

Exhortation To Put On The Whole Armor Of God

6:10-20

EPH 6:10 Finally [in conclusion, from now on], **be strong in the Lord, and in the strength of His might.**

1. "Finally, be strong in the Lord" - They are to depend on the Lord and be strengthened by Him.
 - a. "Finally" is "tou loipou." [too loi **po**] - "For the rest, finally" - It may have the idea of "in conclusion" here.
 - 1) This could also be the idea in these scriptures. (2 Cor. 13:11; Phil. 4:8; 1 Thess. 4:1; 2 Thess. 3:1).
 - 2) It does not have that meaning in Philippians 3:1, but denotes some kind of shift in his thought.

PHI 3:1 Finally, my brethren, rejoice in the Lord. To write the same things again is no trouble to me, and it is a safeguard for you.

- 3) It could have the meaning of "henceforth" [from now on] as in Galatians 6:17.

GAL 6:17 From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.

- b. "be strong" is the passive imperative of "endunamoo" [en doo nah **mah** oh] and the passive means "be you empowered, to be made strong." "Be strong" is the result of one trusting in the Lord.
 - c. "in the Lord" - Lit "in Lord." "Lord" refers to Jesus Christ.
 - d. It is in Christ that the believer is empowered, made strong.
2. "and in the strength of His might" - They were to draw strength from the Lord. He is a boundless source of strength. (Phil. 4:13).
 - a. "kratos" [**krah** tahs] - "power, might" ----- "ischus" [is **koos**] - "strength, might, power"
 - b. God never runs out of strength or grows tired in providing it to those who seek it.
 - c. Likewise, Jesus [God's Son] has the same attributes as His Father.

EPH 6:11 Put on the full [complete] **armor of God, that you may be able** [victoriously] **to stand firm against the schemes** [trickery, devices] **of the devil.**

1. "Put on the full armor of God" - This is a genitive of source showing our armor is from God. God supplies the armor.
 - a. The words "put on" come from "enduo" [en **do** oh] meaning to "clothe yourself."
 - b. "armor" is "panoplia" [pah nah **plee** ah] - "full armor, panoply"
 - c. It was vital that they did not leave off even one part of God's armor.

- d. They must “put on the full armor of God” to be victorious.
- e. The Christian will be victorious by being “born of God” and by trusting in Jesus - God’s Son. (1 Jn. 5:4, 5).

1JO 5:4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world-- our faith.

1JO 5:5 And who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

2. “that you may be able to stand firm against the schemes of the devil”

- a. “methodeia” [meh thah **day** ah] - “trickery, devices, schemes, strategies”
- b. Paul presents the devil as a real threat as does James and Peter. (Jas. 4:7; 1 Pet. 5:8).

EPH 6:12 For our struggle [battle, wrestling] is not against flesh and blood [only], but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

1. “For our struggle is not against flesh and blood” - This is an ellipsis.

- a. There is a struggle with evil men, but it is not the Christian’s only struggle. In other words our battle is not with human foes alone.
- b. He proceeds to give a powerful, not omnipotent, enemy of believers.

2. “but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness”

- a. The Christian has enemies among men (Matt. 5:10-12; Jn. 15:20-23), but his main struggle is with Satan and his wicked angels.
- b. The Bible sets forth that Satan and his angels are a powerful force of evil who are constantly working to overcome man.
- c. They work especially hard on Christians.

1) They are determined that every believer will be with them in hell.

2) God wants none to perish (2 Pet. 3:9), but the devil wants all to perish.

- d. Satan and the forces of evil are not omnipotent. They can be overcome. Drawing near to God enables us to overcome Satan and his angels. (Jas. 4:7, 8).
- e. There is no evidence that the forces of evil literally dwell in us, that is, possess us.

1) Demon possession ended with the passing of miracles at the end of the apostolic age.

2) God has not left us helpless to overcome the forces of evil.

3. “in the heavenly places” - This seems to refer to the lower heavens, the sky, the atmosphere above.

- a. It is not a reference to the heaven of heavens where God abides. See notes Eph. 1:3.

b. This is the invisible abode of the forces of evil. They are not visible to human eyes, but they are there.

EPH 6:13 Therefore, take up the full [complete] armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm.

1. “Therefore, take up the full armor of God” - It is vital that “the full armor” be put on - not some.
 - a. Leaving off one part of God’s armor is sure to lead to defeat.
 - b. One must not fool himself thinking he really does not need armor or that he can partially armor himself because there is really no dangerous.
2. “that you may be able to resist in the evil day” - “The evil day” is not a reference to a single day, but to the constant battles with Satan.
 - a. Satan looks for every opportunity to lead men into sin and condemnation. (1 Pet. 5:8).
 - b. He may leave us alone for time, but he will be back. See Jesus (Lk. 4:13).
 - c. As long as we have breath in us, he will seek to deceive us and lead us into condemnation.
 - 1) Satan works on the young, but he does not leave old people alone.
 - 2) Older people are also subdued by Satan. Some even begin to think when they are old they can retire from the Lord’s service.
3. “and having done everything, to stand firm” - Christians are to hold their ground.
 - a. They will be victors through putting on the all of God’s armor and depending God and His Son.
 - b. The language demands daily action on the part of the believer.

EPH 6:14 Stand firm therefore, having girded your loins [waist] with [the belt of] truth, and having put on the breastplate of righteousness [uprightness],

1. “Stand firm therefore” - Believers must not run or give up, but to “stand firm.” They were to hold their ground against evil.
 - a. This is not always easy, but it must be done.
 - b. It is easier to stand if we stand together, but there may be times when one must stand alone.
2. “having girded your loins with truth” - The idea is “with the truth as your belt.”
 - a. “osphus” [ahs **foos**] - “waist, loin”
 - b. The girdle or belt was the place where they carried their money, their sword, their pipe, their writing instrument and helped keeps parts of the armor in place.
3. “and having put on the breastplate of righteousness” - A “breastplate” is vital to the soldier, and the Christian soldier must have “the breastplate of righteousness” to defeat the spiritual forces of evil.

- a. Jesus taught us to “hunger and thirst for righteousness.” (Matt. 5:6).
- b. Jesus used the word “righteousness” with the idea of “justification” [being right with God].
- c. The one who wants to have “justification” must have a strong desire for it.
- d. God’s commandments are described as “righteousness” in Psalms 119:172.
- e. The victorious believer must not only have an intense desire for “righteousness,” but he must love God’s commandments and use God’s word as his “breastplate.”

EPH 6:15 and having shod your feet with the preparation of the gospel of peace;

1. “and having shod your feet” - Lit. “and shoeing the feet” - “Put on your feet”
2. “with the preparation [readiness] of the gospel of peace” - There was to be a readiness to go and proclaim the gospel.
 - a. The Christian is prepared and ready to present the gospel to others at every opportunity.
 - b. “The gospel of peace” can be rendered “peaceful gospel.”

EPH 6:16 in addition to all, taking up the shield of [the] faith with which you will be able to extinguish all the flaming missiles of the evil one.

1. “in addition to all, taking up the shield of [the] faith” - “The shield of the faith” is the gospel.
 - a. It is “the gospel of peace” mentioned in the preceding verse.
 - b. It brings inner peace to those who accept it. (Phil. 4:6,7).
2. “with which you will be able to extinguish all the flaming missiles of the evil one” - Through the faith (the gospel, God’s word, the truth) one could protect himself against the assaults of the devil.
 - a. The psalmist said. (Psa. 119:11).

PSA 119:11 Thy word I have treasured in my heart, That I may not sin against Thee.

- b. Spiritually “the shield of faith” protects the heart. Christianity is a heart religion. (Matt. 22:37-39).

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

1. “And take the helmet of salvation” - “The helmet” was vital to a soldier and to soldiers of the cross.
 - a. “Take the helmet salvation provides” - Wms.
 - b. “The helmet of salvation” is the same as “as a helmet, the hope of salvation.” (1 Thess. 5:8).

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

2. “and the sword of the Spirit which is the word of God” - God’s word is “the sword of the Spirit.”

3. One must have this sword to resist and defeat the devil. A soldier without a weapon will meet with defeat.

EPH 6:18 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,

1. “With all prayer and petition pray at all times in the Spirit”
 - a. They were to always pray “in the Spirit.”
 - b. This primarily has reference to praying in accordance to the God’s words - “the sword of the Spirit.”
2. “and with this in view, be on the alert with all perseverance and petition for all the saints” - They were to be alert and always pray “for all the saints.”
3. It is vital today that Christians always pray in accordance to God’s word delivered to the apostles through the Holy Spirit, and never neglect to pray “for all the saints.”

EPH 6:19 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,

- “utterance” is from the Greek “logos” [**lah** gahs] meaning “word, speech, utterance.”
 - Some think he is asking “that [freedom of] utterance be given him. Others think that he is asking for **clarity** of utterance. Still others believe that he is asking for **boldness** of utterance.
 - It is hard to tell and all three ideas may be included in his prayer request.
1. “and pray on my behalf, that utterance may be given to me in the opening of my mouth” - He covets their prayers, and asks that they pray that he will have the right words “to make known with boldness the mystery of the gospel.”
 2. “to make known with boldness the mystery of the gospel” - Paul asks that they pray he will “make known with boldness the mystery of the gospel” that had been hidden in God’s mind but now had been revealed.

EPH 6:20 for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to [must] speak.

1. “for which I am an ambassador in chains” - “presbeuo” [pres **boo** oh] means “I am an ambassador, I am a representative.”
 - a. Paul was in prison in Rome because he had been preaching the gospel - not for some evil deed.
 - b. He desires to speak the gospel “boldly.” Timid preaching would be futile, but bold preaching would lead many to the Lord.
2. “that in proclaiming it I may speak boldly, as I ought to speak” - Paul realized he and others had an obligation to preach the gospel with boldness. See Rom. 1:16; 2 Tim. 4:1,2.
 - a. Bold preaching, in love, is powerful and produces Christian.
 - b. Timid, uncertain preaching, even in love, lacks the power to convert and convince men to lead Christ-centered lives.

Final Greetings

6:21-24

EPH 6:21 But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you.

1. “But that you also may know about my circumstances, how I am doing”
 - a. Paul feels it is important for them to know how he was doing.
 - b. They were concerned about him, and it would help them to know he was well and was preaching the gospel even in prison.
2. “Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you”
 - a. Tychicus is mentioned 5 times in the Testament including this reference to him.

ACT 20:4 And he was accompanied by Sopater of Berea, the son of Pyrrhus; and by Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and Timothy; and **Tychicus** and Trophimus of Asia.

COL 4:7 As to all my affairs, Tychicus, our beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information.

2TI 4:12 But Tychicus I have sent to Ephesus.

TIT 3:12 When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

- b. The scriptures reveal this man was a very beloved and faithful brother and minister.
- c. He brought information about Paul to them, and to the brothers in Colossae. (Col. 4:7).

EPH 6:22 And I have sent him to you for this very purpose, so that you may know about us, and that he may comfort your hearts.

1. “And I have sent him to you for this very purpose, so that you may know about us” - He wanted them to know his exact condition.
2. “and that he may comfort your hearts” - Paul was confident that Tychicus would be able to comfort their troubled hearts.

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

1. “Peace be to the brethren” - This is a reference to both Jews and Gentiles brothers.
2. “and love with faith” - “and love combined with faith” - Wey.
3. “from God the Father and the Lord Jesus Christ” - Paul recognizes that all blessings come from God and His Son.

EPH 6:24 Grace [favor] be with all those who love our Lord Jesus Christ with a love incorruptible.

1. “Grace be with all those who love our Lord Jesus Christ” - He wants God’s favor to come upon all those who love the Lord.
2. “with a love incorruptible” - “aphtharsia” [af thar **see** ah] - “incorruptibility, immortality.”
 - a. NIV has “with an undying love” - God’s grace be with all who have an undying love for the Lord.
 - b. McCord translates “May the grace be with all of those whose love for our Lord Jesus Christ is imperishable.

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