: therefore, then, (and) so

Usage: therefore, then.

3767 ούν (a conjunction) – therefore, now then, accordingly so. 3767 (ούν) occurs 526 times in the NT and is typically translated "therefore" which means, "By extension, here's how the dots connect."

The rest of the text is filled with how and with what we are to stand.

The Participles (verbal/adjectives) they speak of action and description.

The four participles which follow the imperative ‘stand’, namely, ‘*having fastened the belt of truth*’, ‘*having put on the breastplate of righteousness*’ (v. 14), ‘*having fitted your feet*’ (v. 15), and ‘*having taken up the shield of faith*’ (v. 16), spell out the actions believers need to have taken if they are to stand firm. Given the context, these participles could also be taken as having an implied imperatival force.

O'Brien, P. T. (1999). *The letter to the Ephesians* (p. 473). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

Paul is telling us to stand, and to stand firm, but when doing so, make sure you have this equipment. Or another way of saying it is you can't stand unless you have this equipment.

First piece of Armor is TRUTH

14 Stand therefore, having girded your waist with truth,

στητε ουν περιζωσαμενοι την οσφυν υμων εν αληθεια

Instrumental case with truth
αληθεια

This can be summed up with 2 words

1. **Objective Truth**= contained in the Bible, doctrine

2. **Subjective Truth**= Moral truth- Truthfulness, integrity. No hypocrisy, genuine.

Now to the second piece of armor.

2. The Breastplate of Righteousness.

14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,

The Third Piece of Armor

15 and **having shod** your feet with the **preparation** of the gospel of peace;

The Fourth Piece of Armor

16 above all, taking the **shield** of faith with which you will be able to quench all the fiery darts of the wicked one.

16 above all,
 ἐν πᾶσιν NAS ESV NIV
 ἐπὶ πᾶσιν KJV

16. Above all (ἐπὶ πᾶσιν). Ambiguous. It may mean *over all*, or *in addition to all*. The latter is correct. Rev., *withal*.

Vincent, M. R. (1887). [*Word studies in the New Testament*](#) (Vol. 3, p. 409). New York: Charles Scribner's Sons.

The Fifth Piece of Armor == The Helmet of Salvation

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

1 Thessalonians 5:8 (NKJV)

⁸ But let us who are of the day be sober, putting on the breastplate of faith and love, and *as a helmet the hope of salvation.*

In Ephesians 6

We are told to **take t** the helmet

take Aorist Middle Imperative

dechomai: to receive

Original Word: δέχομαι

Part of Speech: Verb

[The personal element is emphasized with [1209](#) (déxomai) which accounts for it always being in the Greek middle voice. This stresses the high level of self-involvement (interest) involved with the "welcoming-receiving." [1209](#) (déxomai) occurs 59 times in the NT.]

Salvation comes in three phases.

First is our past which is our election and justification.

Second is our present which is our sanctification.

Third is our future which is our glorification.

So there's a past present and future perspective of our salvation.

The Sixth Piece of Armor == The Sword of the Spirit

Ephesians 6:17 (NKJV)

17.....and the sword of the Spirit, which is the word of God;

The **sword** to which Paul refers here is the *machaira*, which varied in length from six to eighteen inches. It was the common sword carried by Roman foot soldiers and was the principal weapon in hand-to-hand combat. Carried in a sheath or scabbard attached to their belts, it was always at hand and ready for use.

The Seventh Part of our Armor Prayer, Perceptiveness, Perseverance

Ephesians 6:18–20 (NKJV)

¹⁸ praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—
¹⁹ and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, ²⁰ for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

I. The Urgency of Prayer in every Season

II. The Urgency of Perception with Perseverance

III. The Ultimate of Prayer, Perception, and Perseverance is Proclamation

I. The Urgency of Prayer in every Season

At the very first reading of this text, it should stand out to you how many times the word “all” is used

¹⁸ praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—

pas: all, every

Original Word: πᾶς, πᾶσα, πᾶν

Part of Speech: Adjective

Transliteration: pas

Phonetic Spelling: (pas)

Definition: all, every

Usage: all, the whole, every kind of.

3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24).

3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." 365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts.

Paul has in mind that which is complete, comprehensive, All inclusive. A total saturation. Nothing lacking All is every and every is all.

To emphasize this Paul not only uses the word “pas” “all”, but also uses the word for Pray as a

Plural, Pres Participle

προσευχόμενοι

Its **Plural** because it refers to the Brethren of verse.

Ephesians 6:10–12 (NKJV)

¹⁰ Finally, **my brethren**, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that **you** may be able to stand against the wiles of the devil. ¹² For **we** do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

So the same “**Brethren**” that are the same “**y'all**” and the same “**we**” are the same that need to be praying.

In other words, this is not for clergy only, or the preacher, or those in ministry. It is for all of us. If you are saved, you are in the battle, and the need for you is constant prayer.

The Devil never sleeps nor slumbers, never gets tired or distracted. So you should never think that there is a time to be slack in prayer.

It's **Presence Tense** - A continual praying

Its a **Participle** because it emphasis is on the the lifestyle of the battle, an on going characteristic of the war.

Participles can modify nouns or verbs, and in this case it is the verbs, and not just one.

στῆτε is probably still the controlling verb. Standing firm and praying should go on without ceasing.

Best, E. (1998). [*A critical and exegetical commentary on Ephesians*](#) (p. 604). Edinburgh: T&T Clark International.

Ephesians 6:11–17 (NKJV)

¹¹ Put on the whole armor of God, (Praying always)

¹³ Therefore take up the whole armor of God,
(Praying always)

¹⁴ Stand therefore, (Praying always) having girded your waist with truth, (and praying always) having put on the breastplate of righteousness, ¹⁵ and (Praying always) having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, (Praying always)

taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

¹⁷ And (Praying always)

take the helmet of salvation, and the sword of the Spirit, which is the word of God;

So prayer is not to be an add on at the end of the day, but rather an all consuming lifestyle. As natural as breathing and as consistent as breathing. We are to bathe all in prayer, Saturate all with supplication, petition the Father for all things.

It is also important to note.

participial clauses each carrying
imperatival value

Best, E. (1998). *A critical and exegetical commentary on Ephesians* (p. 604). Edinburgh: T&T Clark International.

The word for “praying”

proseuchomai: to pray

Original Word: προσεύχομαι**Part of Speech:** Verb**Transliteration:** proseuchomai**Phonetic Spelling:** (pros-yoo'-khom-ahee)**Definition:** to pray**Usage:** I pray, pray for, offer prayer.

4336 προσεύχομαι (from 4314 /πρός, "towards, exchange" and 2172/ευχομαι, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (4336/προσευχομαι) is closely inter-connected with 4102 /πίστις ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints

δια πασης προσευχης και δεησεως προσευχομενοι εν παντι καιρω εν πνευματι και εις αυτο τουτο αγρυπνουντες εν παση προσκαρτερησει και δεησει περι παντων των αγιων

So how are we to pray?

1.All kinds of Prayer

with all prayer and (all) supplication

δια πασης προσευχης και δεησεως

“every kind of prayer and request. προσευχή is a general word covering all kinds of prayer; δέησις is usually limited to prayers involving requests.”

Best, E. (1998). *A critical and exegetical commentary on Ephesians* (p. 605). Edinburgh: T&T Clark International.

deésis: a need, entreaty

Original Word: δέησις, εως, ή

Part of Speech: Noun, Feminine

Transliteration: deésis

Phonetic Spelling: (deh'-ay-sis)

Definition: a need, entreaty

Usage: supplication, prayer, entreaty.

Cognate: 1162 déēsis (deō, "to be in want, lack"; see the cognate 1189 /déomai, "praying for a specific, felt need") – heart-felt petition, arising out of deep personal need (sense of lack, want).

[1162 (déēsis) ultimately roots back to 1211 /dé ("really") which likewise implies a felt need that is personal and urgent (R, 1149).]

All prayer and supplication

kinds of prayer, - public, private. spoken, and
silent, with the mind and the
mouth,

Posture of prayers, Standing, sitting, kneeling,
laying down, formal, informal.
driving, or walking,

“Scriptural precept and allowance suggest we may pray publicly or privately; in loud cries, in soft whispers, or silently; deliberately and planned or spontaneously; while sitting, standing, kneeling, or even lying down; at home or in church; while working or while traveling; with hands folded or raised; with eyes open or closed; with head bowed or erect. The New Testament, like the Old, mentions many forms, circumstances, and postures for prayer but prescribes none. Jesus prayed while standing, while sitting, while kneeling, and quite probably in other positions as well. We can pray wherever we are and in whatever situation we are in. “Therefore I want the men in every place to pray” (1 Tim. 2:8)”

MacArthur, J. F., Jr. (1986). *Ephesians* (p. 379). Chicago: Moody Press.

2. All kinds of times

18 praying **always** with all prayer and supplication in the Spirit

ΕΝ ΠΑΝΤΙ ΚΑΙΡΩ

At all seasons (ἐν παντι καιρω [*en panti kairōi*]). “On every occasion.”

[New International Version](#)

And pray in the Spirit **on all occasions**

[English Standard Version](#)

praying **at all times**

[New American Standard Bible](#)

With every prayer and request, **pray at all times**

kairos: time, season

Original Word: καιρός, οὐ, ὁ

Part of Speech: Noun, Masculine

Transliteration: kairos

Phonetic Spelling: (kahee-ros')

Definition: time, season

Usage: fitting season, season, opportunity, occasion, time.

2540 kairós – time as opportunity. 2540 /kairós ("opportune time") is derived from kara ("head") referring to things "coming to a head" to take full-advantage of. 2540 (kairós) is "the suitable time, the right moment (e.g. Soph., El. 1292), a favorable moment" (DNNT, 3, 833).

To **pray at all times** obviously does not mean we are to pray in formal or noticeable ways every waking moment of our lives. Jesus did not do that, nor did the apostles. And it certainly does not mean we are to devote ourselves to ritualistic patterns and forms of prayer that are recited mechanically from a prayer book or while counting beads. That amounts

to no more than the “meaningless repetition” that characterizes pagan worship (Matt. 6:7).

To **pray at all times** is to live in continual God consciousness, where everything we see and experience becomes a kind of prayer, lived in deep awareness of and surrender to our heavenly Father. To obey this exhortation means that, when we are tempted, we hold the temptation before God and ask for His help. When we experience something good and beautiful, we immediately thank the Lord for it. When we see evil around us, we pray that God will make it right and be willing to be used of Him to that end. When we meet someone who does not know Christ, we pray for God to draw that person to Himself and to use us to be a faithful witness. When we encounter trouble, we turn to God as our Deliverer. In other words, our life becomes a continually ascending prayer, a perpetual communing with our heavenly Father. To **pray at all times** is to constantly set our minds “on the things above, not on the things that are on earth” (Col. 3:2).

MacArthur, J. F., Jr. (1986). [Ephesians](#) (p. 380). Chicago: Moody Press.

Luke 18:1 (NKJV)

18 Then He spoke a parable to them, that men always ought to pray and not lose heart,

Luke 21:36 (NKJV)

³⁶ Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”

Acts 1:14 (NKJV)

¹⁴ These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

Acts 2:42 (NKJV)

⁴² And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Acts 6:4 (NKJV)

⁴ but we will give ourselves continually to prayer and to the ministry of the word.”

Acts 12:5 (NKJV)

⁵ Peter was therefore kept in prison, but constant prayer was offered to God for him by the church.

Romans 12:12 (NKJV)

¹² rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

Philippians 4:6–7 (NKJV)

⁶ Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; ⁷ and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Colossians 4:2–3 (NKJV)

² Continue earnestly in prayer, being vigilant in it with thanksgiving; ³ meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains,

1 Thessalonians 5:17 (NKJV)

¹⁷ pray without ceasing,

2 Timothy 1:3 (NKJV)

³ I thank God, whom I serve with a pure conscience, as *my* forefathers *did*, as without ceasing I remember you in my prayers night and day,

1 Timothy 2:1 (NKJV)

2 Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men,

Prayer is needed in this fight. The panoply of God is necessary, but so is prayer.

“Satan trembles when he sees
The weakest saint upon his knees.”

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Eph 6:18). Nashville, TN: Broadman Press.

1. All kinds of Prayers

2. All kinds of Times

3. In the Spirit

18 praying always with all prayer and supplication **in the Spirit**

This has been so often misunderstood. Many have made this some type of Mystical praying, or unintelligent praying, even a praying in tongues.

First what it is NOT

1. It is not praying in words some unintelligent speech.

Romans 8:26–27 (NKJV)

²⁶ Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. ²⁷ Now He who searches the hearts knows what the mind of the Spirit *is*, because He makes intercession for the saints according to *the will of* God.

2. It is NOT praying in Tongues.

that is no where in the Bible, an those who claim it is are misinterpreting verses.

1 Corinthians 13:1–3 (NKJV)

13 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. ² And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. ³ And though I bestow all my goods to feed

the poor, and though I give my body to be burned, but have not love, it profits me nothing.

1. The tongues, he is referring to are languages, not gibberish, or some heavenly language.

2. He is speaking in hyperbole. He is stretching it to the extreme to prove a point.

He did speak in other languages but not angelic languages

He did have the gift of prophecy and knowledge but did not have all understanding of all mysteries and all knowledge.

He did have faith, even great faith, but not perfect faith.

He did give to the poor, but not all to the poor,
He did offer his body but not to be burned.

3.Εαν ταις γλωσσαις των ανθρωπων λαλω και των αγγελων

Paul, using the 3rd class conditional, simply apply a mere possibility, not a reality, which would be the First Class *ei*.

1 Corinthians 14:1–5 (NKJV)

14 Pursue love, and desire spiritual *gifts*, but especially that you may prophesy.

² For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he speaks mysteries.

Important note

Paul is not Condoning this, He is condemning this. As the context clearly indicates.

1. If we assume that this is a legitimate language, and one speaks in a language without interpretation, then only God understands what he is saying. The verse says NO ONE understands him.

2. “in the spirit” he speaks mysteries.

The definite article “the” is not in the text, so it is just “in spirit” not “by the Holy Spirit”

And the word “πνεύματι” is dative and should be understood as a Dative of Means, not agent. If agent, the the main verb would be passive.

(reference; Daniel Wallace, Greek Grammar, Beyond the Basics)

pneuma: wind, spirit

Original Word: πνεῦμα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: pneuma

Phonetic Spelling: (pnyoo'-mah)

Definition: wind, spirit

Usage: wind, breath, spirit.

4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of 4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant.

And since the word

πνεῦμα “πνεύματι” could easily be translated breath... Pauls point is that if you are not speaking a language that can be understood, you are just blowing air, ie. breath.

³ But he who prophesies speaks edification and exhortation and comfort to men. ⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the church. ⁵ I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies *is* greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

1 Corinthians 14:6–11 (NKJV)

⁶ But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you

either by revelation, by knowledge, by prophesying, or by teaching? ⁷ Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? ⁸ For if the trumpet makes an uncertain sound, who will prepare for battle? ⁹ So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. ¹⁰ There are, it may be, so many kinds of languages in the world, and none of them *is* without significance. ¹¹ Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me.

What is Praying in the Spirit

First look at how the same construction is used in other text.

Romans 8:9 (NKJV)

⁹ But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

Revelation 1:10 (NKJV)

¹⁰ I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet,

1 Corinthians 12:3 (NKJV)

³ Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

These verses are referring to being “Spirit-led or directed” (cf Rom 8:15f; Gal 4:6; Jude 20; 1QH 16:11; 17:17

Best, E. (1998). *A critical and exegetical commentary on Ephesians* (p. 605). Edinburgh: T&T Clark International.

Romans 8:15 (NKJV)

¹⁵ For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

Galatians 4:6 (NKJV)

⁶ And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!”

Jude 20 (NKJV)

²⁰ But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

Ephesians 5:18–20 (NKJV)

¹⁸ And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, ²⁰ giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, John MacArthur wrote,

“To pray **in the Spirit** is to pray in the name of Christ, to pray consistent with His nature and will. To pray in the Spirit is to pray in concert with the Spiritthe Holy Spirit continually prays for us; and for us to pray rightly is to pray as He prays, to join our petitions to His and our will to His. It is to line up our minds and desires with His mind and desires, which are consistent with the will of the Father and the Son.

....To be “filled with the Spirit” (Eph. 5:18) and to walk in His leading and power is to be made able to pray **in the Spirit**, because our prayer will then be in harmony with His. As we submit to the Holy Spirit,

obeying His Word and relying on His leading and strength, we will be drawn into close and deep fellowship with the Father and the Son.

MacArthur, J. F., Jr. (1986). *Ephesians* (p. 381). Chicago: Moody Press.

I. The Urgency of Prayer in every Season

II. The Urgency of Perception with Perseverance

18 praying always with all prayer and supplication in the Spirit, **being watchful** to this end = with all perseverance and supplication for all the saints

The next participial phrase is **being watchful**

2 words in NT to refer to watchfulness

1 grēgoreúō – literally, "stay awake"; (figuratively) be vigilant (responsible, watchful). Wake up and stay awake

2. agrupneó: to be sleepless, wakeful “insomnia”(mine)

Original Word: ἀγρυπνέω

Part of Speech: Verb

Transliteration: agrupneó

Phonetic Spelling: (ag-roop-neh'-o)

Definition: to be sleepless, wakeful

Usage: I am not asleep, am awake; especially: I am watchful, careful.

69 agrypnéō (from 1 /A, "not" and 5258 /hýpnos, "sleep") – properly, no sleeping; (figuratively) staying vigilant (alert, attentive), i.e. without any unnecessary "time off."

So the first one use in NT. used 15 times in verses like

Matthew 25:13–14 (NKJV)

¹³ **“Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.**

Colossians 4:2 (NKJV)

² Continue earnestly in prayer, **being vigilant** in it with thanksgiving;

1 Peter 5:8 (NKJV)

⁸ Be sober, **be vigilant**; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Revelation 16:15 (NKJV)

¹⁵ “Behold, I am coming as a thief. Blessed *is* he who **watches**, and keeps his garments, lest he walk naked and they see his shame.”

These mean wake up and be alert.

The second word in our text Ephesians 6:18 used 4 times

to watch carefully ⇔ **be sleepless** v. — to watch over carefully, conceived of as being unable or unwilling to sleep. Never go to sleep

Mark 13:33 (NKJV)

³³ Take heed, **watch** and pray; for you do not know when the time is.

Luke 21:36 (NKJV)

³⁶ **Watch** therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”

Hebrews 13:17 (NKJV)

¹⁷ Obey those who rule over you, and be submissive, for they **watch out** for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

These verses clearly convey the attitude of alertness, watchfulness, No time to sleep and slumber. We must be alert at all times, watching because the enemy of our soul desires our destruction.

A slumbering soldier in this battle is a dead soldier.

Matthew 26:41 (NKJV)

⁴¹ **Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.”**

Luke 22:39–46 (NKJV)

³⁹ Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him. ⁴⁰ When He came to the place, He said to them, **“Pray that you may not enter into temptation.”**

⁴¹ And He was withdrawn from them about a stone’s throw, and He knelt down and prayed, ⁴² saying, **“Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done.”** ⁴³ Then an angel appeared to Him from

heaven, strengthening Him. ⁴⁴ And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

⁴⁵ When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow.

⁴⁶ Then He said to them, **“Why do you sleep? Rise and pray, lest you enter into temptation.”**

Paul now adds 2 needed additions to being watchful

18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints

1. Perseverance persistence

not

ὑπομονή,

steadfast endurance n. — the power to withstand hardship or stress; especially the inward fortitude necessary.

25.174 ὑπομονή, ἥς *f*: capacity to continue to bear up under difficult circumstances—‘endurance, being able to endure.’ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ‘endurance inspired by hope in our Lord Jesus Christ’ 1 Th 1:3.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 307). New York: United Bible Societies.

but

proskarterésis: steadfastness

Original Word: προσκαρτέρησις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: proskarterésis

Phonetic Spelling: (pros-kar-ter'-ay-sis)

Definition: steadfastness

Usage: perseverance.

Cognate: 4343 proskartérēsis – strong perseverance which prevails by interacting with God (used only in Eph 6:18).

persistence n. — persistent determination.

68.68 προσκαρτερέω^a; προσκαρτέρησις, εως *f*: to continue to do something with intense effort, with the possible implication of despite difficulty— ‘to devote oneself to, to keep on, to persist in.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 662). New York: United Bible Societies.

The Greek verb behind “devote” (*proskartereō*) means to be steadfast, constant, and persevering. It is used of Moses’ faithful endurance when he led the children of Israel out of Egypt (Heb. 11:27). To be

devoted to prayer is to earnestly, courageously, and persistently bring everything in our lives before God.

MacArthur, J. F., Jr. (1986). *Ephesians* (p. 381). Chicago: Moody Press.

Romans 12:12 (NKJV)

¹² rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

Luke 11:5–10 (NKJV)

⁵ And He said to them, “Which of you shall have a friend, and go to him at midnight and say to him, ‘Friend, lend me three loaves; ⁶ for a friend of mine has come to me on his journey, and I have nothing to set before him’; ⁷ and he will answer from within and say, ‘Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you’? ⁸ I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

⁹ “So I say to you, ask (Pres Imperative), and it will be given to you; seek, (Pres Imperative) and you will find; knock, (Pres Imperative) and it will be opened to you. ¹⁰ For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

1. Perseverance persistence

2. supplication

δέησις, εως *f.* (derivative of δέομαι ‘to plead, to beg,’ 33.170) that which is **asked with urgency based on presumed need**—‘request, plea, prayer.’ μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου ‘do not be afraid, Zechariah! (God) has heard your prayer’ Lk 1:13.

Louw, J. P., & Nida, E. A. (1996). [*Greek-English lexicon of the New Testament: based on semantic domains*](#) (electronic ed. of the 2nd edition., Vol. 1, p. 407). New York: United Bible Societies.

Most Christians never get serious about prayer until a problem arises in their own life or in the life of someone they love. Then they are inclined to pray intently, specifically, and persistently. Yet that is the way Christians should *always* pray. Sensitivity to the problems and needs of others, especially other believers who are facing trials or hardships, will lead us to pray for them “night and day” as Paul did for Timothy (2 Tim. 1:3).

Because the greatest problems are always spiritual, our greatest prayer concern and concentration—whether for ourselves or for others—should be for spiritual protection, strength, and healing. It is certainly appropriate to bring physical needs before our heavenly Father, but our greatest

focus should be for spiritual needs—for victory over temptation, for forgiveness and cleansing of sins already committed, for unbelievers to trust in Christ for salvation, and for believers to have greater dependence on Him. The context of Paul’s call to prayer is that of spiritual warfare, and the Christian’s prayer should, above all, be about that warfare. Our greatest concern for ourselves and for other believers should be for victory in the battle against the enemy of our souls. Our deepest prayers for our spouse, our children, our brothers and sisters, our fellow church members, our pastor, our missionaries, and all others would be that they win the spiritual battle against Satan. Examining the prayers of Paul throughout his epistles yields the insight that he prayed for the spiritual well-being of the people of God (see, e.g., 1 Cor. 1:4–7; Phil. 1:9–11; Col. 1:9–11; 2 Thess. 1:11–12).

MacArthur, J. F., Jr. (1986). [*Ephesians*](#) (pp. 381–382). Chicago: Moody Press.

I. The Urgency of Prayer in every Season

II. The Urgency of Perception with Perseverance

III. The Ultimate of Prayer, Perception, and Perseverance is Proclamation

Ephesians 6:18–20 (NKJV)

¹⁸ praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication **for all the saints**—
¹⁹ and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, ²⁰ for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

for all the saints

περί is used of intercessory prayer in 1 Th 5:25; Lk 22:32; cf Eccclus 21:1. The change of preposition probably indicates that Paul is thought of as a special person

Best, E. (1998). *A critical and exegetical commentary on Ephesians* (p. 606). Edinburgh: T&T Clark International.

The spiritually healthy person is devoted to the welfare of others, especially fellow believers. On the other hand, the root of both psychological and spiritual sickness is preoccupation with self.

Ironically, the believer who is consumed with his own problems—even his own spiritual problems—to the exclusion of concern for other believers, suffers from a destructive self-centeredness that not only is the cause of, but is the supreme barrier to the solution

of, his own problems. Usually such selfishness isolates him from the other believers, who if they were intimately involved in fellowship with him, would be regularly praying for his spiritual welfare.

Praying for others with sincerity and perseverance is, in God's immeasurable grace, a great blessing and strength to our own souls. D. Martyn Lloyd-Jones reported that before the outbreak of the Spanish civil war that country was experiencing such an epidemic of neuroses that psychiatrists could hardly handle them all. But the war, terrible and destructive as it was in most respects, had the unexpected effect of "curing" many of Spain's thousands of neurotics. When they became concerned about the welfare of their families, friends, and country instead of their own, their neuroses disappeared and hospitals and clinics were almost emptied of such cases. "These neurotic people were suddenly cured by a greater anxiety," an anxiety that reached beyond their own selfish welfare. (*The Christian Soldier* [Grand Rapids: Baker, 1977], pp. 357–58.)

MacArthur, J. F., Jr. (1986). *Ephesians* (p. 383). Chicago: Moody Press.

19 and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, ²⁰ for which I am an

ambassador in chains; that in it I may speak boldly, as I ought to speak.

Paul did not plead, **pray on my behalf**, in order that his ankles, raw and sore from his shackles, might be healed, or that he might be freed from prison and suffering. His deep concern was that **utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel**. When Satan tempted him to keep quiet about Christ, he wanted God's help to be bold and faithful to proclaim **the gospel**. He wanted help in his own battle against Satan, and he pleaded with his brothers and sisters at Ephesus to pray toward that end.

That he was **in chains** was incidental. His great concerns were for **the mystery** [see on 3:3] **of the gospel, for which** he was **an ambassador**, and for those to whom he was sent to proclaim it. He wanted fellow believers to pray for his victory in the spiritual warfare that this ministry provoked from Satan. Paul confronted the enemy face to face and knew he was not able to win in his own resources.

Compared to most believers Paul was gifted, courageous, morally upright, and spiritually strong beyond measure. Yet he greatly needed God's help

and the help of fellow Christians. He knew that the power and blessings he had were not of his own doing, and his spiritual maturity and effectiveness were grounded in that awareness. God cannot use the self-sufficient person, because such a person feels no need for God. It is the humble believer who knows his own need and is genuinely poor in spirit whom the Lord can use and bless.

Paul also needed the prayers of fellow believers because he was a leader. Our enemy knows that when he strikes the shepherd, the sheep will scatter (Matt. 26:31), and church leaders—even as the Lord Himself—are Satan’s special targets. The more faithful and fruitful a pastor is, the more his people need to pray for his strength and protection. He is more subject to the devil’s schemes to make him discouraged or self-satisfied, hopeless or superficially optimistic, cowardly or overconfident. Satan uses every situation—favorable or unfavorable, successful or unsuccessful—to try to weaken, distract, and discredit God’s gifted men in their work of “equipping of the saints for the work of service” (Eph. 4:12).

In a letter written shortly after Ephesians, Paul testified, “My circumstances have turned out for the greater progress of the gospel, so that my imprisonment in the cause of Christ has become well

known throughout the whole praetorian guard and to everyone else, and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear” (Phil. 1:12–14). Even in prison it was important to Paul that he **would make known with boldness the mystery of the gospel**, because it was his own boldness that attracted the praetorian guard to the gospel and that inspired boldness in other witnessing Christians. Even when he requested prayer for himself, Paul’s purpose and motive were selfless—to further the gospel, to encourage other believers, and to glorify his Lord.

MacArthur, J. F., Jr. (1986). [*Ephesians*](#) (pp. 383–384). Chicago: Moody Press.