

TEXT: Ephesians 6:10-20

INTRO: Under the inspiration of the Holy Spirit, *Paul commands us to put on all the armor of God immediately and to keep it on!* This is absolutely necessary because we are in a spiritual battle. Paul describes this battle,

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses (2 Corinthians 10:3-4, NASB).

I have felt impressed of the Holy Spirit to give this vital message to believers. It is a very important message for the time in which we live.

The Purpose of God's Armor

Weymouth writes "We have unseen, spiritual Enemies" (Ephesians 6:10 Paragraph heading, WEYMOUTH). He also writes, "Arm before-hand for the coming Conflict" (Ephesians 6:13 Paragraph heading, WEYMOUTH). This, in a nut shell, is the purpose of the armor that God has provided for us.

10 Finally, be strong in the Lord and in his mighty power (EP 6:10, NIV).

10 For the rest, be ye empowered in [the] Lord, and in the might of the strength of him (EP 6:10, MARSHALL).

10 Finally, my brethren, be strong in the Lord, and in the power of his might (EP 6:10, KJV).

10 Finally, be strong in the Lord and in the strength of His might (EP 6:10, NASB).

10 In conclusion, strengthen yourselves in the Lord and in the power which His supreme might imparts (EP 6:10, WEYMOUTH).

"Finally" is *Tou loipou*, literally, "[for] the rest" (VINE 440). Paul is not concluding his letter to the Ephesians, but rather moving to a different subject:

The Apostle Paul uses it frequently in the concluding portion of his Epistles, introducing practical exhortations, not necessarily implying that the letter is drawing to a close, but marking a transition in the subject-matter ... (VINE 440).

The subject matter of the Armor of God is of extreme importance to us today.

"Be strong" is *endunamoo*, from *en*, "in" + *dunamoo* [*dunamis*, "power"], hence "to make strong." It is present—continuous; passive—the believer receives; imperative—a command (SEEDMASTER). God commands us to continually receive his power. "

Be ye empowered

" (MARSHALL) is an excellent translation of this phrase.

"In the Lord" is *en kurio*, "in [the] Lord." We are "in Christ" and as we abide in Christ, we are made eligible to draw power from him—we are commanded to draw power from him as he offers us his power! We cannot function in this battle with mere human strength. We dare not trust in "the arm of the flesh."

"In his mighty power" ("in the power of his might," KJV) is *en to kratei tes ischuos autou*, "in the manifested power [coming from] his indwelling strength."

Paul uses four different words for power:

1. *Dunamis* is potential energy. We get our word "dynamite" from the word *dunamis*. We could use a car battery as a comparison. A charged car battery has potential energy when it is not being used.
2. *Energia* is kinetic energy or released energy. We get our word "energy" from the word *energia*.
. When we start a car, the potential energy in the battery is released.
3. *Kratos* is relative and manifested power. It is used only of God (VINCENT 3:372).
4. *Ischuos* is indwelling strength (VINCENT 3:372).

The Armor of God

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Exousia is sometimes translated "power" in the KJV. However, *exousia* is better translated "authority." The Father gave Jesus all authority and Jesus gave us limited authority. When we exercise our authority in obedience to Christ, the Holy Spirit does works of power. This authority is spelled out in the scriptures. Read "The Authority of the Believer," Chapter 18 of my ebook, *How to Raise Your Self-Esteem Using Proven Biblical Principles*

. Download this book at

<http://bustersoft.com/jrcm/>

. Vine comments, "Note:

Dunamis

, power, is to be distinguished from

exousia

, the right to exercise power" (VINE 748).

11 Put on the full armor of God so that you can take your stand against the devil's schemes. (EP 6:11, NIV)

11 Put ye on the whole armour of [the] God, for the to be you able [so that ye are able...] to stand against the craftinesses of the devil (EP 6:11, MARSHALL).

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil (EP 6:11, KJV).

11 Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil (EP 6:11, NASB).

11 Put on the complete armour of God, so as to be able to stand firm against all the stratagems of the Devil (EP 6:11, WEYMOUTH).

"Put on" is *enduo*, from *en*, "in" + *duo*, "to sink," hence, "to sink into (clothing), put on, clothe one's self." *Enduo* is aorist—meaning here to execute quickly; middle-the believer is to do this on himself; imperative-the Lord commands this (SEEDMASTER). *The meaning is to*

put on our armor immediately and never take it off!

"Full armor" ("whole armour," KJV) is *panoplia*, from *pas*, "all" + *hoplon*, "arms used in warfare" (SEEDMASTER). Vincent comments,

11. **Whole Armor** (*panoplian*). *Panoply* is a transcript of the Greek word. Only here, ver. 13, and Luke xi. 22, see note. In classical Greek of the armor of a heavy-armed soldier (VINCENT 405). *full*

The Armor of God

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Paul may have been chained to a Roman soldier and used the soldier's armor as a comparison. People in Paul's time would have understood since they were well acquainted with Roman soldiers.

"Of God" is *tou theou*, literally, "of the God." Paul speaks of the one true God—the God of the Bible. This is God's armor—designed by God for his children—a gift to every Christian!

If you have not put on the whole armor of God, Paul says to *do it immediately and to keep it on!* "Why?" you may ask. Paul answers in the next phrase: "

so that you will be able to stand firm against the schemes of the devil

" (EP 6:11, NASB). "

All

" in Weymouth's translation is not in the Greek text, but strongly implied.

"That" is *pros*, "to" (SEEDMASTER).

"Can take" ("**may be able**," KJV) is *dunamai*, present, middle/passive deponent, infinitive. *Dunamai*

can mean,

1) to be able, have power whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom 2) to be able to do something 3) to be capable, strong and powerful (SEEDMASTER)(VINE 14).

Here the verb *dunamai* means the power and ability that God gives Christians. Vine gives an overview of scriptural power:

The subject of power in Scripture may be viewed under the following heads: (a) its original source, in the Persons in the Godhead; (b) its exercise by God in creation, its preservation and its government; (c) special manifestations of Divine power, past, present and future; (d) power existent in created beings, other than man, and in inanimate nature; (e) committed to man, and misused by him; (f) committed to those who, on becoming believers, were empowered by the Spirit of God, are indwelt by Him, and will exercise it hereafter for God's glory (VINE 879).

The Armor of God

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"Stand" ("**to stand**," KJV) is *histemi*, "to stand" (SEEDMASTER). It is aorist, active, infinitive, indicating that God has given the Christian the ability to take a permanent, unmoveable stand against the Devil's attacks.

"Schemes" ("**wiles**," KJV) is *methodeia*, from *meta*, "with" + *hodos*, "a journey, way, road; metaphorically, a course of conduct, a way of thinking, feeling, deciding" (SEEDMASTER)(VINE 1239). Here it means the evil methods of Satan to attack believers.

"Devil" is *diabolos*, from *dia*, "through" + *ballo*, "to throw or let go of a thing without caring where it falls," hence "a calumniator, false accuser, slanderer" (SEEDMASTER). Metaphorically, it can be

applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him. [Or, it can mean] Satan the prince of demons, the author of evil, persecuting good men, estranging mankind from God and enticing them to sin, afflicting them with diseases by means of demons who take possession of their bodies at his bidding (SEEDMASTER).

Here it means Satan. Vine comments on

Diabolos, an accuser, a slanderer (from, to accuse, to malign), is one of the names of Satan. From it the English word "Devil" is derived, and should be applied only to Satan, as a proper name. Daimon, a demon, is frequently, but wrongly, translated "devil;" it should always be translated "demon," as the R.V. margin. There is one Devil, there are many demons. Being the malignant enemy of God and man, he accuses man to God...and God to man. He afflicts men with physical [and mental] sufferings, Acts 10:38. Being himself sinful, I John 3:8, he instigated man to sin, Gen. 3, and tempts man to do evil, Eph. 4:27; 6:11, encouraging him thereto by deception, Eph. 2:2 (VINE 308).

According to David Alsobrook, the Devil's main strategy is to (1) Inspect; (2) Influence; and (3) Invade. We cannot stop the Devil from inspecting us. He inspects us to determine our weaknesses. He then attempts to cause us to sin in our weak areas. If we yield to sin, then he has the legal right to invade us and he does. He (1) tempts; (2) accuses us to God and people; (3) slanders God to us; (4) deceives; and (5) destroys. He hurts God by hurting people. His ultimate goal is to keep people from accepting Christ as their personal Savior.

Some of the biblical names and titles of the Devil are:

1. Satan, which means "Adversary."
2. Devil, "Accuser, Slanderer."
3. Dragon, "Serpent" "Sea Monster"; root, "to see."
4. Serpent, emphasizes his crookedness and deceitfulness.
5. Beelzebub or Beelzebul, Syriac, "Lord of Dung" or "Lord of the House."
6. Belial or Beliar, "Worthlessness" with the connotation of extreme wickedness and destruction.
7. Lucifer, "Light-bearer" literally, "the morning star, or the planet Venus."
8. The Evil One.
9. The Tempter.
10. The god of this world.
11. The Prince of the Power of the Air.
12. The Ruler of This World (THIESSEN 142-143).

Here is the good news: God has made a provision for us to recognize the Devil's strategies and to withstand the attacks of the Devil.

12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. (EP 6:12, NIV)

12 Because not is to us the conflict [= our conflict is not] against blood and flesh, but against the rulers, against the authorities, against the worldrulers the darkness of this, against the spiritual [hosts] the of evil in the heavenlies (EP 6:12, MARSHALL).

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] (EP 6:12, KJV).

12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual {forces} of wickedness in the heavenly {places} (EP 6:12, NASB).

12 For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world-the spiritual hosts of evil arrayed against us in the heavenly warfare (EP 6:12, WEYMOUTH).

"Struggle" ("wrestle," KJV) is *pale*, "wrestle":

- 1) wrestling (a contest between two in which each endeavours to throw the other, and which is decided when the victor is able to hold his opponent down with his hand upon his neck)
 - 1a) the term is transferred to the Christian's struggle with the power of evil (SEEDMASTER).

The Armor of God

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In Greek wrestling, the loser's eyes were gouged out (WUEST 141). Wrestling was not like our present day wrestling, where much of it is designed not to hurt the wrestlers, but to provide entertainment. Paul is comparing our struggle with evil spirits with an ancient sport that left the loser blind for life. He is demonstrating the seriousness of our conflict.

"**Flesh and blood**" has been reversed from the Greek, *haima kai sarka*, "**blood and flesh.**"

"**Rulers**" ("**principalities**," KJV) is *arche*, which can mean any of the below:

- 1) beginning, origin
- 2) the person or thing that commences, the first person or thing in a series, the leader
- 3) that by which anything begins to be, the origin, the active cause
- 4) the extremity of a thing
- 4a) of the corners of a sail
- 5) the first place, principality, rule, magistracy
- 5a) of angels and demons (SEEDMASTER).

However, the context here determines it to be fallen angels or demons who are in leadership. The organization of evil spirits appears to be hierarchical, with Satan being supreme commander.

"**Authorities**" ("**powers**," KJV) is *exousias*, "authorities."

"**powers ... world**" ("**rulers**," KJV) is *kosmokratoras*, from *kosmos*, "world" + *krateo*, "to rule powerfully," therefore, "those who rule the world powerfully" (SEEDMASTER).

Vine comments:

Kosmokrator [singular] denotes a ruler of this world (contrast *pantokrator*, almighty). In Greek literature, in Orphic hymns, etc., and Rabbinic writings, it signifies a ruler of the whole world, a world-lord. In the N.T. it is used in Eph. 6:12, "the world-rulers (of this darkness)," R.V., A.V., "the rulers (of the darkness) of this world." The context ("not against flesh and blood") shows that not earthly potentates are indicated, but spirit powers, who, under the permissive will of God, and in consequence of human sin, exercise Satanic and therefore antagonistic authority

over the world in its present condition of spiritual darkness and alienation from God. The suggested rendering 'the rulers of this dark world' is ambiguous and not phraseologically requisite (VINE 989).

This group of fallen angels rule the world. They have recruited evil men to rule nations under their direction. What kind of spirit beings are these fallen angels?

"**Dark**" ("**darkness**," KJV) is *skotos*, "darkness" and can mean "night darkness," "darkened eyesight or blindness" (SEEDMASTER). Metaphorically—the way it is used here—is the willful spiritual blindness due to rejecting Christ as Savior and the consequent moral depravity that follows.

"**The spiritual forces of evil**" ("spiritual wickedness,") is *ta pneumatika tes ponerias*, "the spiritual [hosts] of the evil."

Pneumatika

, "spiritual" is an adjective, describing the beings as spirits and not human.

Ponerias

, "evil" is a noun, here, meaning "wicked, morally evil." Vincent comments:

Spiritual wickedness (*ta pneumatika tes ponerias*). Lit., *the spiritual things of wickedness*.

Rev.,

spiritual hosts

of wickedness. The phrase is collective, of the evil powers viewed as a body.

Wickedness

is

active evil, mischief

. Hence Satan is called

ho poneros, the wicked one

(VINCENT 406).

Satan is actively evil—he is busy doing something destructive. Satan works both smart and hard. Jesus calls us to be alert to his schemes and to actively destroy his works!

"**Heavenly realms**" ("**high [places]**," KJV) is *epouranios*, an adjective, plural, from *epi*, "upon"

+

ouran

os

"heavens," hence, "existing in heaven" (SEEDMASTER). Vine comments,

Epouranios, heavenly, what pertains to, or is in, heaven (*epi*, in the sense of 'pertaining to,' not here, 'above') has meanings corresponding to some of the meanings of *ouranos*
.... ...of those whose sphere of activity or existence is above, or in contrast to that of earth....
(VINE 549).

Demons (fallen angels) exist in a spiritual dimension as opposed to our physical dimension. However, they have access to our physical world. Satan, their leader, is a liar and a murderer. Jesus was speaking to so-called religious leaders when he said,

44 Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (JN 8:44, KJV).

Demons afflict people with physical disease:

11 And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all.

12 When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness."

13 And He laid His hands on her; and immediately she was made erect again and {began} glorifying God (LK 13:11—13, NASB).

Demons afflict people with mental disease:

26 Then they sailed to the country of the Gerasenes, which is opposite Galilee.

27 And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs.

28 Seeing Jesus, he cried out and fell before Him, and said in a loud voice, "What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me."

29 For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and {yet} he would break his bonds and be driven by the demon into the desert.

30 And Jesus asked him, "What is your name?" And he said, "Legion"; for many demons had entered him.

31 They were imploring Him not to command them to go away into the abyss.

32 Now there was a herd of many swine feeding there on the mountain; and {the

demons} implored Him to permit them to enter the swine. And He gave them permission.

33 And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into the lake and was drowned.

34 When the herdsmen saw what had happened, they ran away and reported it in the city and {out} in the country.

35 {The people} went out to see what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down at the feet of Jesus, clothed and in his right mind; and they became frightened (LK 8:26-35, NASB).

Demons also create anti-Christian doctrines that deceive people and keep them from accepting Christ as their personal Savior:

1 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,

2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

3 {men} who forbid marriage {and advocate} abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth (1 TI 4:1-3, NASB).

Demons possess people and use them to control and destroy other people:

12 Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding {this} and on humbling yourself before your God, your words were heard, and I have come in response to your words.

13 "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia (DA 10:12-13, NASB).

Demons have some control over nature and use it to destroy. The Devil's attack on Job is an example:

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD (JB 1:7-12, KJV).

16 While he [was] yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee (JB 1:16 KJV).

18 While he [was] yet speaking, there came also another, and said, Thy sons and thy daughters [were] eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee (JB 1:18-19 KJV).

Fallen angels and demons are more powerful than we are. However, we have the authority to cast them out of people and to reverse their evil works. Jesus commanded us to continue his works on earth:

1 Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come.

2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.

3 "Go; behold, I send you out as lambs in the midst of wolves.

4 "Carry no money belt, no bag, no shoes; and greet no one on the way.

5 "Whatever house you enter, first say, 'Peace {be} to this house.'

6 "If a man of peace is there, your peace will rest on him; but if not, it will return to you.

7 "Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.

8 "Whatever city you enter and they receive you, eat what is set before you;

9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you' (Luke 10:1-9, NASB).

17 The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

18 And He said to them, "I was watching Satan fall from heaven like lightning.

19 "Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you.

20 "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

21 At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from {the} wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight (Luke 10:17-21, NASB).

Defensive Armor 6:13-17a

The Armor of God

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The Christian's defensive armor is designed to protect him from Satan's attacks. Again, Paul tells us to put on all the armor of God.

13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. (EP 6:14, NIV)

13 Therefore take ye up the whole armour of the God, I order that ye may be able to resist in the day the evil and all things having wrought to stand (EP 6:14, MARSHALL).

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 (EP 6:14, KJV).

13 Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm (EP 6:13, NASB).

"Therefore" ("Wherefore," KJV) is *dia touto*, literally "through this." *Dia* is "a primary preposition denoting the channel of an act" (SEEDMASTER). Vine adds, "This represents (I) some phrases introduced by the preposition

dia

, on account of,

dia touto

, "on account of this (VINE 1233). David Coote said, "When we see the word 'therefore,' we need to see what it is there for." Paul has just finished describing the deeply malicious attacks of the enemy. "

Therefore

," he commands, "

get your armor on now!

"

"Put on" ("take unto you," KJV) is *analambano*, from *ana*, "up" + *lambano*, "to take," hence "to take up," "to pick up and put on." It is a second aorist, active, imperative verb (SEEDMASTER). This is a command: "

Put your armor on, now!

" This is the second time he has commanded the Christian to put on all his armor immediately. (Paul uses a different word in verse 11—

enduo

—see Ephesians 6:11 above.)

"The full armor of God" ("the whole armour of God," KJV) is *tev panoplian tou theou*, the same Greek phrase in verse 11 above.

"You may be able" ("**ye may be able**," KJV) is *dunamai*, "to be capable, strong and powerful." It is aorist, middle deponent, subjunctive—believers are given the standing power to accomplish the task completely (SEEDMASTER). The KJV has the Greek word order here, which emphasizes our God-given power to stand, rather than the evil day.

"To stand your ground" ("**to withstand**," KJV) is *anthistemi*, from *anti*, "against, instead of" + *histemi*, "to stand, to establish," hence, "to set against." It is a second aorist active infinitive (SEEDMASTER)(VINE 1248). The Christian can successfully stand against the onslaught of the Devil.

"The day of evil" ("**in the evil day**," KJV) is *en te hemera te ponera*, literally, "in the day the evil." *Hemera* is "day," which can mean a 24 hour day or a period of time.

Ponera

is "evil, bad." Here it probably means "the evil one." The phrase means in the time of Satan—the time the Father allows Satan to work his evil. God does not commission Satan to do evil—He gives Satan permission to do limited evil. Many times God has given us authority to be proactive toward evil and because we are not, *we give permission for Satan to do evil*

"After you have done" ("**having done**," KJV) is *katergazomai*, from *kata*, "down, according to" + *ergazomai*, "to do, to work," hence, "having accomplished."

Katergazomai

is an aorist middle deponent participle.

"Everything" ("**all**," KJV) is *hapas*, adjective, "all [things]" (SEEDMASTER). Vincent comments: "Everything which the crisis demands" (VINCENT 407). We have a role in warfare and God has a role. We must do all that God expects of us first. The scripture defines our role. After we have completed our part, then God will do his.

"To stand" is *histemi*, "to stand, to be established." Here, *histemi* is second aorist active

The Armor of God

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infinitive (SEEDMASTER). We stand securely—God never loses! When we do God's will, we do not fight in the flesh, but in the Spirit. David knew that he was in the will of God in facing Goliath, therefore the battle was the Lord's:

45 Then David said to the Philistine, "You come to me with a sword, a spear, and a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have taunted.

46 "This day the LORD will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, that all the earth may know that there is a God in Israel,

47 and that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD'S [*italics mine*] and He will give you into our hands" (1SA 17:45-47, NASB).

When we are doing the will of God, the battle is the Lord's!

14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place,

14 Stand ye therefore, girding round the loin[s] of you with truth, and putting on the breastplate of [the] righteousness, (EP 6:14, MARSHALL).

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; (EP 6:14, KJV).

14 Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS (EP 6:14, NASB).

14 Stand therefore, first fastening round you the girdle of truth and putting on the breastplate of uprightness (EP 6:14, WEYMOUTH).

"Stand firm" ("Stand," KJV) is *histemi*, "to stand, to be established." Here, *histemi* is second aorist active imperative—

a command

. (SEEDMASTER).

Concerning Paul's analogy of a Roman soldier's armor with that of a Christian's armor, Vincent says,

14. **Having your loins girt about** (*peridzosameni ten osphun*). The verb is middle, not passive. Rev., correctly, *having girded*

Compare Isa. xi. 5. The principal terms in this description of the Christian armor are taken from the Septuagint of Isaiah. [NOTE: the Septuagint is an ancient Greek translation of the Old Testament.] (VINCENT 3:407).

"Belt ... buckled around" ("**girt about**,"KJV) is *perizonnumi*, from *peri*, "around" + *zonnumi*, "gird," hence, "to gird around, fasten garments with a girdle or belt." *Perizonnumi* is aorist, middle, participle (SEEDMASTER). It means "having cinched your battle belt."

The Roman soldier wore a girdle, breast-plate, shoes with iron nails, a helmet to protect his head, and carried a great shield on his left arm which was thrown in front of his body. His weapon was the sword. It was with the sword, not the spear as other nations, that the Romans conquered the world. And these represent parts of the Christian's spiritual armour. "About with truth." The girdle kept the armour in place and supported the sword. So truth holds the Christian armour and supports the sword of the Spirit (SEEDMASTER—People's NT Commentary).

"Waist" ("**loins**, KJV") is *osphus*, "the hip (loin), to gird, gird about, the loins, a loin, the (two) loins, the place where the Hebrews thought the generative power (semen) resided" (SEEDMASTER).

"Truth" is *aletheia*,

primarily, unconcealed, manifest (*a*, negative, *letho*, to forget, = *lanthano*, to escape notice), hence, actual, true to fact ... (VINE 1181).

Jesus is Truth personified:

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me (JN 14:6, KJV).

Jesus is the greatest revelation of God to man. One of God's absolute attributes is Truth (STRONG 248). Jesus is Truth personified whereas the Word of God (the Bible) is abstract truth.

We are predestined to become like Christ, who is Truth. Therefore, we have been reborn and are indwelt with the Spirit of Truth (the Holy Spirit), who is conforming us more and more into Christ's image. Vincent describes truth:

Truth (*aletheia*). The state of the heart answering to God's truth; inward, practical acknowledgement of the truth as it is in Him: the agreement of our convictions with God's revelation.

The loins encircled by the girdle form the central point of the physical system. Hence, in Scripture, the loins are described as the seat of power. "To smite through the loins" is to strike a fatal blow. "To lay affliction upon the loins" is to afflict heavily. Here was the point of junction for the main pieces of the body-armor, so that the girdle formed the common bond of the whole. Truth gives unity to the different virtues, and determinateness and consistency to character. All the virtues are exercised within the sphere of truth. (VINCENT 3:408).

"In place" ("**having on**," KJV) is *enduo*, "to sink into." It is an aorist middle participle (SEEDMASTER). Here it can be translated, "having slipped on." (SEEDMASTER).

"Breastplate" is *thorax*, "1) the breast, the part of the body from the neck to the navel, where the ribs end; 2) a breastplate or corset consisting of two parts and protecting the body on both sides from the neck to the middle" (SEEDMASTER).

"Righteousness" is *dikaioσune*. The root word *dike* means "rule, right, justice" (VINE 979). The verb *dikaioo* is translated "justify" in

Romans 4:2. The noun *une*

dikaioσ
is

translated "righteousness" in Romans 4:3. The breastplate of righteousness is Christ's imputed righteousness, i.e., our justification by faith, based on Christ's death on the cross alone. While it is true that unconfessed and unforsaken sin will open the door for Satan's affliction, the underlying basis for our salvation and protection is Christ's imputed righteousness alone. For a more detailed instruction of Justification by Faith, read chapter one of my ebook, How to Raise Your Self-Esteem Using Proven Biblical Principles. Download this book free at

<http://BusterSoft.com/jrcm/>

"Breastplate of righteousness." The breast-plate was over the lungs and heart. If Christ's righteousness is over our hearts, they can hardly suffer harm (SEEDMASTER—People's NT

Commentary).

15 and with your feet fitted with the readiness that comes from the gospel of peace. (EP 6:15, NIV)

15 and shoeing the feet with readiness of the gospel [the] of peace; (EP 6:15, MARSHALL).

15 And your feet shod with the preparation of the gospel of peace; (EP 6:15, KJV).

15 and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE; (EP 6:15, NASB).

15 as well as the shoes of the Good News of peace—a firm foundation for your feet (EP 6:15, WEYMOUTH).

"**Your feet**" is *tous podos*, "the feet." "Your" is not in the Greek text, but rather implied.

"**Fitted**" ("**shod**," KJV) is *hupodeo*, from *hupo*, "under" + *deo*, "to bind," "to bind under." *Hupodeo* is aorist, middle participle (SEEDMASTER). A good translation would be, "having bound your combat sandals on your feet." The Roman soldier's leather sandals were studded with nails so their feet would not slip and the sandals were bound over the instep and around the ankle with leather straps (VINCENT 3:409).

"**With**" is *en*, "a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest—translated "in, by, with, etc." (SEEDMASTER).

"**Readiness**" ("**preparation**," KJV) is *hetoimasia*, "the condition of a person or thing so far forth as prepared, preparedness, readiness" (SEEDMASTER). *Hetoimasia* is

Only [found] here in the New Testament. *Hetoimasia* means readiness; but in Hellenistic Greek it was sometimes used in the sense of

establishment

or

firm foundation

, which would suit this passage:

firm-footing

(VINCENT 3:409).

"From the gospel of peace" ("**of the gospel of peace,**" KJV) is *tou euangeliou tes eirenes*, literally, "of the good news of peace."

"Gospel" is *euangeliou*, from *eu*, "well, good" + *aggelos*, "a messenger, envoy, one who is sent, an angel, a messenger from God," therefore euaggelion means "good tidings" (SEEDMASTER). In the New testament, euaggelion is,

the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God (SEEDMASTER).

"Peace" is *eirene*, from the primary verb *eiro*, "to join" (SEEDMASTER). When one accepts Christ as his personal Lord and Savior, he is immediately reconciled with God—his vertical relationship is established. He is also reconciled with his fellow man—his horizontal relationship is corrected. He is reconciled with himself—the internal circular relationship is corrected. When we are right with God and other human beings, we have a clear conscience—we have internal peace—a lack of internal conflict. Another way of stating it is, our interpersonal and intrapersonal relationships are restored or healed. Jesus said,

27 "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful" (John 14:27, NASB).

The peace that Jesus gives is more than the absence of internal and external conflict. It transcends all worldly peace. The peace that Jesus gives includes reconciliation, reward from a good conscience, wholeness, healing, salvation, joy, etc.

Eirene corresponds with the Old Testament Hebrew term, shalom, "which primarily signifies wholeness" (VINE 852).

When we are born again, we experience the peace of God. However, we must understand the

The Armor of God

Written by Dr. John E. Russell Sr - Last Updated Saturday, 24 February 2018 20:26

Gospel—the Good News. We must be grounded in the Word of God—the Bible. A thorough knowledge and understanding of the New Testament gives us the preparation to stand, just like the old Roman soldier stood. We have a foundation much more sure than the Roman soldier. We are in Christ and have learned (1) Who we are in Christ; (2) What we have in Christ and (3) What we can do in Christ! Therefore we stand, victorious!

16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. (EP 6:16, NIV)

16 in all, taking up the shield [the] of faith, by [en] which ye will be able all the darts of the wicked one [the] having been equipped with fire to quench (EP 6:16, MARSHALL).

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

16 Lift up over all the (covering) shield of saving faith, upon which you can quench all the flaming missiles of the wicked [one] (EP 6:16, AMP).

16 in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil {one} (EP 6:16, NASB).

16 And besides all these take the great shield of faith, on which you will be able to quench all the flaming darts of the Wicked one; (EP 6:16, WEYMOUTH).

"In addition" ("Above," KJV) is *en*, "in." The King James is based on the *Textus Receptus* (Received Text), which has

epi
, "on."

"All this" ("all," KJV) is *pas*, "all," an adjective (SEEDMASTER). "Things" is implied, therefore "all things." Vincent says that "in addition to all" is correct (VINCENT 3:409).

"Take up" ("taking," KJV) is *analambano*, "take up." The form is a second aorist active participle and is literally, "having taken up."

"Shield" is *thureos*, "a large oblong, four cornered shield" (SEEDMASTER). Thureos

is from *Thura* door, because [it was] shaped like a door. The shield here described is that of

The Armor of God

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the heavy infantry; a large, oblong shield, four by two and a half feet, and sometimes curved on the inner side. (VINCENT 3:409).

In reality, God is our shield, but we must exercise faith in Him for Him to act.

"**Faith**" is *pistis*, "in the NT ... [it is] a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it" (SEEDMASTER). Vincent says, " *Saving faith is meant*" (VINCENT 3:409). Faith to be saved is a gift—an abiding gift. Faith to do battle for the Lord is a gift—an abiding gift. The Holy Spirit gives a special gift of faith for one to believe for a specific need—one of the gifts of the Holy Spirit (1CO 12). For a biblical definition of faith, click on http://jrjm.faithweb.com/i_faith.html

"**You can**" ("**ye shall be able**," KJV) is *dunamai*, "to be able, have power." Here, the form of the verb *dunamai* is future tense, middle deponent voice and indicative mood (SEEDMASTER).

"**Extinguish**" ("**quench**," KJV) is *sbennumi*, "to extinguish, quench." It is aorist, active, infinitive (SEEDMASTER).

"**Flaming**" ("**fiery**," KJV) is *puroo*,

"to set on fire, burn up" (from *pur*, fire), always used in the Passive Voice in the N.T., is translated "fiery" in Eph. 6:16, metaphorically of the darts of the evil one; 'fire-tipped' would perhaps bring out the verbal force of the word (VINE 433).

Here, the verb *puroo* is a perfect, passive participle (SEEDMASTER). Hence, "having been set on fire."

"**Arrows**" ("**darts**," KJV) is *belos*, a noun, from the verb *ballo*, "to throw, cast." Hence, "a missile, dart, javelin, arrow" (SEEDMASTER). Some arrows that Satan shoots at us are pride, envy, jealousy, covetousness, worry, unbelief, moral impurity, drugs, gossip, slander, lack of love, etc.

"Of the evil one" ("**of the wicked**," KJV) is *tou ponerou*, "of the wicked [one]." Ponerou is an adjective with the noun "one" understood. The "wicked one" is Satan. (It includes all his demon underlings.)

How do we resist Satan? We resist him with the faith that God has given us! James tells how to overcome the destructive attacks of Satan:

7 Submit yourselves, then, to God. Resist the devil, and he will flee from you (James 4:7, NIV).

Peter clarifies how one resists Satan:

8 Be self—controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

9 Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings (1 Peter 5:8-9, NIV).

One resists Satan by standing firm in his faith!

Not only did Jesus defeat Satan, but Jesus has placed Satan's subordinates (demons) under the believer's authority:

15 He [Jesus] said to them, "Go into all the world and preach the good news to all creation.

16 Whoever believes and is baptized will be saved, whoever does not believe will be condemned.

17 And these signs will accompany those who believe: in my name they will drive out demons; they will speak in new tongues;

18 they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well" (Mark 16:15-18, NIV).

Demons are illegal holders of authority and take advantage of the believer who does not know the Word of God [Kenneth E. Hagin, *Authority of the Believer*(Tulsa: Kenneth Hagin Ministries, 1979), pp 15-17].

The Armor of God

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17 Take the helmet of salvation and the sword of the Spirit, which is the word of God.
(EP 6:17, NIV)

17 And the helmet of [the] salvation take ye, and the sword of the Spirit, which is [the] word of God: (EP 6:17, MARSHALL).

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: (EP 6:17, KJV).

17 And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God (EP 6:17, NASB).

17 and take the helmet of salvation, and the sword of the Spirit which is the word of God
(EP 6:17, WEYMOUTH).

17 And take the helmet of salvation and the sword the Spirit wields, which is the Word of God (EP 6:17, AMP).

"**Take**" is *dechomai*, "to take, receive." Here, *dechomai* is aorist, middle deponent, imperative (SEEDMASTER). Vincent says, "Take is a different word from that used in vv. 13, 16. It is *receive* as from God" (VINCENT 3:410). Here, God *commands* us to receive his salvation!

"**Helmet**" is *perikephalaia*, a compound word from, *peri*, "around, about" + *kephale*, "head," hence, "helmet (SEEDMASTER). Vincent comments,

The meaning is *the helmet which is salvation*. The protection for *the head*. The helmet was originally of skin, strengthened with bronze or other metal, and surmounted with a figure adorned with a horsehair crest. It was furnished with a visor to protect the face (VINCENT 3:410).

Vine says that *perikephalaia*,

is used figuratively in Eph. 6:17, with reference to salvation.... The head is not to be regarded here as standing for the seat of the intellect; the word is not so used elsewhere in Scripture. In Eph. 6:17 salvation is a present experience of the Lord's deliverance of believers as those who are engaged in spiritual conflict...(VINE 553).

"**Salvation**" is *soterion*, "salvation." Vine says that *soterion*,

The Armor of God

Written by Dr. John E. Russell Sr - Last Updated Saturday, 24 February 2018 20:26

the neuter of the adjective [*soterios*], is used as a noun in Luke 2:30; 3:6, in each of which it virtually stands for the Savior...; in Eph. 6:17, where the hope of salvation...is metaphorically described as a helmet (VINE 999).

Easton comments,

Salvation — This word is used of the deliverance of the Israelites from the Egyptians (Ex. 14:13), and of deliverance generally from evil or danger. In the New Testament it is specially used with reference to the great deliverance from the guilt and the pollution of sin wrought out by Jesus Christ, "the great salvation" (Heb. 2:3). (EASTON).

Keep in mind that "the hope of salvation" is not a mere human hope, but a promise of God. Jesus is our Salvation! What did Jesus do when on earth? (1) He preached reconciliation with God through faith and repentance; (2) He healed the sick; (3) He taught the Word of God; (4) He raised the dead; (4) He performed miracles to save the disciples lives; and (5) He fed the multitudes. (6) He watches over his word to perform salvation for us today. (7) He will come again and complete our salvation with a new mind (1CO 13:9-12) and a new body (1CO 15).

God's great salvation includes (1) the whole Gospel for (2) the whole man (3) for the whole world! So, what is your need right now? Receive your salvation in this area now!

Offensive Armor (Arms) 6:17b-20

17 Take the helmet of salvation and the sword of the Spirit, which is the word of God. (EP 6:17, NIV)

"**Sword**" is *machaira*, which could be "a large knife, used for killing animals and cutting up flesh; a small sword, as distinguished from a large sword; [a] curved sword, for a cutting stroke [or] a straight sword, for thrusting" (SEEDMASTER). However, it appears to be the short sword that the Roman soldier wore on his belt for close hand-to-hand combat (WIERSBE 170).

"**Spirit**" is *pneuma*, which can be translated "wind, breath, spirit." *Pneuma*—translated as "spirit"—can be the Holy Spirit, a human spirit or an angel—good or bad. It is translated by context here—all five translations above translate

pneuma

as the Holy Spirit—note the capital "S." "It is the sword

of the Spirit

, because the Spirit of God gives it [God's Word] and inspires it" (VINCENT 3:410-411).

"**Word**" is *rhema*,

1) that which is or has been uttered by the living voice, thing spoken, word; 1a) any sound produced by the voice and having definite meaning; 1b) speech, discourse" (SEEDMASTER).

Paul uses *rhema* instead of *logos* here. Some seem to see no difference in the two words. The use of *rhema* in this context defines it as a specific use of a portion of the Bible that the Holy Spirit chooses and leads us to use in a specific battle with Satan. The Holy Spirit inspires, quickens, or makes the passage "come alive" to the Christian in order to withstand Satan's attack in this specific battle. Here the reference is to an

individual scripture which the Spirit brings to our remembrance for use in time of need, a prerequisite being the regular storing of the mind with Scripture (VINE 1253).

Some ways the Holy Spirit may give us a *rhema* to use are: (1) Overcoming Temptation; (2) Testifying; (3) Casting out Demons; (4) Commanding the Sick to be Healed; and (5) Commanding Nature. God does not do our part—we must use the sword of the Spirit!

Jesus quoted from memory specific scripture to Satan when he was tempted in the wilderness:

1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

2 And after He had fasted forty days and forty nights, He then became hungry.

3 And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread."

4 But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"

5 Then the devil *took Him into the holy city and had Him stand on the pinnacle of the temple,

6 and *said to Him, "If You are the Son of God, throw Yourself down; for it is written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU'; and 'ON {their} HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.'"

7 Jesus said to him, "On the other hand, it is written, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.'"

8 Again, the devil *took Him to a very high mountain and *showed Him all the kingdoms of the world and their glory;

9 and he said to Him, "All these things I will give You, if You fall down and worship me."

10 Then Jesus *said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"

11 Then the devil *left Him; and behold, angels came and {began} to minister to Him (MT 4:1-11, NASB).

"Of God" is *theou*, "God's," meaning "of, or belonging to God." God is the author of this specific Word. (He is also the author of the whole Bible.)

We may believe the Word, talk about the Word, shout about the Word, but we must *acton* the Word—use the Word—to be victorious!

18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. (EP 6:18, NIV)

18 by means of all prayer and petition, praying at every time in spirit, and to it watching in all perseverance and petition concerning all the saints; (EP 6:18, MARSHALL).

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; (EP 6:18, KJV).

18 With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, (EP 6:18, NASB).

18 Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all God's people, (EP 6:18, WEYMOUTH).

18 Pray at all times—on every occasion, in every season—in the Spirit, with all [manner of] prayer and entreaty. To that end keep alert and watch with strong purpose and perseverance, interceding in behalf of all the saints (God's consecrated people) (EP 6:18, AMP).

Paul emphasizes the first phrase, *dia pases proseuches kai deeseos*, literally, "**through all prayer and petition**

, " (**with all kinds of prayers and requests**

, NIV") ("**with all prayer and supplication**

, " KJV) by placing it first in the Greek Text.

"Prayers" ("**prayer**," KJV) is *proseuche*, "prayer addressed to God," a noun (SEEDMASTER).

"Requests" ("**supplication**," KJV) is *deesis*, "a seeking, asking, entreating, entreaty to God or to man" (SEEDMASTER).

Some biblical types of prayer are (1) Petition (asking the Lord for things); (2) Intercession (asking the Lord for the needs of others); (3) Praise; (4) Worship; (5) Thanksgiving; and (6) Supplication (Attempt to avert a coming evil, by prayer).

Paul further says that we are to pray in the Spirit. Paul teaches us to pray with the understanding and in the Spirit:

15 Then what am I to do? I will pray with my spirit—by the Holy Spirit within me; but I will also pray intelligently—with my mind and understanding; I will sing with my spirit—by the Holy Spirit that is within me; but I will sing (intelligently) with my mind and understanding also (1 CO 14:15, AMP).

"Pray" ("**Praying**," KJV) is *proseuchomai*, from *pros*, "to" + *euchomai*, "to pray, wish," hence, "to pray, is always used or prayer to God."

Proseuchomai

is a present, middle/passive deponent participle. It is the word used most frequently for prayer (SEEDMASTER)(VINE 881).

"In the Spirit" is *en pneumatic*, "in Spirit." The Holy Spirit is implied by context. The Holy Spirit prays through our spirit—see 1 CO 14:15, AMP above.

"On all occasions" ("**always**," KJV) is *en panti kairo*, "in every season [time]" (VINE).

"Be alert" ("**watching**," KJV) is *agrupneo*, from *a*, "alpha negative" + *hupnos*, "sleep," hence, "don't be sleeping."

Agrupneo

is a present active participle (SEEDMASTER).

"Always keep on" ("**with all perseverance**," KJV) is *en pase proskarteresei*, "in all perseverance."

Pr

oskarteresei

is from

pros

, "to" +

katereo

, "to be strong," hence, "to be steadfast" (SEEDMASTER).

Proskarteresei

, the noun form, occurs only here in the New Testament. The verb form

proskartereo

, "to continue" occurs frequently (VINCENT 3:411).

For a more detailed teaching on prayer, download my free ebook *How to Get Your Prayers Answered*

at <http://BusterSof>

t.com/jrcm/

"Praying" ("**supplication**," KJV) ("**petition**, MARSHALL, NASB") ("**entreaty**, WEYMOUTH") ("**interceding**

," AMP) is

deesis

, "a seeking, asking, entreating, entreaty to God or to man" (SEEDMASTER). Here, context determines that the prayer is to God.

"For all the saints" ("**for all saints**, KJV") ("**concerning all the saints**," MARSHALL) is *peri panton ton hagion*

, "concerning all the holy ones."

Hagion

is an adjective (modifier) and "ones" is the understood noun. Paul's use of the word

hagion

does not mean a "super—Christian," but rather all born—again Christians. God is our sanctifier:

1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.

2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will (Romans 12:1-2, NIV).

8 I am the LORD, who makes you holy [who sanctifies you] (Leviticus 20:8c, NIV).

One of the names of God in the Old Testament is *YAHWEH-M'KADDESH*, which means "the LORD who sanctifies." Leviticus 20:8c is one reference to this name of God. The LORD is the sanctifier, but the believer has a role to play.

Paul is writing to born-again believers in the book of Romans. Paul is saying, "God has transformed your spirits. Now, you must sanctify your bodies and minds."

The English words, "sanctify," "holy," "holiness," "saints," and "sanctification," come from a single root word in New Testament Greek. The adjective form *hagios* is translated "saint" 60 times and occurs over 200 times in the New Testament. (Earle, *Word Meanings in the New Testament*, p. 18).

The primary meaning is "to be set apart to God." The secondary meaning is "to be set apart from sin." God's nature is basically holy and we are to be like him. (For a more thorough treatment of sanctification, download my free ebook, *How to Raise Your Self-Esteem Using Proven Biblical Principles* at <http://BusterSoft.com/JRCM/> and read Chapter Fifteen.

Many spiritual leaders exhort us to pray and this is good. However, we must follow biblical instruction on how to pray if we want to have our prayers answered!

SPIRITUAL WARFARE

I had a battle fierce today
Right in the place of prayer.
I went to meet and talk with God,
But I found Satan there.

He whispered, "You can't really pray;
You lost out long ago.
You might say words while on your knees,
But you can't pray, you know."

The Armor of God

Written by Dr. John E. Russell Sr - Last Updated Saturday, 24 February 2018 20:26

So then I pulled my helmet tight,
Way down upon my ears,
And found it helped to still his voice,
And helped allay my fears.

I checked my other armor o'er,
My feet in peace were shod.
My loins with truth still girded 'round,
My sword the Word of God.

My righteous breastplate still was on
My heart's love to protect.
My shield of faith was all intact,
His fiery darts to deflect.

My courage mounted up afresh,
I gripped anew my sword.
"Old Satan, get behind," I cried.
Oh, Glory! Praise the Lord!

Again his darts came thick and fast.
Faith quenched and put them out.
And while he raised a new attack,
I raised the victory shout.

I called on God in Jesus' name.
I pled the precious blood.
While Satan sneaked away in shame.
I met and talked with God.

—Author unknown

19 Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, (EP 6:19, NIV)

19 And on behalf of me, in order that to me may be given speech in opening of the mouth of me, in boldness to make known the mystery of the gospel, (EP 6:19, MARSHALL).

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, (EP 6:19, KJV).

19 And on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, (EP 6:19, ASV).

19 and {pray} on my behalf, that utterance may be given to me in the opening of my

mouth, to make known with boldness the mystery of the gospel, (EP 6:19, NASB).

19 and ask on my behalf that words may be given to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the Good News— (EP 6:19, WEYMOUTH).

19 And pray for me, too. Ask God to give me the right words as I boldly explain God's secret plan that the Good News is for the Gentiles, too (EP 6:19, TNLT).

"**Pray**" is not in the Greek text, but strongly implied by verse 18 of which verse 19 continues the thought. Apparently, the NIV translators made a new sentence here for proper English usage.

"**For**" is *huper*, "in behalf of, over, more, [above]" (SEEDMASTER).

"**Words**" ("**utterance**," KJV) is *logos*, literally, "a word." It is singular in the Greek. *Logos*

is the expression of thought—not the mere name of an object ...[and] The Personal Word, a title of the Son of God (VINE 1252)

used to describe Jesus in John 1:1. Here, it is the spoken word, determined by context, although it could also be recorded in Paul's letters.

"**May be given**" is *didomi*, "to give." Here, *didomi* is an aorist, passive, optative verb. Aorist is punctiliar—indicating a sharp, clear, definite and complete action; passive means that Paul would receive the action (a word from God); optative mood rarely occurs in NT times:

In a few cases, verbs in the optative mood stand apart from a conditional clause to express the strongest possible wish regarding an event. The most common of these appears in the phrase "*mh genoito*

" (AV, "God forbid"; NKJV "Certainly not") (Seedmaster).

Here, Paul is asking for the reception of a strong, clear, definite and complete word (message) of God, from God himself to Paul.

"**Fearlessly**" ("**boldly**," KJV) is *parrhesia*, from *pas*, "all, each" + *rheo*, "to pour forth, to utter,"

hence, "freedom in speaking, unreservedness in speech; openly, frankly, i.e., without concealment, without ambiguity or circumlocution" (SEEDMASTER). Paul's desire was to declare the whole counsel of God clearly and in a manner easily understood.

"**Make known**" is *gnorizo*, "to make known." Here, *gnorizo* is in the aorist tense, the active voice and the infinitive mood. Paul is doing the action. Aorist denotes that the message is made known (understood) in the receiver at the time he hears it.

"Mystery" is *musterion*, "a hidden or secret thing" (SEEDMASTER). However, Paul's use of *musterion* here is applied to the "gospel." The "mystery of the gospel" had been hidden, but was revealed to Paul:

6 This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus (EP 3:6, NIV).

(See the commentary on this verse in Chapter 3.) "**Gospel**" is *euaggelion*, from *eu*, "well, good" + *aggello*, "message," hence "good message," i.e., "the good news of Jesus Christ."

20 for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should (EP 6:20, KJV).

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak (EP 6:20, KJV).

20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak (EP 6:20, ASV).

20 for which I am an ambassador in chains; that in {proclaiming} it I may speak boldly, as I ought to speak (EP 6:20, NASB).

20 to spread which I am an ambassador in chains—so that when telling them I may speak out boldly as I ought (EP 6:20, WEYMOUTH).

20 I am in chains now for preaching this message as God's ambassador. But pray that I will keep on speaking boldly for him, as I should (EP 6:19, TNLT).

"**Ambassador**" is *presbeuo*, literally, "I am an ambassador." *Presbeuo* is "1) to be older, prior

by birth or in age; 2) to be an ambassador, act as an ambassador" (SEEDMASTER). Vine comments,

There is a suggestion that to be an ambassador for Christ involves the experience suggested by the word "elder." Elder men were chosen as ambassadors (VINE 55).

God himself commanded that older people be respected:

32 'You shall rise up before the grayheaded and honor the aged, and you shall revere your God; I am the LORD (LV 19:32, NASB).

"**Chains**" ("**bonds**," KJV) is *halusis*, "a chain, bond by which the body or any part of it (hands, feet) is bound" (SEEDMASTER). Vincent comments,

In bonds, lit., in a chain: the particular word for the coupling-chain by which he was bound to the hand of his guard (VINCENT 3:411).

Paul had a captive audience, one guard at a time! He was a living witness for the Lord Jesus Christ and many of Caesar's household became Christians:

22 All the saints greet you, especially those of Caesar's household (Philippians 4:22, NASB).

"**Fearlessly**" ("**boldly**," KJV) is the verb *parrhesiazomai*, from the noun *parrhesia*, from *pas*, "all, each" +

rheo

, "to pour forth, to utter," hence, "freedom in speaking, unreservedness in speech; openly, frankly, i.e., without concealment, without ambiguity or circumlocution" (SEEDMASTER). Paul's desire was to declare the whole counsel of God clearly and in a manner easily understood. The KJV follows the Greek word order, which emphasizes

parrhesiazomai

,

boldly

" ("

Fearlessly

, NIV").

"**As I should**" ("**as I ought**, KJV") is *hos dei me*, "**as it behooves me**" (MARSHALL). *Dei* is a verb, the third person singular of *deo*

The Armor of God

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, literally, "to bind, fasten with chains, to throw into chains." Paul uses it metaphorically in the sense, "to bind, put under obligation, of the law, duty." Hence, Paul thought the declaration of the Gospel a

necessity established by the counsel and decree of God, especially by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the Old Testament prophecies [bold mine](SEEDMASTER).

"**To speak**" is *laleo*, "to use words in order to declare one's mind and disclose one's thoughts."
Laleo

is aorist, active, infinitive (SEEDMASTER). Paul is to speak the Gospel clearly, definitely, continually! And so must we!

CONCL: We constitute the Spiritual Army of the LORD collectively. Don't allow the enemy to separate you from others!

In Hebrews 10:25 we are admonished "**to forsake not the assembling of ourselves together** . . . " (HE 10:25, KJV) Coals burn brightly together; put one aside on the cold hearth and the fire goes out. So it is in our relationship with other Christians .

After we have put on the full armor of God, we must keep it on, and find our place of service with God's other spiritual soldiers in a local church!

This Bible study is based on Chapter Seven of my eBook, *Ephesians*.

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