

220206-1 Eph 6, 10-24, The Armour of God—CThurman

Beginning with chapter 5 we considered under the heading of being followers of God as dear children these points:

- That we should put to the test all the things that we know are good and acceptable to the Lord; that being filled with the Spirit we should be involved in the 5-fold worship before the Lord and subjected to one another.
- That wives should be subject to their own husbands as unto the Lord, and husbands should love their wives as their own bodies; that this relationship is parallel to that of the Lord and His church.
- That children should honor their parents in the Lord; that fathers should bring their children up in the nurture and admonition of the Lord; that servants should obey their masters as to the Lord, and that masters should render their service as servants, as to the Lord.

The apostles Paul now makes his closing statements.

10 ¶ Finally, my brethren,

finally, adj. in an acc. sing. neut., λοιπόν, tss. *now, then, besides, moreover, remaineth, finally, furthermore, henceforth, from henceforth*; the adj. λοιπός, is tss. *remnant, other, residue, rest*; the verb λείπω, tss. *to lack, to want, to be destitute*.

Paul called these Gentiles his brethren. He was aware that these were Christ's brethren and therefore his brethren, even though he was an apostle.

It is good to read the gospels to be reminded of those which the Lord Jesus called His brethren. Paul called men brethren that were contentious with him. (Phl.1:14-18) He called men brethren that had fallen into serious doctrinal error. (Gal.1.2; 3.1) It is quite unfortunate that some cannot call others their brother when in contention and disagreement. This rude

behavior is usually justified in the name of Christ because they suppose to be zealous for the truth. During the ministry of our Lord Jesus, as holy and righteous as He was He never injured or harmed a soul. He was gentle and mild with all men. And we ought to be as He.

be strong in the Lord, and in the power of his might.
empowered

be strong, ἐνδυναμοῦσθε, 2ppl. pres. imper. mid. of the verb ἐνδυναμόω, ἐν by, in, with + δυναμόω strengthened; ἐνδυναμόω, is tss. increased ... in strength, to be strong, to be enabled..

power, κράτει, dat sing. of the noun κράτος, strength, might, power, dominion; the verb κρατέω, is tss. to hold, to take, to take by, to lay hold on, to lay hands on, to fold fast, to keep, to retain, to obtain.

might, ἰσχύος, gen. sing. of the noun ἰσχύς, tss, strength, mighty, might, ability, power.

In Eph.3.16 Paul's prayer for them was that God might grant that they be strengthened in the inner man.

*Eph 3:14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ,
15 Of whom the whole family in heaven and earth is named,
16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;*

And then Paul cites the blessings that flow from this strengthening.

An abiding in Christ – a comprehension the greatness of God and Christ – a knowledge of Christ knowledge-surpassing love – and to be completed with the completion of God (conformation to His image, maturation).

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So the imperative here is *to be strong in the Lord*, an imperative middle verb, *summon up the strength, put forth the energy*. (see R. Nelson Colyar, 'Expository Notes on the Book of Ephesians,' p.115.)

Ps.71.16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Php 4:13 I can do all things through Christ which strengtheneth me.
(To paraphrase, I have the strength to do all things through Christ which empowers me.)

This assumes the desire for the Christian is to do the will of God.

10 Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ

11 Put on the whole armour of God,
Clothe yourselves with every instrument, weapon

put on, ἐνδύσασθε, 2nd pl. aor. **imper.** mid. of the verb ἐνδύω, εὐ by, in, with + δύω, to go down, to sink (LXX); the imperative is used in Ro. 13.14, Eph.6.11 & Col.3.12, *put on*; ἐνδύω, is tss. *to put on, to clothe, to clothe with, to be endued, to be arrayed*; **v.11, put on, 14, having on.**

whole armour, πανοπλίαν, acc. sing. of the noun πανοπλία, πᾶς all, every, all manner, the whole + ὄπλον, a weapon, instrument, armour; πανοπλία, tss. *all ... armour* (Lk.11.22), *whole armour* (Eph.6.11, **13**).

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may be able, δύνασθαι, pres. infin. of the verb δύναμαι, tss. *to be able, can, might, may, to be possible, to have power*; **v.11, be able, 13, may be able, 16, shall be able.**

There is provided for the child of God a necessary, defensive suit of armor

πρὸς			πρὸς		μεθοδείας,
that ye may	be able	to stand	against	the	wiles of the devil.
have the power			to		methods
i.e., toe to toe, face to face					

may be able, δύνασθαι, pres. infin. of δύναμαι, *the power.*

to stand, στήναι, aor. infin. of ἵστημι, tss. *to appoint, to establish, to set, to stand, to stand forth, to stand up*; cf. v.13, again, στήναι & ἀντιστήναι, *to withstand.*

wiles, μεθοδείας, acc. pl. of the noun μεθοδεία, μετά after, with + ὁδός a way, a journey; tss. *to lie in wait* [to deceive; Wigram, circumvention], *wiles*; from the Greek μεθοδός is the English word *method.*

devil, διαβόλου, gen. sing. masc. of the noun διάβολος, διά by, through + βάλλω, to cast, to sent, to put, to lay, to throw; tss. *devil, slanderer, false accuser*; διαβάλλομαι, to accuse.

The devil is a powerful enemy to the child of God because there is in us a sinful nature, a bent to evil, which if it weren't for the grace of God there could be no resistance.

2Ti 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

2Pe 2:11 Whereas angels (which includes the fallen angels), which are greater in power and might, bring not railing accusation against them (certain false witnesses of Christ) before the Lord.

The whole armor is to be put on, not only some parts of it.

The Greek preposition *πρός*, tss. *against*, means toward. So here *πρός* presents the idea of facing toward the conflict, and so to be *against* it.

11 ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου

ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα πρὸς
12 For we wrestle not against flesh and blood, but against
Because are not [in a] contest

wrestle, *πάλη*, noun only this once in the NT; the verb *πάλλω*, not used in the NT, is *to toss about*.

The reason for the whole armor is because of the nature of the enemy.
This IS NOT AS IF WE ARE CONTESTING AGAINST MORTAL MEN.

πρὸς πρὸς
principalities, against powers, against the rulers of the darkness of this
authorities world-order

principalities, ἀρχάς, acc. pl. of the noun ἀρχή, tss. magistrate, power, corner, rule, beginning, principalities, first, first estate.

powers, ἐξουσίας, acc. pl. of the noun ἐξουσία, ἐκ of, from, out of + οὐσία, substance, goods; tss. *a power, an authority*.

rulers, κοσμοκράτορας, acc. pl. of the noun κοσμοκράτωρ, κόσμος world, order + κρατέω *to take, to lay hold on, to retain, to obtain*.

darkness, σκότος, a noun, and always tss. with the English *darkness* (Eph.5.8, *ye were sometimes [once] darkness*; Eph.5.11, *unfruitful works of darkness*; Eph.6.12, *rulers of the darkness of this world*; often contrasted to *light*).

αἰῶνος πρὸς ἐν τοῖς ἐπουρανίοις
world, against spiritual wickedness in high places.
age heavenly places, (Eph.1.3, 20; 2.6; 3.10)

spiritual, πνευματικά, acc. pl. neut. of the adj. πνευματικός, always tss. with the English *spiritual*.

wickedness, πονηρίας, gen. sing. of the noun πονηρία, tss. *wickedness, iniquity*.

ἐπουρανίοις, dat. pl. neut. of the adj. ἐπουράνιος, tss. *heavenly* (Father, image, places, kingdom, calling, gift, things, country, Jerusalem), *celestial* [bodies, glory].

The Lord Jesus said that Satan is the *prince of this world*.

Jn.14.30 Hereafter I will not talk much with you: for the prince of this world (γὰρ ὁ τοῦ κόσμου τούτου ἀρχὼν) cometh, and hath nothing in me.

Put on the whole armour of God because we are in a contest against the darkness, the spiritual, the wicked, the unseen, world order of this present age. This is the domain of the god of this world.

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

This is his time. The idea IS NOT that we put on the armour to change this world, but to put this armour on to prevent us from being changed by it, polluted, defiled and overcome. The truth is that this world is not going to change from what it is presently until the second advent of Jesus Christ. Then the kingdoms of this world will become the kingdoms of our Lord.

Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the

tss. *to resist, to withstand*; cf. v.11 & 13, στήναι, aor. infin. of the verb ἴστημι.

having done, κατεργασάμενοι, nom. pl. masc. part. aor. of the verb κατεργάζομαι, κατά as, after, down, out + ἐργάζομαι *to trade, to work, to do, to minister, to labor*; κατεργάζομαι, tss. *to work, to do, to perform, to cause, to work out (to demonstrate)*.

all, ἅπαντα, acc. pl. neut. of the adj. ἅπας, which is a strengthened form of *all*, πᾶς; ἅπας, tss. *all, all things, every, whole, every one*.

to stand, στήναι, aor. infin. of ἴστημι, tss. *to appoint, to establish, to set, to stand, to stand forth, to stand up*; cf. v.13, again, στήναι & ἀντιστήναι, *to withstand*,.

For this reason, take up every weapon and put them to use so that when, not if, we come under attack we can resist successfully through it.

*Jas 4:7 Submit yourselves therefore to God. Resist (ἀνθίστημι, withstand) the devil, and he will flee from you.
8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.*

13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στήναι

Here begins the major imperative for all that follows:

14 Stand therefore, having your loins girt about with truth,
girded about your loins

stand, στήτε, 2ppl. aor. imper. of the verb ἴστημι, tss. *to appoint, to establish, to set, to stand, to stand forth, to stand up*; **vss. 11, 13.**

having ... girt about, περιζωσάμενοι, nom. pl. masc. part. aor. mid. of the verb περιζώννυμι, περί about + ζωννύω *to gird*; περιζώννυμι, tss. *to gird about, to gird –self, to gird*.

loins, ὀσφύν, acc. sing. of the noun ὀσφύς, always tss. *loins*.

truth, ἀληθεία, dat. sing. of the noun tss. *truth, true, verity*; the adj. ἀληθής, is tss. *true, truth*; another adj. ἀληθινός, is always tss. *true*.

Stand therefore – as opposed to retreating. Give up no ground in the conflict.

Girding up the loins with truth is an obvious reference to how truth strengthens the *mind*. The English word *gird* means to encircle or bind, to make fast, to surround. To gird one's loins is defined as *to prepare for action: muster up one's resources*. So here the idea is to strengthen the mind with the truth of the word of God; to apply the mind to know the truth of God so that we can live it.

1Pe.1.13 ¶ Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

If we are not strengthened in our minds with the truths of God's word then then it is certain we will receive the false doctrines of men. That means a child of God will be defiled with the doctrines of evolution and climate change, be bent to a global society, a one-world government, to the perversions of marriage that is not between a man and a woman, and the notion that we choose the sex we want to be identified with, for defunding the police. Knowing the truth of God's word dispels this darkness from the our minds.

Lk.12.35 Let your loins be girded about (first the mind), and your lights burning ... (then the life)

Pr 23:7 For as he thinketh in his heart, so is he ...

Ps 119:105 NUN. Thy word is a lamp unto my feet, and a light unto my path.

Ps 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

Ps 119:9 BETH. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

Joh 8:32 And ye shall know the truth, and the truth shall make you free.

and

having on the breastplate of righteousness;

Stand

having on, ἐνδυσάμενοι, nom. pl. masc. part. aor. mid. of the verb ἐνδύω, εἶ by, in, with + δύω, to go down, to sink (LXX); the imperative is used in Ro. 13.14, Eph.6.11 & Col.3.12, *put on*; ἐνδύω, is tss. *to put on, to clothe, to clothe with, to be endued, to be arrayed; v.11, put on, 14, having on.*

breastplate, θώρακα, acc. sing. of the noun θώραξ, thorax, and always tss. *breastplate* (Eph.6.14; 1Th.5.8; Re.9.9, 17).

righteous, δικαιοσύνης, gen. sing. of the noun δικαιοσύνη, tss. always tss. *righteousness.*

That this is abreastplate indicates the forward stance of the child of God. It is to stand in opposition against something rather than retreating. It is said that the breastplate protects the vital organs. It certainly provides protection for the heart of the child of God. In this case the antonym of righteousness is error. It is important that the heart be settled on things that are right.

Mt 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

1Jo 3:21 Beloved, if our heart condemn us not, then have we confidence toward God.

Pv.4.20 ¶ My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

23 Keep thy heart with all diligence; for out of it are the issues of life.

What we set our heart, our affections upon is that for which we will live.

Lu 12:34 For where your treasure is, there will your heart be also.

14 στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης

15 And your feet shod with the preparation of the gospel of peace;

readiness

shod, ὑποδησάμενοι, nom. pl. masc. part. aor. mid. of ὑποδέω, ὑπό under + δέω, *to bind*; ὑποδέω, tss. *to shod* (Mk.6.9; Eph.6.15), *to bind on* (Ac.12.8).

preparation, ἐτοιμασία, dat. sing. of the noun ἐτοιμασία, only this once, and tss. *preparation*; the adj. ἔτοιμος, is tss. *ready, prepare, readiness*; the adv. ἐτοίμως, *ready*.

The feet shod with the preparation of the gospel of peace is a walk that is ready in the witness of Christ. It is a gospel of peace. That is, through the gospel of Christ peace is brought to heart and the enmity of the sinner is laid to rest in Christ. Our feet are to be shod, bound with this manner of life.

15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης

ἐπὶ πᾶσιν ἐν ᾧ
16 Above all, taking the shield of faith, wherewith ye shall be able
every[thing] [up] buckler

all, πᾶσιν, adj., all, every, whole.

taking, ἀναλαμβάνω, nom. pl. masc. part. aor. of ἀναλαμβάνω, ἀνά up, re-, + λαμβάνω to take away, to receive, to hold, to bring, to catch, to come on; ἀναλαμβάνω, tss. to receive up, to take (Eph.6.13, 16), to take up, to take in, and to take unto.

shield, θυρεὸν, acc. sing. of the noun θυρέος, only this once in the NT., and in the LXXE, Lancelot Brenton tss. this shield and buckler.

ye shall be able, δυνήσεσθε, 2ppl. fut. ind. of δύναμαι, tss. to be able, can, might, may, to be possible, to have power; v.11, be able, 13, may be able, 16, shall be able.

to quench all the fiery darts of the wicked.
burning, trying arrows, weapons

to quench, σβέσαι, aor. infin. act. of σβέννυμι, tss. to quench [of smoking flax, fire, fiery darts, Spirit violence], to go out [of lamps].

fiery, πεπυρωμένα, acc. pl. neut. part. perf. pass. of the verb πυρόω, tss. to be on fire (2Pe.3.12), to burn (1Co.7.9), to be fiery (Eph.6.16), to try (Re.3.18).

darts, βέλη, acc. pl. of the noun βέλος, only this once in the NT.; and in the LXXE, Lancelot Brenton tss. this weapons, darts, arrows.

wicked, πονηροῦ, gen. sing. masc. of the adj. πονηρός, tss. evil, wicked, lewd, harm, malicious, grievous.

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The assault of the wicked shall come. It is faith, faith properly founded that deflect *all* the darts that come our way. The enemy will slander the child of God. He will lie about him. He try to cause doubts and fears.

Ge 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Satan can only do as much as the LORD will allow him to do. (cf. Job 1.12; 2.6) Sometimes Satan will be granted to touch all that we have, our workplace, our goods, our loved ones and even our health. (cf. Job 1.13-19; 2.7, 8) The child of God will suffer set-back, discouragements, and losses. (Mt.10.34-39) Bear in mind, it is true that those that are without Christ also suffer the same losses, BUT NOT IN ORDER THAT THEY MIGHT FORSAKE GOD AND BLASPHEME HIS NAME. These evil things, these evil days come to us like boisterous waves and great floods to prove our faith in Christ and God. If he can do this he dims our part in the witness that Christ has in the world and robs us of our eternal reward for service. (cf. 2Jn.1.8; Re.22.12) Satan will raise up men to hate us, persecutor us, to injure us, say all manner of evil against so that even friends and family turn against us just the fact that we are Christ's. And the closer we are to Christ very like will the heat of His methods be turned up against that child of God. Evil days will come! And God uses these things to cause us to know the vulnerabilities there are in our loves, to strengthen us. He would prove our love for Him. He would prove our obedience. (cf. Ex.20.20; Deu.8.2; Jud.3.1; 3.4; Jn.14.15; Ro.8.28)

The only way the quench his darts is by faith, by the faith of Christ and faith in Christ. We can't do much about what people think of us and what they believe about us, except to continue in service to Christ. Faith understands the truth. Faith is being fully persuaded at what all God has said.

He.11.1 ¶ Now faith is the substance of things hoped for, the evidence of things not seen.

...

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1Jo 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

2Co 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

The salvation of the Lord is a know-so religion.

sword – The sword of the Spirit is both a defensive and offensive weapon. This sword is defined to be the word of God. The word of God is wielded to maintain the truths of God in our lives, in our church, in other churches, and whether we think so or not it does have an affect on them around us to convict men of sin.

Jn.8. 9 (ῥῆμα, v.20) And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When the word of God is put before others some will hear. All we need do is to declare it.

Php 1:17 But the other of love, knowing that I am set for the defence of the gospel.

Our Lord Jesus, in His temptation in the desert resisted the devil by resorting to the word of God. With each temptation the Lord Jesus cited the word of God.

Mt.4.3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, **It is written**, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

...

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, **It is written** again, Thou shalt not tempt the Lord thy God.

...

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for **it is written**, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The gospel of Luke records this at then of Christ's trial:

Lu 4:13 And when the devil had ended all the temptation, he departed from him for a season.

Of proving the armor of God perhaps David is the best example for this. While yet a shepherd tending his father's sheep David was sent to see how his brothers were doing in the conflict that had arisen against the Philistines. Among the Philistines there was a giant-of-a-man, named Goliath. While David was there with his brethren Goliath threatened Israel and blasphemed God. Then David was moved to combat this man. Before he went to fight King Saul suited up David with armour. Once this was on David knew that he could not go to battle with a suit of armour he had not proved. Instead he took up the things he was familiar with to go to the fight.

*1Sa.17.38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.
39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.*

40 ¶ And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

Goliath said at the sight of this young man, David:

1Sa.17.43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

...

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.

17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος ὃ ἐστὶν ῥῆμα θεοῦ

18 Praying ἐν παντὶ καιρῷ διὰ πάσης
[Stand] **always** **with all prayer and supplication in the Spirit,**
lit. in all time by [the general prayer and the needy prayer]
at every opportunity

praying, προσευχόμενοι, nom. pl. masc. part. pres. of προσεύχομαι, πρὸς unto + εὔχομαι to wish, to pray; προσεύχομαι, tss. to pray, to pray for, to make prayer, to pray earnestly; see the noun form below.

always, is tss. of the Gr. phrase ἐν παντὶ καιρῷ; καιρῷ, is a dat. sing. of the noun καιρός, tss. *time, season, due season, convenient season, due time, opportunity, while*; the preposition ἐν, *at* (cf. 1Ti.1.3)

prayer, προσευχῆς, gen. sing. of the noun προσευχή, and always tss. with the English *prayer*; see the verb above.

supplication, δέησεως, gen. sing. of the noun δέησις, tss. *prayer, supplication, request* (seeking aid in special necessity, see Bullinger); see below.

and watching thereunto

[prayer]

with all perseverance and supplication

continuance

watching, ἀγρυπνοῦντες, nom. pl. masc. part. pres. of the verb ἀγρυπνέω, tss. always with the English *to watch* (Mk.13.33; Lk.21.36; Eph.6.16; He.13.17); the noun ἀγρυπνία, tss. *watchings* (2Co.6.5; 11.27).

perseverance, προσκατερήσει, dat. sing. of the noun προσκατέρησις, πρόσ + καρτερέω, Liddell & Scott, *to be steadfast or patient*, in the acc., *to endure manfully*, with a prep., *to hold out or bear up against a thing*, with a part., *to persevere, to persist in doing*; προσκατέρησις, the only is only this once in the NT; the verb προσκατερέω, is tss. *to wait on, to continue, to continue stedfastly, to give continually, to continue instant* [instant, ready, importunate, urgent].

περὶ πάντων τῶν ἁγίων
for all saints;
concerning [the]

saints, ἁγίων, gen. pl. of the adj. ἅγιος, tss. *Holy* [Spirit, One], *holy, holy thing, saints*; many miss this as it relates to the people of the NT, that this is always with reference to baptized, believing, church-

related disciples of Jesus Christ. Never is it used with reference to believers outside of a NT church.

Many references to praying in the NT concern watching against trial and temptation.

Verse 15-18, Stand with our minds strengthened with God's truth, with our hearts right, with a ready step in the gospel, with faith, knowledge of salvation and a ready grasp of the word of God, always praying and watching by prayer continually. In effect, Christ lives in me.

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

18 διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων

ὑπὲρ ἐμοῦ

19 ¶ And for me, that utterance may be given unto me,
in my behalf

utterance, λόγος, a noun tss. a cause, a communication, saying, account, matter, question, rumour, etc.

may be give, δοθείη, 3ps. aor. opt. pass. of δίδωμι, to give.

'The optative is the mood of strong contingency; the mood of possibility. It contains no definite anticipation of realization, but merely presents the action as conceivable.' *A Manual Grammar of the Greek New Testament, Dana & Mantey, p.172*

that I may open my mouth boldly, to make known the mystery of the gospel,

open, ἀνοίξει, dat. sing. of the noun ἀνοιξις, only this once is the noun used in the NT; the verb ἀνοίγω, is tss. *to open (oft)*.

mystery, μυστήριον, a noun always tss. *mystery* (27). **See Eph.1.9; 3.3, 4, 9; 5.32; 6.19; Col.1.26, 27; 2.2; 4.3.**

boldly, παρρησία, dat. sing. of the noun παρρησία, of which the dat. case is tss. as an adv., *openly, plainly, freely, boldly*, otherwise tss. *to open, to be bold, to be plain, to be confident, to be plain; v.20, the verb.*

to make known, γνωρίσαι, aor. infin. of the verb γνωρίζω, tss. *to make known, to give to understand, to wit, to declare* (Eph.1.9, *having made known; 3.3, made known, 5, was ... made known, 10, might be known; 6.19, to make known, 21, shall make known*)

The mystery of the gospel was that Christ is come to the Gentiles. It was there in the OT Scriptures but not understood until now.

Ac 11:17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

19 καὶ ὑπὲρ ἐμοῦ ἵνα μοι δοθείη λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου

ὑπὲρ
20 For which I am an ambassador in bonds: that therein
In behalf of gospel elderman [in these chains]

I am an ambassador, πρεσβεύω, 1ps. pres. ind. of a verb which is used twice in the NT & tss. *ambassador*; the noun, πρεσβεία, and again only twice used in the NT, is tss. *an ambassage* (Lk.14.32), *a message* (Lk.19.14).

bonds, ἀλύσει, dat. sing. of the noun ἄλυσις, tss. *chain* (10), *bond* (1),

I may speak boldly, as I ought to speak.

I may speak, παρρησιάσωμαι, 1ps. aor. subj. of the verb παρρησιάζομαι, tss. *to preach boldly, boldly, to be bold*; **v.19, the noun.**

to speak, λαλῆσαι, aor. infin. act. of the verb λαλέω, tss. *to speak, to talk, to preach, to utter*; **Eph. 4.25; 5.19; 6.20.**

*Col.4.3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
4 That I may make it manifest, as I ought to speak.*

20 ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει ἵνα ἐν αὐτῷ παρρησιάσωμαι ὡς δεῖ με λαλῆσαι

ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ τί πράσσω
21 But that ye also may know my affairs, and how I do, Tychicus,
things of me what I do

may know, εἰδῆτε, 2ppl. subj. of the verb εἶδέω, tss. *to know, to know how, to beware, to look, to perceive, to understand.*

a beloved brother and faithful minister in the Lord, shall make known

beloved, ἀγαπητός, an adj., tss. *beloved, well beloved, dearly beloved, dear.*

brother, ἀδελφός, ἄ + δελφύς, meaning 'of the same womb.

minister, διάκονος, a noun tss. *a minister, a servant, a deacon.*

shall make known, γνωρίσει, 3ps. fut. ind. act. of the verb γνωρίζω, tss. *to make known, to give to understand, to wit, to declare* (Eph.1.9, *having made known*; 3.3, *made known*, 5, *was ... made known*, 10, *might be known*; 6.19, *to make known*, 21, *shall make known*)

to you all things:

21 ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ τί πράσσω πάντα ὑμῖν γνωρίσει
Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ

πρὸς εἰς

22 Whom I have sent unto you for the same purpose,

I have sent, ἔπεμψα, 1ps. aor. ind. act. of πέμπω, tss. *to send (oft), to thrust* (2),

So, Tychichus was to travel to Ephesus to deliver Paul's letter to this church.

τὰ περὶ ἡμῶν

that ye might know our affairs, and that he might comfort your hearts.
the things concerning us

ye might know, γνῶτε, 2ppl. aor. subj. act. of the verb γίνωσκω, *to know*.

he might comfort, παρακαλέση, 3ps. aor. subj. act. of the verb παρακαλέω, παρά by, near + καλέω to call; παρακαλέω, tss. *to comfort, to beseech, to desire, to pray, to exhort, to intreat, to give, to call for*.

22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ
παρακαλέση τὰς καρδίας ὑμῶν

μετὰ

23 Peace [be] to the brethren, and love with faith,

peace, εἰρήνη, a noun tss. *peace, one, rest, quietness*.

A love that works by faith. (cf. Gal.5.6)

ἀπὸ

from God the Father and the Lord Jesus Christ.

This seems to be an expression of Paul's love for the Ephesians. Like the letter to the Corinthians these remarks appear to press upon the Ephesian saints that this is not a letter of opinion, but rather is the inspired word of God.

1Co 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ

ἐν

24 Grace [be] with all them that love our Lord Jesus Christ in sincerity.

incorruptionably

that love, ἀγαπώντων, gen. pl. masc. part. pres. of the verb ἀγαπάω, to love (oft), to be beloved.

sincerity, ἀφθαρσία, dat. sing. of the noun ἀφθαρσία, ἄ negative particle + φθείρω to defile, to corrupt; ἀφθαρσία, tss.

immortality, incorruption, sincerity; the adj. ἄφθαρτος, tss. uncorruptible, incorruptible, immortal, not corruptible.

Amen. « To the Ephesians written from Rome, by Tychicus. »

24 ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσία ἀμὴν πρὸς Εφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ

To summarize the things we've considered in this epistle to the Ephesians, as with Paul, **finally** – In light of all that God hath done for us to bless us in Christ.

The Book of Ephesians

Chapter 1: The blessed Heavenly Father hath blessed us with all spiritual blessings in Christ – He chose us to be holy and without blame before Him in love – He predestinated us unto the adoption of children – He accepted us in the Beloved – He redeemed and forgave us through His blood – He sealed us until the redemption of the purchased possession with the Holy Spirit.

And in light of all that God hath done to us all, both Jews and Gentiles:

Chapter 2: Once we were dead in trespasses and sins. (v.1) – But God hath quickened us. (v.5) – You are saved. (v.8) – And we are [all] His created workmanship. (v.10)

Once you were without Christ ... aliens and strangers (to Israel's benefits) (vss.11-13) – Now Christ has brought into one body Jew & Gentile, so making peace between them (vss. 14-17) – Both now have access unto the Father (v.18) – You are fellow citizens with the saints. (19)

Chapter 3: You are become fellow heirs with the saints, of the same church, and partakers of the promise of an eternal inheritance in Christ.

On bended knee the prayer of Paul for them was that:

- that the Lord would grant them to be strengthened by His Spirit;
- that Christ dwell in their hearts by faith;
- that they might be able to comprehend *the glory of God* and know the love of Christ in order to be filled with all the fulness of God.

Chapters 4-6:9: There are four important means for *keeping the unity of the Spirit in the bond of peace*; which are practical, doctrinal, operational, and sacrificial. And the commandments to be *followers of God as dear children* directed to wives, husbands, children [of all ages], fathers [of children under their direct care], servants and masters.

And now, be strong in the LORD, *summon up the strength, put forth the energy*. Satan will certainly bring evil days to us and we can stand against him and his

The Book of Ephesians

methods by putting on, clothing ourselves in the whole armour of God. What a thought! What a letter! What a study!