

## CHURCH OF THE REDEEMER

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<b>Series:</b>	<b>Ephesians</b>		<b>Pastor/Teacher</b>
<b>Number:</b>	<b>15</b>		<b>Joshua Walker</b>
<b>Text:</b>	<b>Ephesians 6:10-24</b>		
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### BE STRONG IN THE ARMOR OF GOD

#### **Be Strong (6:10-20)**

6:10: "The Greek expression translated 'finally' can be interpreted as 'from now on,' as it is used in Gal 6:17, the only other place it appears in the NT or LXX. Yet this future use does not fit the context since the readers are already engaged in the battle. The more natural understanding, especially at this juncture of the letter, is to understand the adverb as introducing the last exhortation of the second half of the letter (as the NLT clearly brings out with 'a final word')."<sup>1</sup>

6:10: "Resuming his general exhortations, he again enjoins them to *be strong*, -- to summon up courage and vigor; for there is always much to enfeeble us, and we are ill fitted to resist. But when our weakness is considered, an exhortation like this would have no effect, unless *the Lord* were present, and stretched out his hand to render assistance, or rather, unless he supplied us with all the power. Paul therefore adds, *in the Lord*. As if he had said, 'You have no right to reply, that you have not the ability; for all that I require of you is, *be strong in the Lord*.'"<sup>2</sup>

6:11: "Paul now explains why believers need to be strong in the Lord, and how his mighty power is to be appropriated: they are engaged in a deadly spiritual warfare on the side of God against the devil, and if they are to prevail they must put on God's full armour."<sup>3</sup>

6:11: "The expression 'full armour' referred to 'a complete set of instruments used in defensive or offensive warfare' which was worn by a heavily armored foot soldier. Although not all the weapons are mentioned in the subsequent verses, the emphasis here is on donning the 'whole armour' in order to be protected fully in this spiritual warfare."<sup>4</sup>

6:12: "The warfare believers experience can be likened to wrestling, but not an engagement with human enemies. Because of the reference to armor and weapons in this passage, it comes as somewhat of a surprise that Paul uses 'struggle,' an athletic image related to wrestling, to characterize the nature of the battle when words for 'warfare' might seem more appropriate."<sup>5</sup>

6:14 "The first of the six weapons Paul commands is 'truth.' This refers to both knowledge and appropriating the truth of one's new identity in Christ and developing the practice of speaking and living the truth."<sup>6</sup>

6:17: "The 'sword of the Spirit' is the only weapon – versus pieces of body armor – Paul brings out as part of the church's divinely provided panoply. One thinks of a sword as an offensive weapon, but here it must still be part of the church's defense to fend off attack in its struggle in fulfillment of the repeated enjoinder to *stand* and *hold your ground* (vv. 11, 13-14)."<sup>7</sup>

6:18: "At the heart of spiritual warfare is prayer. Paul does not present this as an additional weapon, but as a fundamental and continuous activity that is critical to developing all of the armor and weapons he has just commended to the church."<sup>8</sup>

6:20: "*As I ought to speak*; meaning, that to proclaim the truth of the gospel as it ought to be proclaimed, is a high and rare attainment. Every word here deserves to be carefully weighed. Twice he uses the expression *boldly*, -- 'that I may open my mouth *boldly*,' 'that therein I may speak *boldly*.' Fear hinders us from preaching Christ openly and fearlessly, while the absence of all restraint and disguise in confessing Christ is demanded from his ministers."<sup>9</sup>

### **Greeting (6:21-24)**

6:21-24: "Paul's pastoral concern for the reader is expressed through sending a trusted ministry associate to serve and encourage them and by praying that they will experience a greater measure of peace, love, faith, grace, and the immortal life in Christ."<sup>10</sup>

6:23-24: "Paul brings his letter to a conclusion with a twofold prayer for his readers, a prayer that can be called a benediction (an invocation of God to bring blessing). In the first prayer, Paul asks for the Father and the Son to bestow peace, love, and faith upon these believers. . . . In these final words of the letter, Paul prays for the blessing of God's grace on all who are in a loving and intimate relationship with the Lord Jesus Christ."<sup>11</sup>

## **ENDNOTES**

<sup>1</sup> Arnold, Clint E., *Ephesians: Exegetical Commentary on the New Testament* (Zondervan, 2010), 442.

<sup>2</sup> John Calvin, *Commentaries on the Epistles of Paul to the Galatians and Ephesians* (Baker Book House, 1998), 334. For Dan Depew.

<sup>3</sup> O'Brien, Peter T., *The Letter to the Ephesians: The Pillar New Testament Commentary* (Eerdmans, 1999), 461-62.

<sup>4</sup> O'Brien, *Ephesians*, 462.

<sup>5</sup> Arnold, *Ephesians*, 445-46.

<sup>6</sup> Arnold, *Ephesians*, 450.

<sup>7</sup> Baugh, S. M., *Ephesians: Evangelical Exegetical Commentary* (Lexham Press, 2016), 555.

<sup>8</sup> Arnold, *Ephesians*, 463.

<sup>9</sup> Calvin, *Ephesians*, 342.

<sup>10</sup> Arnold, *Ephesians*, 478.

<sup>11</sup> Arnold, *Ephesians*, 480-81.