**Sermon Text – Ephesians 6:18**

**03/17/24**

**Praying in the Spirit**

**Introduction ~**

A legendary preacher named Brother Jackson was called to minister in the Ozarks of southwest Missouri some years ago. The church had been terrorized by a local thug who would get drunk and disturb services, harass the preacher, threaten the people, and then beat up a few church members just for the fun of it.

In Brother Jackson’s first sermon he denounced the bully by name. It didn’t take long for word to get around, and the two men met on the road the next day. The bully informed the preacher that he was going to beat him up just as he had the others.

Brother Jackson said he was happy to accommodate him, but asked if he might pray for a bit first in preparation. The preacher began his prayer, “Oh Lord, thou knowest that when I was forced to kill Bill Hewett and John Brown and Jerry Smith and the Levi Brothers, and the entire Corbitt Gang, I did it in pure self-defense. Thou knowest that when I cute the heart out of that upstart trouble maker, Jacob Smith, it was forced on me and I took no pleasure in it. Now, oh Lord, I am forced to put this miserable example of a man, Sam Houston, in a coffin. Please have mercy on his soul and provide for his widow and children, even though they’re probably better off without him.

When he was done praying, he pulled as belt knife out and began sharpening it as he sang, “Nearer my God to thee, nearer to thee.” When he turned to face the bully, he found that Mr. Houston had vanished.[[1]](#footnote-1)

It’s been said that prayer changes things. Frankly, I have to disagree. Prayer in and of itself has no power, it is the One we pray to that has the power. But… there is prayer, and then there is PRAYER. Today we’ll explore praying in the Spirit, what does it mean, and how do we do it?

**Context ~**

To do this, we’ll examine a text that I’ve shamelessly ripped out of its context, but our study and application will be thoroughly biblical and as accurate as I know how to make it. We will be studying Ephesians 6:18 ~

… 18praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—[[2]](#footnote-2) …

Technically our passage is not a separate sentence, instead it contains a series of clauses that are built around the two participles ‘praying’ and ‘keeping alert’, along with their dependent clauses.[[3]](#footnote-3) The sentence runs from verse 14 through verse 20; Ephesians 6:14-20 ~

14Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, 15and having shod your feet with the preparation of the gospel of peace; 16above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. 17And take the helmet of salvation, and the sword of the Spirit, which is the word of God; 18praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—19and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, 20for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.[[4]](#footnote-4)

The whole construction qualifies the command to “Stand firm” at verse 14.[[5]](#footnote-5) Drawing our attention down to the passage under consideration, the participle “praying” (προσευχόμενοι)[[6]](#footnote-6) [prŏ sū chŏʹ mĕ nŏĭ] is connected to the main verb, “stand therefore” (στῆτε οὖν) [stā tĕ ŏŭn].[[7]](#footnote-7)

The larger passage addressing the Armor of God is familiar to most of us, in fact I suspect many of you have memorized it. But… doesn’t the command to “pray always” seem to be out of place? Actually there’s an important transition taking place. This “prayer in the Spirit” is not the seventh piece of spiritual armor.[[8]](#footnote-8) The NKJV deletes a word in its translation in order to make it flow well in English; the word is “through” (διὰ) [[9]](#footnote-9) [dĭ ăˋ]. This word indicates the conclusion of the military metaphor and instead emphasizes the spiritual nature of our battle.[[10]](#footnote-10) That spiritual battle is revealed to us in Ephesians 6:12 ~

12For 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*.[[11]](#footnote-11)

Our battle is more than merely a worldly or human conflict[[12]](#footnote-12) although it often presents itself through human agency. In fact, it is through prayer that we ask for and receive strengthening from God, and this is how we appropriate the divine armor with the result that we’re therefore able to stand.[[13]](#footnote-13)

**Prayer ~**

A sign hanging in a local high school restroom read, “NOTICE! In the event of nuclear attack, the federal ruling against prayer in this school will be temporarily suspended.”[[14]](#footnote-14)

For Paul, this need for prayer is so urgent that he uses dual expressions. First he uses the word “prayer” (προσευχή) [[15]](#footnote-15) [prŏ sū chāʹ] followed by a more specific term, “supplication” (δέησις) [[16]](#footnote-16) [dĕnʹ sĭs].[[17]](#footnote-17) He does the same thing in Philippians 4:6-7[[18]](#footnote-18) ~

6Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; 7and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.[[19]](#footnote-19)

Generally, the term, “supplication” (δέησις) [[20]](#footnote-20) [dĕnʹ sĭs] is a reference to petitions, [[21]](#footnote-21) a term used to indicate a special kind of prayer[[22]](#footnote-22) involving seeking, asking, or entreating,[[23]](#footnote-23) while the other term, “prayer” (προσευχή) [[24]](#footnote-24) [prŏ sū chāʹ] points to prayer in a more general sense,[[25]](#footnote-25) a sacred term for prayer.[[26]](#footnote-26)

**The Spirit ~**

This “praying” includes a reference to the Holy Spirit.[[27]](#footnote-27) The word is (πνεύματι) [[28]](#footnote-28) [pnūʹ mă tĭ]. The Holy Spirit is spirit in the same way the Father is, and as we’ve already explored together He is, in fact, God.[[29]](#footnote-29) He is the One sent by the Son to lead, empower, regenerate, instruct, seal, and guarantee the culmination of our salvations, in fact, He is the One we live in and live by;[[30]](#footnote-30) Galatians 5:25 ~

25If we live in the Spirit, let us also walk in the Spirit.[[31]](#footnote-31)

With the coming of the Holy Spirit our relationship with God has changed forever,[[32]](#footnote-32) and it is this reality that is applicable to praying in the Spirit. Getting back to the text, interestingly, in spite of how it’s translated into English, “the Spirit” does not have the definite article, “the,” preceding it like we would expect. [[33]](#footnote-33)

This can tell us a number of things.[[34]](#footnote-34) It may refer to the Spirit praying for believers,[[35]](#footnote-35) but in this context it’s clearly a call to believers to be praying. Alternatively, it may refer to Christians praying in spiritual power, [[36]](#footnote-36) which is what this passage is talking about. What we find is that effective prayer will involve praying in the Spirit.[[37]](#footnote-37)

But, we’re still stuck with the question, “What does it mean to ‘pray in the Spirit?’”

**Background ~**

A woman who had been married for a little over a year was visiting her mother-in-law, who noticed that she was wearing her wedding ring on the wrong finger. When she asked her daughter-in-law why, she was given this response, “For the first six months of our marriage I wore the ring on the right finger. After that, I began wearing the ring on the wrong finger.”

Perplexed, her mother-in-law asked, “Why did you change fingers?” The response, was, “I changed my ring to the wrong finger when I realized that I was married to the wrong man.”[[38]](#footnote-38)

We need to be sure we’re getting this right. To talk about praying in the Spirit requires that we consider who this Being is that we’re praying to before we consider how to do that praying. The Scriptures reveal, granted rather cryptically, that God exists as a Trinity, three Persons who have known and loved each other for all eternity.[[39]](#footnote-39) These three Persons are profoundly and indivisibly One Being, God. This is sometimes referred to as the Godhead, and this is something we’ve explored together multiple times.

Within the Godhead, the Father is the unseen God who is the author of all things.[[40]](#footnote-40) The Son is the form of God revealed to humanity.[[41]](#footnote-41) The Spirit is the power of God dwelling in houses of clay, working in them (us) what the Father and Son desire for us.[[42]](#footnote-42) These three are eternally coequal in nature, power, glory, and righteousness, even as we observe a hierarchy of function.

As we consider praying in the Spirit, we need to think about the work of the Spirit. It’s through the Spirit that our bodies are made the Temple of God.[[43]](#footnote-43) 1 Corinthians 3:16-17 ~

16Do you not know that you are the temple of God and *that* the Spirit of God dwells in you? 17If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.[[44]](#footnote-44)

Through the Spirit the physical is united to the spiritual, with the promise of ultimately enjoying the completion of God’s work in spiritual bodies.[[45]](#footnote-45) Ephesians 1:13-14 ~

13In Him you also *trusted,* after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, 14who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.[[46]](#footnote-46)

As we learn to walk in the Spirit we learn to abide in Christ, and as we learn to abide in Christ things begin to change. One of those things is that our prayers become fellowship with a Personal God who actually cherishes us as His own children.[[47]](#footnote-47)

Prayer, then, is not about technique or effort, per se, it is about our knowledge of God and His love for us.[[48]](#footnote-48) With this, in fact, it is the Spirit who becomes our unseen but enabling prayer partner.[[49]](#footnote-49) He both prays for us and through us.[[50]](#footnote-50)

**Who’s Praying? ~**

We have the Father to whom we pray and who hears and answers our prayers, and we have the Son through whom we pray, and we have the Holy Spirit by whom we pray, who prays in us and for us according to the Father’s will.[[51]](#footnote-51)

All of this becomes possible because of what Jesus did for us. Jesus died for our sins, He received the punishment that we had earned. Then, He offers to save us when we trust in Him for our salvations. The moment we place our faith in Jesus the Spirit begins to show us that we’re not merely citizens in God’s kingdom, we are His children, and we’re invited into conversation with Him.[[52]](#footnote-52) Galatians 4:4-7 ~

4But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5to redeem those who were under the law, that we might receive the adoption as sons.

6And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” 7Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.[[53]](#footnote-53)

It is the Holy Spirit within us, the Spirit of adoption, who prays even as He enables us to pray.[[54]](#footnote-54) Our prayers become a continuation of a conversation that God has initiated.[[55]](#footnote-55) The Spirit guides us into that conversation as we pray for specific needs. [[56]](#footnote-56) Even in that, He strengthens our faith and anoints our praying.[[57]](#footnote-57)

**Scripture ~**

When we think about praying in the Spirit, there is an aspect that we may not naturally consider. In the life of faith there are operations of the Spirit which the Word of God makes clear.[[58]](#footnote-58) Since the Holy Spirit is the author of the Scriptures, immersion in His word is crucial to learning to pray.[[59]](#footnote-59) This guides how we pray,[[60]](#footnote-60) and in fact, praying the Scriptures is actually praying God’s way. Done rightly, this is a fundamental act of praying in the Spirit. This practice anchors our prayers in the life of God, it anchors our prayers in reality rather than in our own fancies.[[61]](#footnote-61)

Now, I readily concede that I am by nature analytical. I think this helps me in many ways, but in the spirit-realm there’s risk involved. I want everything black and white, I want everything spelled out in detail. Honestly, that is not a walk of faith, and it’s not how the Spirit normally moves. Our danger, now, is we depend on our understanding, and fail to pray by faith, in the Spirit.[[62]](#footnote-62) Jude 20 ~

20But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, 21keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.[[63]](#footnote-63)

**Praying in the Spirit ~**

It is as we walk in the Spirit that we enable praying in the Spirit.[[64]](#footnote-64) It becomes an extension of how we live. Prayer, seeking God, submitting to His will, active obedience, simply become a way of life; 1 Thessalonians 5:16-18 ~

16Rejoice always, 17pray without ceasing, 18in everything give thanks; for this is the will of God in Christ Jesus for you.[[65]](#footnote-65)

So, we seek to pray under the leading of the Holy Spirit, and we seek to make that an aspect of how we live each moment of every day. Even so, we need to remember that we’re not left in this relying on our own resources and will. The Spirit dwelling in the inner sanctuary of our hearts prays at a depth of emotion, will, and urgency that cannot be expressed;[[66]](#footnote-66) Romans 8:26-27 ~

26Likewise 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. 27Now 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.[[67]](#footnote-67)

The Spirit takes our groanings and makes them His groaning, putting His prayers to the Father inside of our prayers.[[68]](#footnote-68) This is the kind of prayer that will be guided by the Holy Spirit who brings us into the presence of the Father.[[69]](#footnote-69) The Biblical formula for prayer is that we pray to the Father in the name of, and therefore through, the Son as we reside and walk in the Spirit.[[70]](#footnote-70)

To involve ourselves in this kind of prayer, praying in the Spirit, requires that we stay alert.[[71]](#footnote-71) We trust in the divine work of the Holy Spirit in our spirits.[[72]](#footnote-72) We pray in response to God as He reveals Himself to us.[[73]](#footnote-73) It involves allowing the Spirit to lead and empower us to communicate with the Father according to His will.[[74]](#footnote-74)

**Submission ~**

A couple were discussing the possibility of taking a vacation in the Holy Land. “Wouldn’t it be fantastic to go to Mount Sinai, stand at the summit, and yell out the Ten Commandments?” His wife replied, “I think it would be better if we stayed home and kept them.”[[75]](#footnote-75)

In fact, although we’re invited to pray, if we’re unwilling to submit to the Lord’s will it’s impossible to honestly pray in Jesus’ name, and we cannot therefore honestly pray in the Spirit.[[76]](#footnote-76) Ultimately, our prayers will need to become, “Not my will, but thine be done.”[[77]](#footnote-77) Mark 14:36 ~

36And He said, “Abba, Father, all things *are* possible for You. Take this cup away from Me; nevertheless, not what I will, but what You *will*.”[[78]](#footnote-78)

Now, with all this talk of the Spirit, this may, or may not involve praying in the gift of tongues, that would depend on your spiritual gifting. Whether we pray in our native language or in a spiritual language He, the Holy Spirit, has come to lead and empower us, and what would be more powerful than leading us to pray in child-like faith.[[79]](#footnote-79) It requires that we renounce our spiritual sleepiness and the temptation to yield to the darkness of this age;[[80]](#footnote-80) 1 Peter 4:7 ~

7But the end of all things is at hand; therefore be serious and watchful in your prayers.[[81]](#footnote-81)

**Application ~**

We need to be self-disciplined and avoid the dangerous and easy-to-fall-into-trap of spiritual complacency as we pursue a life of prayer.[[82]](#footnote-82) We must train ourselves to live a prayerful life, aware that we are in the presence of God, and we therefore seek and expect His grace and leading.[[83]](#footnote-83)

We choose to commit ourselves to Him, we decide that we will follow His leading, resting in Him, trusting Him to live through us, and we pray in dependence on Him.[[84]](#footnote-84) The Spirit is intimately involved in the prayers of Jesus’ followers; [[85]](#footnote-85) Romans 8:15 ~

15For 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.”[[86]](#footnote-86)

It’s through the Spirit that we’re able to repeat the prayer of Jesus as we refer to Good the Father as, “Abba”[[87]](#footnote-87) As we pray we remember that God’s knowledge, wisdom, and love, is infinitely higher than ours.[[88]](#footnote-88) We enter into a new realm, one foreign to us, the spirit world, and we therefore rely on the Spirit as we enter into it through prayer.[[89]](#footnote-89)

Therefore we’re called upon to pray inspired, guided, and made effective through the Spirit.[[90]](#footnote-90) He takes a theological proposition and turns it into an inner confidence.[[91]](#footnote-91) We’re being filled with the Spirit and can, and should, pray constantly in and through this same Spirit.[[92]](#footnote-92)

We will discover that we cannot continue in earnest prayer for long without coming to understand that the Spirit is leading us into an entirely new consecration to Himself.[[93]](#footnote-93) We begin to take our eyes off of ourselves and entrust ourselves to His leading.[[94]](#footnote-94)

Does that sound familiar?

1. Michael Hodgin, *1002 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 2004), 284. [↑](#footnote-ref-1)
2. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Eph6.18&off=0&ctx=is+the+word+of+God%3b+~18%C2%A0w%EF%BB%BFpraying+always+) (Nashville: Thomas Nelson, 1982), Eph 6:18. [↑](#footnote-ref-2)
3. Max Turner, [“Ephesians,”](https://ref.ly/logosres/nbc?ref=Bible.Eph6.18-20&off=6&ctx=18%E2%80%9320+~Technically+this+is+not+a+separate) in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1244. [↑](#footnote-ref-3)
4. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Eph6.14&off=0&ctx=done+all%2c+to+stand.%0a~14%C2%A0Stand+therefore%2c+) (Nashville: Thomas Nelson, 1982), Eph 6:14–20. [↑](#footnote-ref-4)
5. Max Turner, [“Ephesians,”](https://ref.ly/logosres/nbc?ref=Bible.Eph6.18-20&off=6&ctx=18%E2%80%9320+~Technically+this+is+not+a+separate) in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 1244. [↑](#footnote-ref-5)
6. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.Eph6.18&off=40&ctx=%CF%85%CF%87%CE%B7%CD%82%CF%82+%CE%BA%CE%B1%CE%B9%CC%80+%CE%B4%CE%B5%CE%B7%CC%81%CF%83%CE%B5%CF%89%CF%82+~%CF%80%CF%81%CE%BF%CF%83%CE%B5%CF%85%CF%87%CE%BF%CC%81%CE%BC%CE%B5%CE%BD%CE%BF%CE%B9+%CE%B5%CC%93%CE%BD+%CF%80) (Deutsche Bibelgesellschaft, 1993), Eph 6:18. [↑](#footnote-ref-6)
7. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph6.18&off=402&ctx=mbined+with+prayer.+~The+participles+%E2%80%9Cpra), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 451. [↑](#footnote-ref-7)
8. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph6.18&off=706&ctx=%3b+Abbott%2c+187).+But+~prayer+is+not+the+se), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 451. [↑](#footnote-ref-8)
9. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.Eph6.18&off=3&ctx=%CE%B9%CE%BD+%CF%81%CC%94%CE%B7%CD%82%CE%BC%CE%B1+%CE%B8%CE%B5%CE%BF%CF%85%CD%82.+18+~%CE%B4%CE%B9%CE%B1%CC%80+%CF%80%CE%B1%CC%81%CF%83%CE%B7%CF%82+%CF%80%CF%81%CE%BF%CF%83%CE%B5%CF%85%CF%87%CE%B7) (Deutsche Bibelgesellschaft, 1993), Eph 6:18. [↑](#footnote-ref-9)
10. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph6.18&off=937&ctx=+what+has+preceded%2c+~through+the+particip), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 451–452. [↑](#footnote-ref-10)
11. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Eph6.12&off=0&ctx=wiles+of+the+devil.+~12%C2%A0For+we+do+not+wre) (Nashville: Thomas Nelson, 1982), Eph 6:12. [↑](#footnote-ref-11)
12. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph6.18&off=1035&ctx=+believers%E2%80%99+combat.+~This+is+more+than+a+), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 452. [↑](#footnote-ref-12)
13. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph6.18&off=1359&ctx=+dependence+on+God.+~Prayer+for+strengthe), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 452. [↑](#footnote-ref-13)
14. Michael Hodgin, *1001 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 1994), 275. [↑](#footnote-ref-14)
15. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.Eph6.18&off=14&ctx=%CE%B5%CE%BF%CF%85%CD%82.+18+%CE%B4%CE%B9%CE%B1%CC%80+%CF%80%CE%B1%CC%81%CF%83%CE%B7%CF%82~+%CF%80%CF%81%CE%BF%CF%83%CE%B5%CF%85%CF%87%CE%B7%CD%82%CF%82+%CE%BA%CE%B1%CE%B9%CC%80+%CE%B4%CE%B5%CE%B7) (Deutsche Bibelgesellschaft, 1993), Eph 6:18. [↑](#footnote-ref-15)
16. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.Eph6.18&off=31&ctx=%CF%83%CE%B7%CF%82+%CF%80%CF%81%CE%BF%CF%83%CE%B5%CF%85%CF%87%CE%B7%CD%82%CF%82+%CE%BA%CE%B1%CE%B9%CC%80+~%CE%B4%CE%B5%CE%B7%CC%81%CF%83%CE%B5%CF%89%CF%82+%CF%80%CF%81%CE%BF%CF%83%CE%B5%CF%85%CF%87%CE%BF%CC%81%CE%BC%CE%B5) (Deutsche Bibelgesellschaft, 1993), Eph 6:18. [↑](#footnote-ref-16)
17. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph6.18&off=1493&ctx=re+enabled+to+stand.~+The+expression+for+), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 452. [↑](#footnote-ref-17)
18. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph6.18&off=1493&ctx=re+enabled+to+stand.~+The+expression+for+), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 452. [↑](#footnote-ref-18)
19. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Php4.6&off=0&ctx=he+Lord+is+at+hand.%0a~6%C2%A0i%EF%BB%BFBe+anxious+for+n) (Nashville: Thomas Nelson, 1982), Php 4:6–7. [↑](#footnote-ref-19)
20. Kurt Aland et al., [*The Greek New Testament, Fourth Revised Edition (Interlinear with Morphology)*](https://ref.ly/logosres/logosubs4int?ref=BibleUBS4.Eph6.18&off=31&ctx=%CF%83%CE%B7%CF%82+%CF%80%CF%81%CE%BF%CF%83%CE%B5%CF%85%CF%87%CE%B7%CD%82%CF%82+%CE%BA%CE%B1%CE%B9%CC%80+~%CE%B4%CE%B5%CE%B7%CC%81%CF%83%CE%B5%CF%89%CF%82+%CF%80%CF%81%CE%BF%CF%83%CE%B5%CF%85%CF%87%CE%BF%CC%81%CE%BC%CE%B5) (Deutsche Bibelgesellschaft, 1993), Eph 6:18. [↑](#footnote-ref-20)
21. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph6.18&off=1894&ctx=ntensification%2c+but+~usually+the+former+t), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 452. [↑](#footnote-ref-21)
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