

THE BOOK OF EPHESIANS  
"The Believer's Warfare"  
Ephesians 6:10-13

INTRODUCTION

1. Ephesians may be divided into three major segments:
  - a. Standing (1-3). b. Walking (4-5). c. Waring (6).
2. The quiet Christian life is lived on hostile ground. This chapter eminently indicates that. We have a camp in every territory. We are to stand until our Commander, the Lord Jesus Christ, arrives to take us to heaven.
3. Aspects of our responsibility during this interval are patent. One of these is--be strong toward the enemy. This is explained:

1. THE BELIEVER'S STRENGTH v. 10.

a. A Final Word

The word "finally" really means "as what remains to be said." What has been said leaves more to be said and this is it. The lofty life of a believer is not insulated from warfare.

b. A Fixed Word

The present passive imperative verb "be strong" really means "to empower." Moreover, it is strength "in" the Lord. The position "in" Christ is absolutely necessary (Phil. 4:13). To be strong in the Lord means to be joined to the strength which belongs to His might. There are three different Greek words here: strength, power, might. "Power" is only used in the N.T. of supernatural power, of Satanic (Heb. 2:14) and of Divine (everywhere else). It is active power exercised. "Might" is passive and speaks of inherent strength whether exercised or not. This accumulation of terms for strength recalls an earlier listing (1:19). NOTE: To meet and vanquish the evil forces that assail the believer, one must lay hold on God's power.

2. THE BELIEVER'S FOE v. 12

a. Identified

"Wrestle suggests hand to hand combat. This is personal encounter. The struggle is not with a human enemy, though at times we do meet with the hostility of men, but with the deeper and darker powers behind human opponents--supernatural forces of evil.

b. Specified

The hierarchy of invisible evil spirits is listed. These are the forces arrayed against God's people:

- 1) Principalities. This speaks of those beings who govern

(cf. 1:21; 3:10; Col. 1:16; 2:10, 15). 2) Powers. This denotes those beings who exercise authority (cf. John 1:12).

3) Rulers. This marks those who are in control over a world in revolt against God (2 Cor. 4:4; John 14:30).

4) Spiritual things. This connotes the spiritual elements of wickedness which combat as an army in the heavenlies.

NOTE: There are three heavens (2 Cor. 12:2): atmospheric, starry, residence of God. Satan operates in the starry, but will be cast to earth (Rev. 12:7-12) and ultimately to the bottomless pit (Rev. 19:20; 20:2, 3). An illustration of the conflict is provided in the Word (Dan. 10).

### 3. THE BELIEVER'S PROTECTION vv. 11, 13.

#### a. Named

Twice it is called here the "armor of God." The Greek term is "panoply" and means "wholly armed." Polybius lists items included: shield, sword, lance, helmet, greaves, and breastplate. The stress on completeness cannot be ignored.

#### b. Employed

The two verbs "put on" (v. 11) and "take" (v. 13) are expressions suggesting use of what God provides. Both verbs are aorist imperatives denoting urgent and decisive action. One must not wait till the enemy is engaged to be armed. Be prepared!

#### c. Purposed

Two purpose clauses indicate that the panoply is for a face to face stand against the enemy of God and his people. "Having done all" relates to a thoroughly done work. The result: holding one's ground as a well-armed believer.

### CONCLUSION

The Devil (diabolos=accuser) has "wiles" or "stratagems." They are the many subtle ways by which he assails God's people. God's people are urged to be ready for any emergency. Moreover, when one conflict is over to be ready for the next one. AMEN!