

Stand in the Evil Day pt6

Our Salvation and Sword

Ephesians 6:10-18

Ephesians 6:10–18 (NKJV)

¹⁰ Finally, my brethren, be strong in the Lord and in the power of His might. ¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ¹² For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*. ¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, ¹⁵ and having shod your feet with the preparation of the gospel of peace; ¹⁶ above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God; ¹⁸ praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints

In Oceania, George Orwell's chilling totalitarian state in the novel 1984, we have a compelling description of how the so-called Ministry of Truth used a subtle, sinister language, Newspeak, to brainwash the people. The slogan of Oceania is "War is peace; freedom is slavery; ignorance is strength."¹ The Thought Police were able to control the ideas that determined the political and moral views of the culture.

The withdrawal of individual freedoms was sold to the population as a plus. Slavery to the state was presented as the gateway to freedom and prosperity. Conquest was sold as liberation. Everything done was always for "the good of the people."

Propaganda can change the direction of a nation.

....several of Adolf Hitler's concentration camps, described as freedom camps. The entry gates bore the slogan Arbeit macht frei—"Work sets you free."

The purpose of propaganda is to change people's perception of reality so that despite compelling counter evidence, people will not change their minds. The goal is to make people impervious to facts, scientific proof, and common sense. Of

course, sometimes facts and scientific proof can be subject to interpretation. But often obvious arguments are set aside because people believe what they want to believe even in the face of mounting contrary evidence.

Someone has said that the ultimate goal of propaganda is that we behave like a child with a finger in each ear, shouting, "I don't hear you!" And when the radicals do hear a viewpoint that challenges their beliefs, they often "dox" the person who is saying it. They attempt to find some damaging personal information about the person and then put it on social media. This conveniently "cancels" the need to deal with the issues that challenge their thinking. In other words, "I don't like the message, so I will just destroy the messenger." Their response is outrage rather than rational arguments.

Only the power of propaganda can account for movements that clamor for defunding the police and vilify law enforcement officers as a great threat to our society while, at the same time, excusing or even defending anarchists (who burn pillage and loot). All this is happening at a time when crime rates are spiking in our cities and people fear that they will have to defend themselves when the mob arrives at their door. The destruction of law and order is sold

under the banner of progress. And, of course, the very noble goal of justice. Propaganda is used by every political party of whatever stripe

Like a trapper who offers meat but conceals a deadly trap underneath, so propaganda lures us into believing we are getting one thing but in reality, we are getting another. Behind the trap is the trapper, and behind the lie is the liar.

How Propaganda Works

Edward Bernays, in his book *Propaganda*, defends the use of propaganda and the need for the “intelligent manipulation” of the masses. He explains,

“Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country.”²

Bernays writes that

“we are governed, our minds molded, our tastes formed, our ideas suggested, largely by men we have never heard of...It is they who pull the wires which control the public mind, who harness old social forces and contrive new ways to bind and guide the world.”³

Look more closely at his description: Propaganda is “an unseen mechanism,” “an invisible government,” it includes “new ways to bind and guide” us. It controls what we think without us knowing that we are being controlled.

Propaganda takes many different forms. Sometimes it hides the truth; sometimes it uses half-truths; sometimes it distorts the truth by the selective use of facts or history, or it uses one-sided assertions. Almost always it seeks to present its argument by appealing to a higher goal, such as “the common good” or “it’s a matter of rights” or “justice.” It claims the high moral ground and is sold as a noble cause.

As an example, let us consider how a tobacco company convinced women that they should smoke and do so in public. Until about 1926, it was considered improper for women to smoke publicly. George Washington Hill’s American Tobacco Company (which included the brand Lucky Strike) hired Edward Bernays to change this unwanted impediment to their business. If they could convince women to smoke openly, they might almost double their business. Bernays, who combined his philosophies of propaganda with psychology (his uncle was Sigmund Freud), came up with an ingenious idea:

Remind women that they are oppressed, and call cigarettes their “torches of freedom.” In 1929, they gathered a group of women who marched in New York’s Easter Sunday parade while smoking, proudly displaying their “torches of freedom.”

For women, smoking publicly now became a symbol of nonconformity, of independence and strength. It was a sign of rebellion against male dominance. Nothing, of course, was said about the negative effects of smoking, its addictive power, and its connections with lung disease (to be fair, back in those days, these effects were not widely known). But when smoking became a symbol of equality and liberation for women, Lucky Strike found a new and lucrative market. And the rest is history.

From now on, advertising would be based not only on need, but desire. In this way, people would be turned into consumers and keep buying what they didn’t need.

New cars would be sold to men as symbols of masculinity or sexuality; women would be willing to buy very uncomfortable clothes and wear them proudly if only to be in style.

And because the styles were constantly changing, they would almost continually be buying what they didn’t need in order to remain fashionable. In

advertising, hidden desires are constantly exploited to make us want what we don't need.

Translate this into our moral climate. Any cause can appear legitimate if it is tied to some noble idea. Even evil, if packaged correctly, can appear to be good, and good can be packaged as evil. Isaiah wrote, "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" (5:20).

Radical secularists strategize on how to call that which is evil good, but even then their task is not yet finished. They must not only call evil good, but they must also call good evil. Only then are they able to sell their agenda.

This is done not by rational argument but by appealing to human desire.

The most sordid and self-destructive behavior can be sold as empowerment. Sell something as liberation, and you will probably succeed. Control the language, and you control the debate.

Preach noble goals. Hide your end game. Using Slogans to Mask Evil Slogans are often used to mask sinister evil.

An extreme example of this was when Hitler starved children—he called it "putting them on a low-calorie diet." The extermination of Jews was called

“cleansing the land.” Euthanasia was referred to as “the best of modern therapy.” Children deemed unsuitable for society were put to death in “children’s specialty centers.” Hitler’s cronies did not publicly proclaim they were going to kill people.

Even when they made plans to exterminate millions, the Nazi leaders spoke in abstract slogans such as “the final solution.” Sanitized terms were used to camouflage unspeakable crimes. Evil was described in clinical terms.

Radical Muslims call the horrors of shariah law a new form of liberation, and the cruelty of conquering armies is said to bring peace.

Christians sold into slavery are innocuously categorized as a protected people. Chasing Christians out of their homes is called justifiable resettlement, and torture for believing in the deity of Christ is honorable for the sake of Allah.

James Lindsay, in a lecture titled “The Truth About Critical Methods,” says of those who propound social justice that the label on the box does not match the contents inside. The label might say “Social Justice,” but when you open the box, you find something different. You discover that it is about deconstructing everything in society and seeking to overthrow the existing order; it is about a grab for power.⁶

During the race riots of 2020, the slogan “No justice, no peace” was used to justify violence, theft, and mayhem. The cause was believed to be righteous, so in the words of one radical, “If this country doesn’t give us what we want, then we will burn down this system...I just want Black liberation and Black sovereignty—by any means necessary.”⁷

Slogans are actively used by those who are pro-abortion to advance their cause. Those who oppose abortion are described as being “at war with women.” Pro-abortion advocates are “protecting women’s health” and sponsor the “Reproductive Health Act,” which will legally protect a woman’s “right to make her own health-care decisions” right up to the point of the infant’s birth. “Reproductive health care” or “reproductive justice” or “terminating a pregnancy”—all of these are code for killing preborn infants. Politicians speak of being in favor of “a woman’s right to choose...,” but they seldom complete the sentence.

Somehow to say they are in favor of a woman’s right to choose to kill her preborn infant is too honest, too clear—and too chilling.

When the government in Australia chose to legalize abortion, it did so by simply saying that it would no longer be a legal issue, but a health issue. Officials were simply implementing what they said

was reproductive justice. Yet no justice was given to the unborn because they are powerless; they are unable to vote. Preborn infants are viewed as expendable if they are going to interfere with the lifestyle of the child's mother and father. In today's throwaway culture, whatever stands in the way of a person's sexual freedom and personal convenience must be discarded, and with the help of slogans, this can be done justly. If a late-term baby still manages to survive an abortion attempt and be born, it will be given "comfort care" as it is left to starve to death. Hitler would have put it more delicately: "We will just put the baby on a low-calorie diet." More about the man who mastered propaganda.

Hitler's view of propaganda

Hitler himself said, "By clever and persevering use of propaganda even heaven can be represented as hell to the people, and conversely the most wretched life as paradise."⁹ Yes, there are ways that heaven can be represented as hell and hell as heaven. "The German people must be misled if the support of the masses is required," Hitler said.¹

Let's pause and discuss Hitler's strategic use of propaganda in Germany. All the studies I have read indicate that the people of Nazi Germany were ordinary citizens capable of sympathy and a

willingness to help their neighbors. They appeared to be no different than the people who live in the flyover parts of the United States.

There was only one way for Hitler to mobilize these people to join his cause. Hate would do what reason could not. And fear would make certain that everyone fell in lockstep. “Hate,” Hitler said, was “more enduring than aversion [dislike].”¹¹ He said he used emotion (hatred) to rile up the masses, while reason was reserved for just a few.

Targeting an enemy (the Jews) would unify the Germans, who then turned to Hitler as their economic and political “savior.” So Germans were given reasons to hate the Jews, to hate democracy, and to hate anyone who disagreed with them. Stories of Jewish influence were used selectively and put in the worst light possible. Jews were described as treasonous, vermin, and subhuman. It was said that their betrayal caused Germany to lose World War I.

Furthermore, Hitler falsely accused them of plotting to take over Germany economically. Once the Jews were seen as a hated enemy, genocide could be sold both as necessary and desirable. Hate could do what reason could not. “He who spoke the words of Jesus,” said Robert Waite, “hated all mankind.”¹³ If hate did not keep people in line, fear

would. Losing your job, being dismissed from school, or being sent to prison was reserved for people who dared to think and speak for themselves.

In brief, Nazism created a parallel universe that identified enemy targets—namely Communism and the Jews—who were seen as the real reasons for Germany’s woes. Science was then recruited to show that the Jews were subhuman. Driven by slogans and symbolism, the Nazi agenda moved forward.

All was done for a noble goal, “for the good of the people.”

Hitler knew that people would set aside reason in favor of an irrational national pride, the culmination of which eventually brought about World War II.

How powerful is propaganda?

William Shirer, who lived in Germany as a correspondent, wrote this in his classic

The Rise and the Fall of the Third Reich:

I myself was to experience how easily one is taken in by a lying and censored press and radio in a totalitarian state. Though unlike most Germans I had daily access to foreign newspapers, especially those of London, Paris and Zurich, which arrived the day after publication, and though I listened regularly

to the BBC and other foreign broadcasts, my job necessitated the spending of many hours a day in combing the German press, checking the German radio, conferring with Nazi officials and going to party meetings. It was surprising and sometimes consternating to find that notwithstanding the opportunities I had to learn the facts and despite one's inherent distrust of what one learned from Nazi sources, a steady diet over the years of falsifications and distortions made a certain impression on one's mind and often misled it...I would meet with the most outlandish assertions from seemingly educated and intelligent persons. It was obvious that they were parroting some piece of nonsense they had heard on the radio or read in the newspapers. Sometimes one was tempted to say as much, but...one realized how useless it was even to try to make contact with a mind which had become warped and for

whom the facts of life had become what Hitler and Goebbels, with their cynical disregard for truth, said they were.

Notice—"one realized how useless it was to try to make contact with a mind which had become warped and for whom the facts of life had become what Hitler and Goebbels, with their cynical disregard for truth, said they were."

Lutzer, Erwin W.. We Will Not Be Silenced: Responding Courageously to Our Culture's Assault on Christianity (pp. 136-137). Harvest House Publishers. Kindle Edition.

Lesson:

The Exhortation

The Explanation

The Equipment

I. The Exhortation

10 Finally, my brethren, **be strong** in the Lord and in the **power** of His might. ¹¹ Put on the whole armor of God,

10 Finally, my brethren, **be strong (pres Imperative)** in the Lord and in the power of His might.

How to do this is explained in the next verses.
We are to Put on the Whole Armor of God

and that we may be able to stand.

11 Put (Aorist Imp.) on the whole armor of God, that you may be able to stand against the wiles of the devil.

13 Therefore **take up (Aorist Imp,) the whole armor of God**, that you may be able to withstand in the evil day, and having done all, to stand.

I. The Exhortation

II. The Explanation

There are 3 reasons to have the whole armor on to be able to stand

1. The Age
2. The Activity
3. The Adversaries

1. The Age

¹³ Therefore take up the whole armor of God, that you may be able to withstand **in the evil day**, and having done all, to stand.

Ephesians 5:16 (NKJV)

¹⁶ redeeming the time, because the days are evil.

2 Timothy 3:1–8 (NKJV)

3 But know this, that in the last days perilous times will come:

2 Peter 3:3 (NKJV)

³ knowing this first: that scoffers will come in the last days, walking according to their own lusts,

2 Thessalonians 2:3 (NKJV)

³ Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition,

2. The Activity

¹¹ Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

3. The Adversaries

¹² **For** we do not **wrestle** against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

I. The Exhortation

II. The Explanation

III. The Equipment

¹³ Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

¹⁴ **Stand** therefore, **having girded** your waist with truth,

Stand

Aorist Imperative. 2nd person Plural

histémi: to make to stand, to stand

Original Word: ἵστημι

Part of Speech: Verb

Transliteration: histémi

Phonetic Spelling: (his'-tay-mee)

Definition: to make to stand, to stand

Usage: trans: (a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.

Our responsibility is to **resist** and **stand firm**. When Martin Luther stood before the Diet of Worms he was accused of heresy. After being condemned for declaring that men are saved by faith alone in Christ alone, he declared, “My conscience is captive to the Word of God.... Here I stand, I cannot do otherwise.” Every believer who is faithful to God’s Word cannot do otherwise than **stand firm**.

MacArthur, J. F., Jr. (1986). *Ephesians* (p. 343). Chicago: Moody Press.

14 **Stand** therefore

oun: therefore, then, (and) so

Original Word: οὐν

Part of Speech: Conjunction

Transliteration: oun

Phonetic Spelling: (oon)

Definition: therefore, then, (and) so

Usage: therefore, then.

3767 οὐν (a conjunction) – therefore, now then, accordingly so. 3767 (οὐν) occurs 526 times in the NT and is typically translated "therefore" which means, "By extension, here's how the dots connect."

The rest of the text is filled with how and with what we are to stand.

The Participles (verbal/adjectives) they speak of action and description.

The four participles which follow the imperative 'stand', namely, '*having fastened the belt of truth*', '*having put on the breastplate of righteousness*' (v. 14), '*having fitted your feet*' (v. 15), and '*having taken up the shield of faith*' (v. 16), spell out the actions believers need to have taken if they are to stand firm. Given the context, these participles could also be taken as having an implied imperatival force.

O'Brien, P. T. (1999). *The letter to the Ephesians* (p. 473). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

Paul is telling us to stand, and to stand firm, but when doing so, make sure you have this equipment. Or another way of saying it is you can't stand unless you have this equipment.

First piece of Armor is TRUTH

14 Stand therefore, having girded your waist with truth,

στητε ουν περιζωσαμενοι την οσφυν υμων εν αληθεια

Instrumental case with truth
αληθεια

This can be summed up with 2 words

1. **Objective Truth**= contained in the Bible, doctrine

2. **Subjective Truth**= Moral truth- Truthfulness, integrity. No hypocrisy, genuine.

Now to the second piece of armor.

2. The Breastplate of Righteousness.

¹⁴ Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,

The Third Piece of Armor

¹⁵ and **having shod** your feet with the **preparation** of the gospel of peace;

The Fourth Piece of Armor

¹⁶ above all, taking the **shield** of faith with which you will be able to quench all the fiery darts of the wicked one.

¹⁶ above all,

ἐν πᾶσιν NAS ESV NIV

ἐπὶ πᾶσιν KJV

16. **Above all** (ἐπὶ πᾶσιν). Ambiguous. It may mean *over all*, or *in addition to all*. The latter is correct. Rev., *withal*.

Vincent, M. R. (1887). [Word studies in the New Testament](#) (Vol. 3, p. 409). New York: Charles Scribner's Sons.

The Fifth Piece of Armor == The Helmet of Salvation

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

17 And take the helmet of salvation

perikephalaia: a helmet

Original Word: περικεφαλαία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: perikephalaia

Phonetic Spelling: (per-ee-kef-al-ah'-yah)

Definition: a helmet

Usage: a helmet.

Word Origin

from **peri** and **kephalé**

kephalé: the head

Original Word: κεφαλή, ἡς, ἡ

Part of Speech: Noun, Feminine

Transliteration: kephalé

Phonetic Spelling: (kef-al-ay')

Definition: the head

Usage: (a) the head, (b) met: a corner stone, uniting two walls; head, ruler, lord.

Used 2 times in the N.T.

1 Thessalonians 5:8 (NKJV)

⁸ But let us who are of the day be sober, putting on the breastplate of faith and love, and *as a helmet* the hope of salvation.

In Ephesians 6

We are told to **take t** the helmet

take Aorist Middle Imperative

dechomai: to receive

Original Word: δέχομαι

Part of Speech: Verb

Transliteration: dechomai

Phonetic Spelling: (dekh'-om-ahee)

Definition: to receive

Usage: I take, receive, accept, welcome.

1209 déxomai – properly, to receive in a welcoming (receptive) way. 1209 (déxomai) is used of people welcoming God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17).

1209/dexomai ("warmly receptive, welcoming") means receive with "ready reception what is offered" (Vine, Unger, White, NT, 7), i.e. "welcome with appropriate reception" (Thayer).

[The personal element is emphasized with 1209 (déxomai) which accounts for it always being in the Greek middle voice. This stresses the high level of self-involvement (interest) involved with the "welcoming-receiving." 1209 (déxomai) occurs 59 times in the NT.]

This is different from the other words translated take or take up

analambanó: to take up, raise

Original Word: ἀναλαμβάνω

Part of Speech: Verb

Transliteration: analambanó

Phonetic Spelling: (an-al-am-ban'-o)

Definition: to take up, raise

Usage: I take up, raise; I pick up, take on board; I carry off, lead away.

Take up (ἀναλαβετε [*analabete*]). Second aorist active imperative of ἀναλαμβάνω [*analambanō*], old word and used (ἀναλαβων [*analabōn*]) **of “picking up**

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Eph 6:13). Nashville, TN: Broadman Press.

Previously he had used a sequence of participles depending on στήτε to itemise the equipment; now he introduces a new finite verb, δέξασθε. The soldier, already partially equipped, receives from his armour bearer his helmet²⁵ and sword; the Christian receives from his God salvation and the word of God; this is not to suggest he collected the other items of equipment for himself; all his military hardware comes from God

Best, E. (1998). [*A critical and exegetical commentary on Ephesians*](#) (p. 602). Edinburgh: T&T Clark International.

the Roman soldier’s **helmet**, without which he would never enter battle. Some of the helmets were made of thick leather covered with metal plates, and others were of heavy molded or beaten metal. They usually had cheek pieces to protect the face.

The purpose of the **helmet**, of course, was to protect the head from injury, particularly from the dangerous broadsword commonly used in the

warfare of that day. That was not the much smaller sword mentioned later in this verse, but was a large two-handed, double-edged sword (*rhomphaia*, see Rev. 1:16; 2:12; 6:8) that measured three to four feet in length. It was often carried by cavalymen, who would swing at the heads of enemy soldiers to split their skulls or decapitate them.

MacArthur, J. F., Jr. (1986). [Ephesians](#) (p. 360). Chicago: Moody Press.

The helmet used by the Roman soldier was made of bronze and had cheek pieces so as to give protection to the head. Here Paul's language is once again drawn from Isaiah 59, where Yahweh the victorious warrior wears 'the helmet of salvation' (v. 17) as he saves his people and judges their enemies. O'Brien, P. T. (1999). [The letter to the Ephesians](#) (pp. 480–481). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

Isaiah 59:17 (NKJV)

17 For He put on righteousness as a breastplate,
 And a helmet of salvation on His head;
 He put on the garments of vengeance for clothing,
 And was clad with zeal as a cloak.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

Now, according to Ephesians, he gives his helmet to believers for their protection. This helmet is salvation itself (the genitive is one of apposition: ‘the helmet *which is* salvation’), and believers are urged to lay hold of it as they engage in the spiritual warfare.

O’Brien, P. T. (1999). *The letter to the Ephesians* (pp. 480–481). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

sótérios: saving, bringing salvation

Original Word: σωτήριος, ον

Part of Speech: Adjective

Transliteration: sótérios

Phonetic Spelling: (so-tay'-ree-on)

Definition: saving, bringing salvation

Usage: saving, bringing salvation; subst: salvation.

Cognate: 4992 sōtérion (a substantival adjective derived from 4990 /sōtér, "Savior") – properly, of salvation ("applied salvation"), emphasizing the direct application of God's salvation. **See 4991** (sōtēria).

Salvation comes in three phases.

First is our past which is our election and justification.

Second is our present which is our sanctification.

Third is our future which is our glorification.

So there's a past present and future perspective of our salvation.

First is our past which is our election and justification.

Ephesians 1:4–5 (NKJV)

⁴ just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, ⁵ having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

Ephesians 2:8 (NKJV)

⁸ For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

Romans 3:20 (NKJV)

²⁰ Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

Romans 3:24 (NKJV)

²⁴ being justified freely by His grace through the redemption that is in Christ Jesus,

Romans 5:1 (NKJV)

5 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Second is our present which is our sanctification.

Romans 6:6–7 (NKJV)

⁶ knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin. ⁷ For he who has died has been freed from sin.

Romans 6:12–14 (NKJV)

¹² Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. ¹³ And do not present your members *as* instruments of

unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.
¹⁴ For sin shall not have dominion over you, for you are not under law but under grace.

1 Thessalonians 4:3 (NKJV)

³ For this is the will of God, your sanctification: that you should abstain from sexual immorality;

1 Thessalonians 4:4 (NKJV)

⁴ that each of you should know how to possess his own vessel in sanctification and honor,

Ephesians 5:25–26 (NKJV)

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ²⁶ that He might sanctify and cleanse her with the washing of water by the word,

Third is our future which is our glorification.

Romans 8:30 (NKJV)

³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

1 Thessalonians 5:8–11 (NKJV)

⁸ But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation. ⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him.

¹¹ Therefore comfort each other and edify one another, just as you also are doing.

This is our hope for a future salvation that we will be delivered from this evil world in which we live. One day we will be delivered from the very presence of sin both within and without. Many called this the blessed hope.

This is our future redemption and will be fulfilled at the return of Jesus Christ whenever he comes back.

1 Thessalonians 5:8–11 (NKJV)

⁸ But let us who are of the day be sober, putting ona helmet the hope of salvation.

This was and is the hope of the church the future fulfillment of salvation in Christ.

Romans 8:18–25 (NKJV)

¹⁸ For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us. ¹⁹ For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. ²⁰ For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; ²¹ because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. ²² For we know that the whole creation groans and labors with birth pangs together until now. ²³ Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. ²⁴ For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? ²⁵ But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

1 Peter 1:3–9 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, ⁵ who are kept by the power of God through faith for salvation ready to be revealed in the last time.

⁶ In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, ⁷ that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, ⁸ whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, ⁹ receiving the end of your faith—the salvation of *your* souls.

Hebrews 11:13 (NKJV)

¹³ These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth.

Hebrews 11:24–26 (NKJV)

²⁴ By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, ²⁵ choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, ²⁶ esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

1 Thessalonians 4:13–5:1 (NKJV)

¹³ But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

¹⁵ For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always

be with the Lord. ¹⁸ Therefore comfort one another with these words.

So now that we know what this is, How does this helmet of the future hope of salvation protect us

Or protect our head

The Breastplate covers the heart and the bowels, or the thinking and the emotions or passions. And what protects there is practical righteousness, holy living. Our minds are protected against the evil ideologies and practices in this sinful world.

And when we commit to holiness, we protect and discipline our passions to be in line with God's Word and will.

But if we are to make a distinction, of the Head being protected, it would be that the head, is what makes everything else work. It contains the brain, that drives every other function in the Body. It is what enables the Body to stand in the evil day.

But if you attack the head, everything else is affected. Everything, all mental and physical responses can be damaged severely.

So we know that it can be a debilitating injury and we know that we are talking spiritually, not physically.

And we know that the Devil loves to attack our thinking, and our attitudes that are derived from that thinking.

Words like doubt, discouragement, depression, anxiety, guilt, fear, grief, can cause a world of problems to the Believer

“Despite the many blessings and victories Spurgeon experienced, he also suffered much throughout his life and ministry. One of the sufferings he experienced was “causeless depression.” He once said in a sermon, “My spirits were sunken so low that I could weep by the hour like a child, and yet I knew not what I wept for” (“The Christian’s Heaviness and Rejoicing”). Causeless depression plagued even the prince of preachers, and he often felt ashamed that he was vulnerable to such despondency.

Countless Christians have wrestled with depression and, for many, it seems to strike without cause. Consider David: “Why are you cast down, O my soul, and why are you in turmoil within me?” (Psalm 42:5). In other words, “What is wrong with me? Why

am I feeling like this?” If the king of Israel and the prince of preachers experienced this kind of depression, surely we are not immune. Even the most joyous Christians can know dark, inexplicable nights of depression.”

Spurgeon called his depression “a prophet in rough clothing.” His weakness reminded him that, as humans, we are all designed from dust.

“As to mental maladies, is any man altogether sane? Are we not all a little off the balance?”

I have seen these and others be debilitating issues of the mind in Christians.

They can cause the most faithful of Christians to fail

As they appropriate this salvation more fully and live in the light of their status in Christ, they have every reason to be confident of the outcome of the battle.

O’Brien, P. T. (1999). [*The letter to the Ephesians*](#) (p. 481). Grand Rapids, MI: W.B. Eerdmans Publishing Co.

With out our helmet we Lose our Hope.

1 Corinthians 15:13–19 (NKJV)

¹³ But if there is no resurrection of the dead, then Christ is not risen. ¹⁴ And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty. ¹⁵ Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up —if in fact the dead do not rise. ¹⁶ For if *the* dead do not rise, then Christ is not risen. ¹⁷ And if Christ is not risen, your faith *is* futile; you are still in your sins! ¹⁸ Then also those who have fallen asleep in Christ have perished. ¹⁹ If in this life only we have hope in Christ, we are of all men the most pitiable.

Without our Helmet we could lose our Happiness

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1 Thessalonians 4:13 (NKJV)

13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.

lupeó: to distress, to grieve

Original Word: λυπέω

Part of Speech: Verb

Transliteration: lupeó

Phonetic Spelling: (loo-peh'-o)

Definition: to distress, to grieve

Usage: I pain, grieve, vex.

Cognate: 3076 lypéō (from 3077 /lýpē, "deep grief") – to experience deep, emotional pain (sadness), i.e. severe sorrow (grief). 3076 (lypéō) is very intense and hence even used of the pain of childbirth (see Gen 3:16, LXX). See 3077 (lypē).

Job 19:25–27 (NKJV)

²⁵ For I know *that* my Redeemer lives,
 And He shall stand at last on the earth;
²⁶ And after my skin is destroyed, this *I know*,
 That in my flesh I shall see God,
²⁷ Whom I shall see for myself,
 And my eyes shall behold, and not another.
How my heart yearns within me!

Without our Helmet of Hope, we Loose our Heart. Endurance

Hebrews 12:1–2 (NKJV)

12 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, ² looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Hebrews 12:3 (NKJV)

³ For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

With our our Helmet of the Hope of Salvation, We could lose our pursuit of Holiness

1 John 3:2–3 (NKJV)

² Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. ³ And everyone who has this hope in Him purifies himself, just as He is pure.

The Sixth Piece of Armor == The Sword of the Spirit

Ephesians 6:17 (NKJV)

¹⁷.....and the sword of the Spirit, which is the word of God;

The **sword** to which Paul refers here is the *machaira*, which varied in length from six to eighteen inches. It was the common sword carried by Roman foot soldiers and was the principal weapon in hand-to-hand combat. Carried in a sheath or scabbard attached to their belts, it was always at hand and ready for use. It was the sword carried by the soldiers who came to arrest Jesus in the Garden (Matt. 26:47), wielded by Peter when he cut off the ear of the high priest's slave (v. 51), and used by Herod's executioners to put James to death (Acts 12:2).

Of the Spirit can also be translated "by the Spirit" or as "spiritual," referring to the nature of the sword rather than its source. From the context we know that it is a spiritual weapon, to be used in our struggle against spiritual enemies. The same Greek phrase (*tou pneumatos*) is translated "spiritual" in Ephesians 1:3 and 5:19. Although this meaning is perfectly consistent with the context of 6:10–17, the preferred rendering is as a genitive of origin, **of the Spirit**, indicating the Holy Spirit as the origin of **the sword**. As the Spirit of truth (John 14:17), the Holy Spirit is the believer's resident truth Teacher, who teaches us all things and brings God's Word to our remembrance (v. 26).

The emphasis of the present passage is on how believers are to use **the sword of the Spirit**. It is not a physical weapon designed by human minds or forged by human hands (as noted in 2 Cor. 10:3–5) but the

perfect spiritual weapon of divine origin and power. Like the shield of faith and the helmet of salvation, it is always to be at hand, ready to be taken up (vv. 16a and 17a) and used when a battle begins.

Paul explicitly states that **the sword of the Spirit** is Scripture, **the word of God**.

The Scottish pastor and writer Thomas Guthrie said, “The Bible is an armory of heavenly weapons, a laboratory of infallible medicines, a mine of exhaustless wealth. It is a guidebook for every road, a chart for every sea, a medicine for every malady, and a balm for every wound. Rob us of our Bible and our sky has lost its sun.”

From an unknown source comes this tribute to Scripture:

There are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen, by men learned in the wisdom of Egypt, educated in the schools of Babylon, and trained at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherd’s tents, in green pastures, and beside still waters. Among its authors we find a tax-gatherer, a herdsman, a gatherer of sycamore fruit. We find poor men, rich men, statesmen,

preachers, captains, legislators, judges, and exiles. The Bible is a library full of history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and the perfect rules for personal and social life. And behind every word is the divine author, God Himself.

Of the divine authorship of Scripture John Wesley said, “The Bible must have been written by God or good men or bad men or good angels or bad angels. But bad men and bad angels would not write it because it condemns bad men and bad angels. And good men and good angels would not deceive by lying about its authority and claiming that God wrote it. And so the Bible must have been written as it claims to have been written—by God who by His Holy Spirit inspired men to record His words using the human instrument to communicate His truth.”

Scripture teaches many truths about itself. First, and most importantly, it claims God as its author. “All Scripture is inspired by God,” Paul declared (2 Tim. 3:16). “Know this first of all,” Peter said, “that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God” (2 Pet. 1:20–21).

The Bible also claims that it is inerrant and infallible, containing no errors or mistakes. It is flawless, faultless, and without blemish. As God's own Word it could not be otherwise. David tells us that "the law of the Lord is perfect, ... the testimony of the Lord is sure, ... the precepts of the Lord are right, ... the commandment of the Lord is pure" (Ps. 19:7–8). The proverb writer tells us, "Every word of God is tested; ... Do not add to His words lest He reprove you, and you be proved a liar" (Prov. 30:5–6).

The Bible claims that it is complete. Echoing the words of Proverbs just quoted, as well as those of Deuteronomy 4:2 and 12:32, John said at the close of the last book of the Bible, "I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book" (Rev. 22:18–19).

The Bible claims to be authoritative. Isaiah declared, "Listen, O heavens, and hear, O earth; for the Lord speaks" (Isa. 1:2). It claims to be sufficient for our needs. "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for

training in righteousness; that the man of God may be adequate, equipped for every good work” (2 Tim. 3:16–17).

The Bible claims to be effective. When its truths are proclaimed and applied, things happen. “So shall My word be which goes forth from My mouth; it shall not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it” (Isa. 55:11).

The Bible also claims to be determinative. What a person does with God’s Word evidences his relationship to God Himself. “He who is of God,” Jesus said, “hears the words of God” (John 8:47). Those who listen to God’s Word and heed it give evidence that they belong to God, and those who deny and contradict His Word give evidence that they do not belong to Him.

As **the sword of the Spirit**, the Bible offers limitless resources and blessings to the believer. First of all, it is the source of truth. “Thy Word is truth,” Jesus said to His Father (John 17:17). People today look everywhere for answers to life, to try to find out what is worth believing and what is not. The source of all truth about God and man, life and death, time and eternity, men and women, right and wrong, heaven and hell, damnation and salvation, is God’s own **word**.

The Bible is also a source of happiness. Speaking of God's wisdom, the writer of Proverbs said, "Blessed [or happy] is the man who listens to me" (Prov. 8:34). Jesus said, "Blessed are those who hear the word of God, and observe it" (Luke 11:28). No person can be happier than when he discovers, accepts, and obeys God's Word.

The Bible is the source of spiritual growth. "Like newborn babes," Peter admonished, "long for the pure milk of the word, that by it you may grow in respect to salvation" (1 Pet. 2:2).

It is the source of power, "living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit" (Heb. 4:12); the source of guidance, "a lamp to [our] feet, and a light to [our] path" (Ps. 119:105); the source of comfort (Rom. 15:4); the source of perfection (2 Tim. 3:16). And **the word of God** is the source of victory over our great spiritual enemy, our most powerful weapon against Satan.

The sword of the Spirit is first of all a defensive weapon, capable of deflecting the blows of an opponent. It is the believer's supreme weapon of defense against the onslaughts of Satan. Unlike the shield, however, which gives broad and general protection, the sword can deflect an attack only if it is handled precisely and skillfully. It must parry the

enemy weapon exactly where the thrust is made. When Jesus was tempted by Satan in the wilderness, His defense for each temptation was a passage of Scripture that precisely contradicted the devil's word (Matt. 4:4, 7, 10). The Christian who does not know God's Word well cannot use it well. Satan will invariably find out where we are ignorant or confused and attack us there. Scripture is not a broadsword (*rhomphaia*) to be waved indiscriminately, but a dagger to be used with great precision.

Christians who rely simply on their experience of salvation and their feelings to get them through are vulnerable to every sort of spiritual danger. They get into countless compromising situations and fall prey to innumerable false ideas and practices, simply because they are ignorant of the specific teachings of Scripture.

The term Paul uses here for **word** is not *logos*, which refers to general statements or messages, but is *rhēma*, which refers to individual words or particular statements. The apostle is therefore not talking here about general knowledge of Scripture, but is emphasizing again the precision that comes by knowledge and understanding of specific truths. Like Jesus did in the wilderness, we need to use specific scriptural truths to counter specific satanic

falsehoods. That is why Paul counseled Timothy, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth” (2 Tim. 2:15). The faithful believers of Revelation 12 “overcame him [the accuser] because of the blood of the Lamb and because of the word of their testimony” (v. 11).

The sword of the Spirit is also an offensive weapon, capable of inflicting blows as well as deflecting those of the enemy. Scripture is “living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do” (Heb. 4:12–13). When **the word of God** is preached, it brings God’s judgment to bear on lives as it infallibly sifts the evidence of sin and guilt.

The word of God is so powerful it transforms men from the realm of falsehood to that of truth, from the realm of darkness to that of light, and from the realm of sin and death to that of righteousness and life. It changes sadness into joy, despair into hope, stagnation into growth, childishness into maturity, and failure into success.

Every time God's Word is used to lead a person to salvation it gives witness to its power to cut a swath through Satan's dominion of darkness and bring the light of life to a lost soul.

Testifying to His Word in our family, among our friends, at work, at school, in the classroom or pulpit, or as we travel, uses the most powerful spiritual weapon in the universe, which no power of Satan can withstand.

No believer has excuse for not knowing and understanding God's Word. Every believer has God's own Holy Spirit within Him as his own divine teacher of God's divine Word. Our only task is to submit to His instruction by studying the Word with sincerity and commitment. We cannot plead ignorance or inability, only disinterest and neglect.

1 Peter 2:1–3 (NKJV)

2 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, ² as newborn babes, desire the pure milk of the word, that you may grow thereby, ³ if indeed you have tasted that the Lord *is* gracious.

H. P. Barker gives a graphic illustration that points up the need for both knowing and applying the Bible's truths.

As I looked out into the garden one day, I saw three things. First, I saw a butterfly. The butterfly was beautiful, and it would alight on a flower and then it would flutter to another flower and then to another, and only for a second or two it would sit and it would move on. It would touch as many lovely blossoms as it could, but derived absolutely no benefit from it. Then I watched a little longer out my window and there came a botanist. And the botanist had a big notebook under his arm and a great big magnifying glass. The botanist would lean over a certain flower and he would look for a long time and then he would write notes in his notebook. He was there for hours writing notes, closed them, stuck them under his arm, tucked his magnifying glass in his pocket and walked away. The third thing I noticed was a bee, just a little bee. But the bee would light on a flower and it would sink down deep into the flower and it would extract all the nectar and pollen that it could carry. It went in empty every time and came out full. (A. Naismith, *1200 Notes, Quotes and Anecdotes* [Chicago: Moody, 1962], p. 15.)

Some Christians, like that butterfly, flit from Bible study to Bible study, from sermon to sermon, and from commentary to commentary, while gaining little more than a nice feeling and some good ideas. Others, like the botanist, study Scripture carefully and take copious notes. They gain much information but little truth. Others, like the bee, go to the Bible to be taught by God and to grow in knowledge of Him. Also like the bee, they never go away empty.

D. Martyn Lloyd-Jones wrote of Martin Luther:

Luther was held in darkness by the devil, though he was a monk. He was trying to save himself by works. He was fasting, sweating, and praying; and yet he was miserable and unhappy, and in bondage. Superstitious Roman Catholic teaching held him captive. But he was delivered by the word of Scripture—"the just shall live by faith." From that moment he began to understand this Word as he had never understood it before, and the better he understood it the more he saw the errors taught by Rome. He saw the error of her practice, and so became more intent on the reformation of the church. He proceeded to do all in terms of exposition of the Scriptures. The great doctors in the Roman church stood against him. He sometimes had to stand alone and meet them

in close combat, and invariably he took his stand upon the Scripture. He maintained that the church is not above the Scriptures. The standard by which you judge even the church, he said, is the Scripture. And though he was one man, at first standing alone, he was able to fight the papal system and twelve centuries of tradition. He did so by taking up “the sword of the Spirit, which is the word of God.” (*The Christian Soldier* [Grand Rapids: Baker, 1977], p. 331.)

It was William Tyndale’s vow that every English plowman and every boy that pulled a plow would one day be able to read and understand the Scriptures, and to that end he devoted his life to translating it into the English language. It is essential for the Word of God to be known, and loved, and practiced if we are to win the battle against Satan.

MacArthur, J. F., Jr. (1986). [Ephesians](#) (pp. 367–375). Chicago: Moody Press.