

EPHESIANS SIX

THE WHOLE ARMOR OF GOD

C. SUBJECT YOURSELVES ONE TO ANOTHER. 5:21-6:9

1. Wives-Husbands; 5:22-33
2. Children-Fathers; 6:1-4
3. Slaves-Masters; 6:5-9

D. PUT ON THE WHOLE ARMOR OF GOD. 6:10-20

Conclusion; 6:21-24

THE GLORIOUS CHURCH

Previewing in Outline Form (6:1-9)

C. Subject yourselves one to another. 5:21-6:9

3. Children and fathers. 6:1-4

a. Children to obey. 6:1-3.

(1) This is right. 6:1.

(2) This is commanded by the Law. 6:2a.

(3) This commandment is accompanied with promises. 6:2b-3.

(a) That it may be well with thee.

(b) That thou mayest live long in the earth.

b. Fathers. 6:4.

(1) Provoke not your children to wrath.

(2) Nurture them in chastening and admonition.

4. Slaves and masters. 6:5-9.

a. Slaves to be obedient. 6:5-8.

(1) With fear and trembling. 6:5.

(2) In singleness of heart.

(3) As unto Christ.

(4) Not in the way of eyeservice. 5:6.

(5) As servants of Christ. 5:6.

(6) Doing service with good will 5:7.

(7) Knowing that we shall receive from the Lord that which we do. 5:8.

b. Masters. 6:9.

(1) Treat slaves as they are to treat you.

(2) Forbear threatening.

(a) Christ the Master of everyone is in heaven.

(b) Christ will have no respect of persons.

D. Put on the whole armor of God. 6:10-20 conclusion ; 6:21-24.

THE GLORIOUS CHURCH



A ROMAN CENTURION

The staff (vitis) in his right hand was an emblem of office and was used to enforce discipline.

Text (6:1-4)

Children, obey your parents in the Lord: for this is right. 2 Honor thy father and mother (which is the first commandment with promise), 3 that it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

Thought Questions (6:1-4)

344. What does *obey* — *in the Lord* mean? Does that mean that children are to obey only when the parents command that which is in harmony with the Lord's will? Are children capable of judging what is in harmony with the will of the Lord? Or does it mean that they are to obey because they are *in the Lord*, that is, Christians?
345. Would you think that the parents referred to in 6:1 were Christians? Are the children to obey whether or not the parents are Christians?
346. Often child "experts" refuse to admit the existence of unchangeable standards of right and wrong. Paul says that obedience to parents is right. What determines whether a thing is right or wrong?
347. What is the twofold promise attached to honoring father and mother? Is the honor due to parents limited to childhood obedience? Should it include care in old age (I Timothy 5:4)?
348. What was the original significance of the promise, *that thou mayest live long in the earth* (or land) (Deuteronomy 5:33; 6:2; 11:8-9)? Does the promise still have an application to us? How could a father provoke his child to wrath? What results can follow such provocation? (Compare Colossians 3:21.)
349. What is *chastening* and what is *admonition*? Is it possible to give chastening and admonition that is not *of the Lord*?

Paraphrase

1. Children, obey even your unbelieving parents, seeing that you are obligated to do this because you are in the Lord. For this is just.
2. The law commanded you, children, to honor father and mother with obedience, respect, and care. This is the first

commandment of the ten commandments with a specific promise.

3. These are the promises that were attached to the commandment: (1) that it may be well with you; and (2) that you may live long in the land of Canaan.
4. And you, fathers, do not provoke your children to boiling wrath by unreasonable demands, cruel treatment, and constant irritation. Rather, nourish them up to maturity with the instruction, chastisement, and affectionate persuasion which the Lord directs us to employ.

Notes (6:1-4)

1. Some children have been cruelly repressed by their parents, but far more have never been made to obey and respect their parents. The child that is not taught to obey parents has a head start on the road to delinquency, crime, and hell. "A Chicago judge made a study of 1000 cases of juvenile delinquency. In 97% of the cases the mother exercises no discipline; the father exercises none in 98% of the cases." (Gerstner).
2. Children are to obey *in the Lord*. It is most unlikely that Paul meant that children were to judge whether or not the things their parents commanded were in harmony with the Lord's will. Most children would not be capable of deciding such things. The duty of the child is to obey. Of course the Christian child or youth would refuse to sacrifice to an idol, or drink liquor, or do such things, even if told to do them by a parent. However, commands that could be disobeyed because they were obviously sinful would be very rare.

In the Lord simply means *because you are in the Lord*, or because you are Christians. It has always been the duty of children who served the Lord to obey their parents.

3. Considering all that a parent does and sacrifices for a child, it is infinitely just (right) that the child should obey.
4. The second of the ten commandments has a rather general promise to those who obey it. But the fifth commandment, *Honor thy father and thy mother*, is the first and only one of the ten commandments with a specific promise. This promise was twofold:

(1) *That it may be well with thee*. Any child that obeys his parents will be spared many troubles and mistakes, and he will also be spared much chastisement. The Law per-

mitted the stoning of a rebellious child (Deuteronomy 21:18-21). This should impress us with the fact that God considers filial disobedience a terrible thing.

- (2) *That thy days may be long in the land which the Lord thy God giveth thee.* This originally referred to the privilege of dwelling in the land of Canaan. God warned Israel that if they were disobedient they would be driven out of the land (Deuteronomy 28:36).

This promise also has a fulfillment in the present times. The child who obeys will probably have better health, safer habits, wiser ways, and certainly the blessing of God to lengthen and enrich his life.

5. Parents who are unreasonably strict with children often drive them from home into young, unwise marriages, or into juvenile gangs. No parents should tease or repress children until they are in a rage. Foolishness is indeed bound up in the heart of a child (Proverbs 22:15). The rod of correction is needed, and a child will not long resent just punishment. But unjust continuous abuse (corporeal or verbal) leads to exasperation and discouragement.
6. *Chastening* refers to training, education, chastisement. Parents are under divine responsibility to educate their children. Children are not ours just to enjoy and caress, but to train for this life and the life to come. Children grow up and thank their parents for their educational opportunities. Will they grow up and thank their parents for spiritual instruction? Or will they grow up thirsting for the word of the Lord which their parents did not give to them (Amos 8:11-12)?
7. *Admonition* refers to exhortation, urging, warning. We not only need to teach children the truth, but to urge them to live by it. We notice the attitude of entreaty and exhortation in Proverbs 5:1; 6:1.

Fact Questions

298. What is the duty of children to their parents?
299. Children are to obey parents, for this is.....
300. Which is the first of the ten commandments with promise?
301. What is the twofold promise to those who obey parents?
302. What are fathers not to do?
303. In what two matters are parents to nurture their children?

Text (6:5-7)

5 Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the heart; 7 with good will doing service as unto the Lord, and not unto men:

Thought Questions (6:5-7)

350. Does the Bible condone slavery? Does it abolish slavery by executive order?
351. The servant is to render service unto the master as unto whom?
352. Does the authority of the master extend over the slave's flesh, or soul, or both?
353. Is the slave to fear and tremble because of his master's authority, or the Lord's authority, or the authority of both?
354. What is *singleness of heart*?
355. What is *eyeservice*?
356. Whom do we serve when we serve our masters faithfully?
357. Is most slave-service rendered with good will?

Paraphrase

5. Bond-servants (slaves), obey those who are the masters over your bodies and flesh, with fear and trembling, lest you be justly punished for slothfulness and unfaithfulness, both by the master and the Lord. Serve the master with but a single purpose in your heart, that of pleasing him, just as you desire to please Christ.
6. Render service not just when the master is looking, as one who is concerned only about pleasing men, but, as slaves of Christ who do the will of God from a heart wholly dedicated to Him, render service faithfully.
7. Thus, unlike most slaves, you will serve your masters with good will, and will cheerfully do the service that they require as if you were doing service unto the Lord, and not unto men only.

Notes (6:5-7)

1. The *servants* referred to in these verses were bond-servants or slaves. (Compare Colossians 3:22-25.)

2. The gospel of Christ does not automatically cancel slavery, but it does completely change the estimation of the slave in the master's eyes. To the Romans, slaves were generally looked upon only as *things*. To Christian masters, they became *people*, and even *brothers* in the Lord, if the slaves were Christians. Naturally, the Christian masters treated their slaves differently than did the heathen masters. It is unthinkable that anyone would enslave or mistreat a brother.

Then also, Christianity changed the slave's estimation of his master. The service his master required became an opportunity to serve Christ, and to demonstrate the power of Jesus in his soul. He served with the usual fear and trembling lest he displease his master, but even more earnestly lest he displease the Lord who was expecting him to be a good slave.

No doubt, when a slave became a Christian, and began to serve the master more faithfully, more cheerfully, more dependably, and more graciously, the master would wonder why. What an opportunity this would be for the slave to testify to the master concerning what Christ had done for him.

3. *Eyeservice* is either (1) service that is done only when the master has his eye on the slave, or (2) service done in such a poor way that it will only bear looking at, but not testing.

Fact Questions

304. What are the *servants* that are referred to in 6:5?
305. The masters of Christian slaves were masters over what part of them?
306. Whom was the slave serving when he served his master well?

Text (6:8)

8 knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free.

Thought Questions (6:8)

358. If we have done some good thing, when shall we receive that same good thing again from the Lord?
359. Give some example, if you can, of how the Lord may give unto us the same good thing we have done for someone else.

360. How does the fact that we shall receive from the Lord the good things we have done have a beneficial effect both on the slave and his master?

Paraphrase

8. Knowing this, ye slaves, that whatsoever good work each man does, though he receives no reward from any masters on earth, he shall receive a reward from Christ on the day of judgment for this good work, and the reward will be in the same degree and kind as the good thing that he has done. This recompense shall be made to every man whether he be presently slave or freeman.

Fact Questions

307. If we do not receive a reward for good works on earth, when and where will we receive our reward?
 308. How will our rewards from the Lord be apportioned?
 309. What difference will it make when the rewards are given whether we are free or bond?

Text (6:9)

9 And, ye masters, do the same things unto them, and forbear threatening; knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him.

Thought Questions (6:9)

361. What are the *same things* that the master must do toward the slave, as the slave toward the master? (Compare 6:5-8.)
 362. Why should masters forbear threatening? Is it true that words cannot hurt anyone?
 363. Who, and where, is the one who is Master of both the slave and his master?
 364. Why would the warning that there is no respect of persons with Christ be especially needed by the slave master?

Paraphrase

9. And, you masters, exercise the same benevolent, conscientious acts toward your slaves that Christ requires of them to do toward you, not adding to their miseries by the terror of punishment, but leaving off threatenings, knowing that the Lord of both slave and master is in heaven on His

throne, and that in the judgment which Christ shall conduct upon His servants, He will respect no man's earthly rank or dignity, but will reward or punish everyone according to his deeds.

Notes (6:9)

1. The phrase, *forbear threatening*, carries the idea of moderating threats, or relaxing threats, or omitting threats. Threats often produce more terror, and hurt more deeply than stripes and lashings.

Fact Questions

310. What are the masters to do toward the slaves?
311. What are the masters to forbear?
312. Where is the one who is Master of both slave and master?
313. What attitude does the Master in heaven not have?

Previewing in Outline Form (6:10-20)

- D. Put on the whole armor of God. 6:10-20.
 1. Exhortation to be strengthened. 6:10-13.
 - a. Strengthened in the Lord. 6:10.
 - b. Strengthened by putting on the armor. 6:11, 13.
 - c. Strengthening necessary because our enemies are spiritual. 6:12.
 2. The armor described. 6:14-17.
 - a. Girdle of truth. 6:14a.
 - b. Breastplate of righteousness. 6:14b.
 - c. Feet shod with preparation. 6:15.
 - d. Shield of faith. 6:16.
 - e. Helmet of salvation. 6:17a.
 - f. Sword of the Spirit. 6:17b.
 3. Exhortation to prayer. 6:18-20.
 - a. At all seasons for all saints. 6:18.
 - b. For Paul. 6:19-20.
 - (1) That he might speak the right words. 6:19a.
 - (2) That he might speak with boldness. 6:19b-20.

Text (6:10)

10 Finally, be strong in the Lord, and in the strength of his might.

Thought Questions (6:10)

365. From what source does Paul say we must get our strength?
 366. How can we obtain the help available to us through the strength of God's might?

Paraphrase

10. Henceforth, my brethren, be strengthened by the access you have to divine help in the Lord, and by the mighty strength which God has made available to help you.

Notes (6:10)

1. The expression "finally" carries the idea of "For the remainder", or "henceforth".
2. "Be strong" is better understood in a passive sense, "Be strengthened," or "Be made strong".
3. Spiritual strength does not exist in us by nature, and it does not automatically and permanently remain ours when we have once gained it. Redeemed people need to feel dependence at every step.
4. Paul could say "Be strong" knowing that he had set an example for the Ephesians and knew every struggle they would have to face.
5. *Strength of his might* is an expression describing the power by which God strengthens us. Similar descriptions of His power are in 1:19 and 3:16. We can avail ourselves of the strength of God's might by putting on the armor of God described in 6:14-17, and by prayer.

Fact Questions

314. In whom are we to be strengthened?
 315. How is the power which God gives to aid us described?

Text (6:11-13)

11 Put on the whole armor of God that ye may be able to stand against the wiles of the devil. 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. 13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

Thought Questions (6:11-13)

367. What is the *armor of God*? Is this the armor that God wears, or is it the armor that He provides to us?
368. What are *wiles*? Why does the devil use wiles? Is human strength sufficient to stand against the devil's wiles?
369. What is *flesh and blood*? Don't we have to contend with flesh and blood? Doesn't the devil employ flesh and blood to do his work?
370. How can we be *wrestling* while wearing armor?
371. How can we be wrestling with spiritual forces when we cannot see them?
372. Why is this world called *darkness* (Romans 1:21; Ephesians 4:18)?
373. Where do the wicked spiritual hosts dwell? How can they harm us from there?
374. What is the difference between *withstand* and *stand*?
375. What is the *evil day* in which we must be able to withstand?
376. After being fully armed and enabled to stand, what are we to do? Upon whom does this place responsibility?

Paraphrase

11. Put on the complete armor provided by God for us, so that, being fully protected, you may be able to stand firm against the treacherous tricks of the devil, by which he aims to destroy your soul.
12. It is absolutely necessary to be thus fully armed. For our struggle is not against human beings, flesh and blood, but against the very highest orders of evil angels, those with great power, those that rule over the idolatrous and sinful men in this world of darkness, against wicked spiritual hosts who inhabit the heavenlies, that is, the regions of the air, from whence they conveniently assault us and seek to get us to commit sin.
13. For this reason, that you wrestle with spiritual enemies, take up the complete armor which God has provided, that you may be able to stand against the assaults of the devil in the day of temptation. Then, having completed all of this preparation, stand with determination and steadfastness.

Notes (6:11-13)

1. The expression, *whole armor*, is a translation of the word which we transliterate *panoply*.

2. A Christian's own understanding and gifts do not sufficiently arm him. The Christian warrior must fight with weapons divinely provided.
3. Take the armor of God. Don't attempt to make your own.
4. Satan is a real being, filled with power, great knowledge, and great hate. Only those who make themselves fools by professing great wisdom deny his existence. (See note 6 on 2:1-3.)
5. Our battle with Satan is raging within us, and yet we are scarcely aware of it. The silence of the conflict is one of the perils of it. We are contestants, not spectators who can slumber as they contemplate the struggle.
6. Wiles are tricks, devices, "pits dug in unsuspected places". The devil does not leave us at conversion, but troubles, seduces, and besets us. As we had to depend on Christ to save us at the beginning of our Christian life, so we must still depend on Christ to carry us through. Our strength is in the Lord. As much as man dislikes to admit it, man alone is unable to cope with evil.
7. Here are some of the wiles of the devil:
 - (1) Sin is presented as a virtue, or even as a religious act.
 - (2) The vileness of sin is disguised under excuses, such as youth, old age, strong temptation, necessity to keep one's job, or to provide for one's family.
 - (3) The hypocrisy of church members is pleaded as an apology for sin.
 - (4) God's mercy is stressed and His holiness and judgment ignored.
 - (5) The individual is caused to think that he is strong enough to stand against sin (I Corinthians 10:12).
 - (6) Christ is presented as saving us from sin's consequences rather than from sin itself.
 - (7) We are told that the majority must be right, and that the saints are few in number and misfits in society.
 - (8) We are lulled by the idea that we shall be accepted because of good deeds and offerings, and not because of our relationship to Christ.
8. We must **STAND** against the wiles of the devil. In other passages we are told to flee sin (I Corinthians 6:18). We should flee from temptations to do wrong, but stand fast in doing what is right.

9. Although we are told to put on armor, as if to fight on a battlefield, we are told that our struggle is also a *wrestling*. No armor is worn by wrestlers. While there is a mixing of figures of speech here, both the idea of wrestling and the idea of armor are important for our understanding.
- We, like Jacob, have to wrestle alone with the enemies of our souls, and with ourselves (Genesis 32:24-31; Hosea 12:3-4). Our struggle is described as *wrestling*, because it is an individual struggle and does not have the outward clangor of the battlefield. But it is fully as deadly.
10. The armor of God does not just defend us, but strengthens us.
11. If we do not overcome Satan, he will overcome us. It is a struggle for life. We cannot be neutral or make peace with Satan. Satan is mightier than we are. He is invisible; he is near us; he has strong help within us. We lose everything forever if he defeats us now.
12. We do not fight against flesh and blood, other human beings. Our weapons are not of the flesh (II Corinthians 10:4). We turn the other cheek. We oppose those who do Satan's work, not because we are against them, but because we are against Satan who works through them.
13. Concerning the *wrestling against the principalities*, any adult person knows that nothing goes right in this old world unless God or some good person works to make it go right. We would never know the reason for all of this trouble if the Bible did not tell us that all about us are unseen forces of evil, the devil and his angels, all organized into an efficient army with ranks and authorities. (See notes on 3:10.) Satan's forces dwell in the heavenly places, which refers to the region of the air (Ephesians 2:1, 2; I Peter 5:8; Job 1:7). Satan is the prince of the power of the air (and where do we not contact the air?). We do not see these spiritual hosts, but that is only because we, like the servant of Elisha, do not have our eyes opened to behold spiritual creatures (II Kings 6:15-17).
14. *This darkness* refers to our present world, which is predominantly occupied by those who are darkened in their understanding. (Compare Colossians 1:13; Acts 26:18.)
15. The capacity for producing evil within the spiritual hosts of wickedness is only exceeded by their appetite to do evil.

16. *Withstand* carries the idea of standing against. One can *stand* when he has no adversaries, but he should still be standing after *withstanding* the assault of the enemy.
17. We must take up the whole armor of God. If we put on only five out of six pieces, we shall be vulnerable with an "Achilles heel." The word *all* in the expression *having done all*, means *quite all, the whole*.
18. The *evil day* is the season of temptation. This is usually brief, lasting only a *day*. But it is the crucial time.

Fact Questions

316. What are we to put on?
317. Against what are we to be enabled to stand?
318. What are *wiles*?
319. What are the *principalities and powers*?
320. Where are the spiritual hosts of wickedness?

ARMOR

The Romans copied their armor from the Greeks, but changed it considerably during the centuries. The Greeks used bronze for their armor, but the Romans used more iron. The Greeks showed their artistic nature in the design of their armor. Roman armor was less beautiful, but more practical.

The historian Polybius (about 200 B.C.) wrote a description of Roman armor in his time. His description indicates that the Roman armor at that time was much more like the armor of the Greeks than that used near the time of the apostles.

Polybius said that the Roman panoply consisted, in the first place, of a shield (*thureos*), and that along with the shield was a sword (*machaira*). Then next came two javelins (*hussoi*) and a helmet (*perikephalaia*) and a greave (*knemis*). The majority, when they had further put on a bronze plate, measuring a span every way, which they wore on their breasts, and called a heart guard (*kardiophulax*), are completely armed. But those citizens who were assessed at more than 10,000 drachmae wore instead, together with the other arms, *curiasses* made of chain mail.

Let us consider what the pieces of armor which Paul mentioned in Ephesians were like:

I. THE BREASTPLATE (or *curiass*)

This was the principal piece of defensive armor. The Greeks wore a breastplate made of two curved pieces of

bronze. One section covered the front of the body, and another the back. These were bound together at each side of the body. A wide bronze band passed over each shoulder, and was coupled to the front and back sections of the breastplate. The Greeks hung wide leather strips from the lower edge of the breastplate to form a sort of skirt. The Greek soldier did not protect his abdomen and thighs because he wanted to keep his movements free.

The original design for the Roman legionary's hooped *curiass* was borrowed from the Greeks, but the Romans remodeled it to suit their own fancy. Instead of making the breastplate in two large sections, they made it in hoops, which were wrapped around the body like ribs. These were actually supported by the leather tunic to which they were sewn. The hoops were hinged at the back and clasped in front. The shoulder pieces were made in four strips, less cumbersome than the single plate of the Greeks. The leather tabs at the bottom of the *curiass* were retained by the Romans, and they added others over the upper arms.

II. GIRDLE

The Roman soldier wore a military belt (Greek, *zoster* or *zone*; Latin, *balteus*). This secured the body armor at the waist and sometimes served as a sword belt. More often the sword was supported by a *baldric* over the left shoulder.

III. FOOTGEAR

The Greeks wore sandals and custom-tailored bronze greaves, which covered their ankles, shins, and knees. These greaves were so carefully formed that they required no straps to hold them in place. Goliath wore greaves of brass (I Samuel 17:6). The Greek word, *knemis*, used by Paul actually means a greave.

However, the Roman soldiers of Paul's time apparently wore greaves only rarely. They usually wore high-topped sandals, which we might call "boot-sandals." It would be much easier to make a long forced march in such footwear than in the greaves of the Greeks.

IV. HELMET

Helmets were of many styles. Some Greek helmets even had metal coverings over the face, leaving only the eyes exposed. Greek helmets were sometimes adorned with elegant plumes of horsehair.

The Roman legionary's helmet had reinforcing bars crossing one another at the crown of the head. At the crossing of the bars there was a ring to support the crest. Most Roman helmets had hinged cheek guards. The helmets of officers had plumes of feathers or other materials.

V. SWORD

In its heyday the Roman sword was about twenty-two inches long, double-edged, and perfectly straight, the point at quite an obtuse angle. It was worn on the right side, usually hanging from a sword belt (or *baldric*). Roman swords were made in Spain.

(Paul naturally omits reference to the Roman soldier's chief offensive weapon, the *pilum*, an iron-headed, thick-handled spear.)

VI. SHIELD

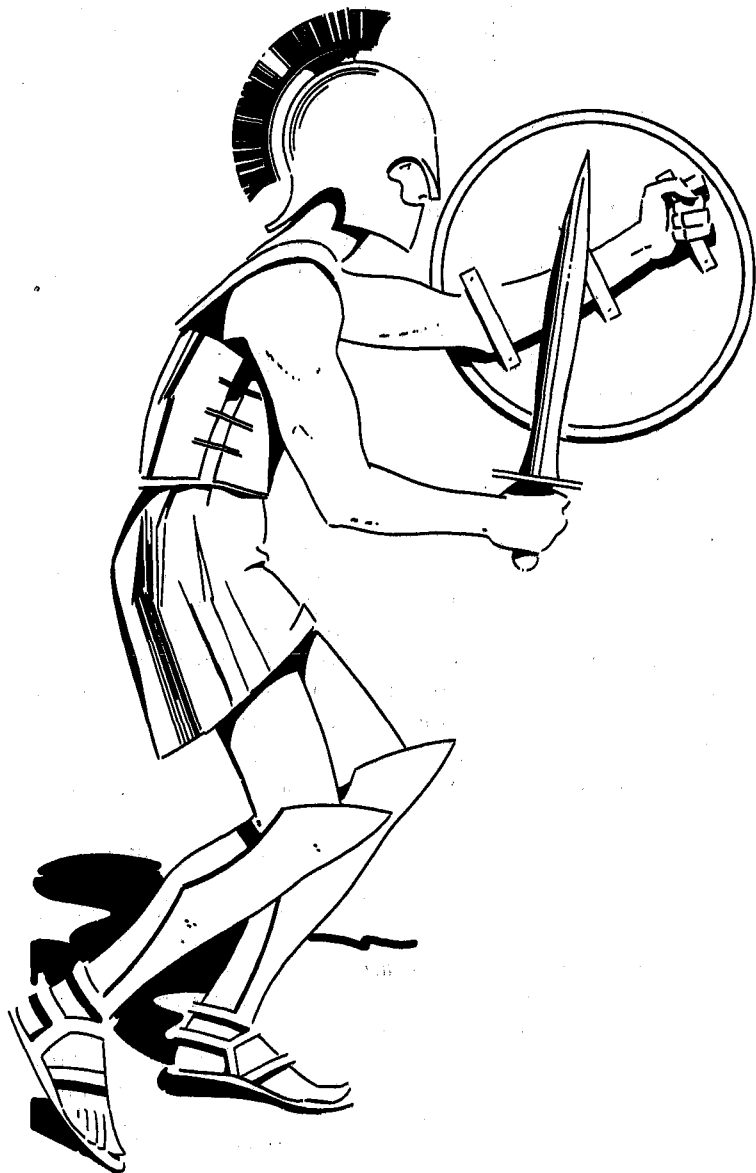
The legionary's shield was large and oblong, approximately $2\frac{1}{2}$ feet by 4 feet. The corners were sometimes cut out. It was curved to fit the body. On its face was the insignia and the number of the legion to which its owner belonged. The shields were sometimes made of metal, and sometimes of wood covered on the outside with thick leather, which not only deadened the shock of a missile, but protected the frame of the shield from fire-tipped darts.

These "fiery-darts" (*falarica*) were headed with lead, in or about which some combustible substance was placed and set aflame to destroy enemy defences.

The Romans and Greeks also used small circular shields (Greek, *aspis*; Latin, *clipeus*). But the shield to which Paul refers was the large door-like shield. In fact, its Greek name *thureos* (from *thura*) means *door*. The shield of faith is not a small protection, but a large and adequate one.

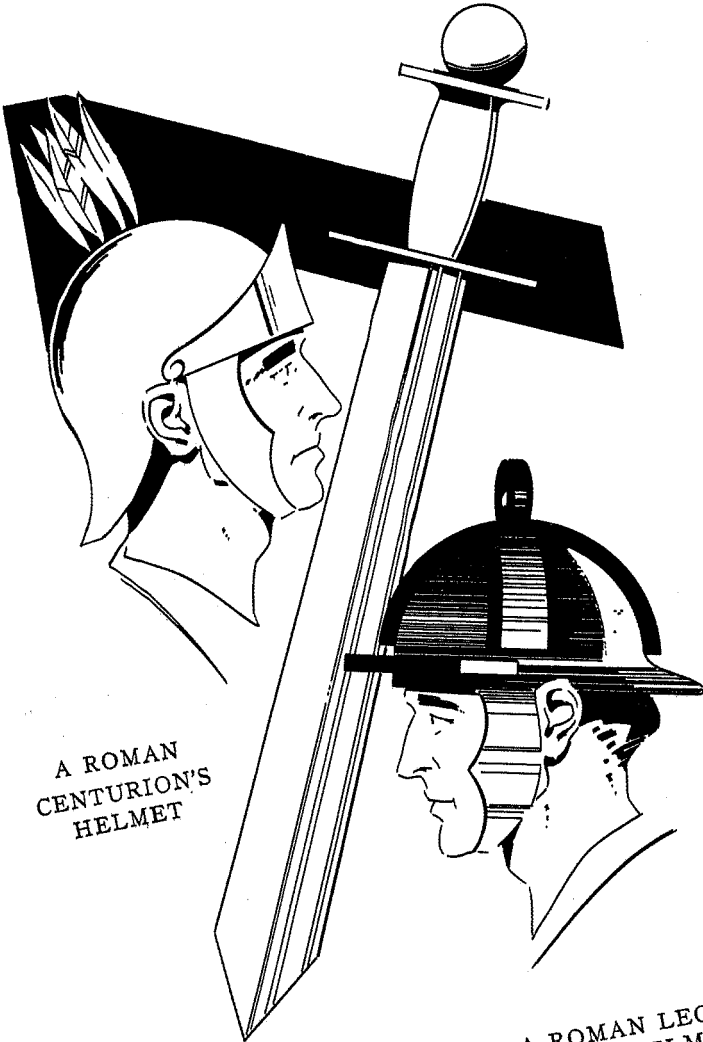
The Greeks used the large shields to make a solid wall of defence before them. They stood side by side with their shields before them, overlapping the edges. Their long spears were thrust before them. Since the spears were sometimes as much as 21 feet long, and even those carried by the sixth rank projected out well ahead of the front line of shields, any enemy faced a very prickly obstacle. This well illustrates that when Christians stand together, they have greater strength than when they stand alone.

THE GLORIOUS CHURCH



GREEK HOPLITE (foot soldier)

THE GLORIOUS CHURCH



A ROMAN
CENTURION'S
HELMET

A ROMAN
SWORD

A ROMAN LEGIONARY'S
HELMET

THE GLORIOUS CHURCH
THE WHOLE ARMOR OF GOD
(Ephesians 6:10-20)

This is a lesson which you can teach to children or adults. You will need other notes, illustrations, etc., but the following outline will be helpful. A useful visual aid is "The Christian Soldier" for flannelboard, by Helen Stephens Leonard, published by Christian Publications, Inc.

INTRODUCTION

1. Paul saw many Roman soldiers in his lifetime.
 - a. A centurion escorted him to Rome (Acts 27:1).
 - b. During his two years' imprisonment in Rome, he was chained to a soldier guard (Acts 28:16-20).
2. Paul observed the soldier's armor very carefully.
3. Paul thought about how essential a soldier's armor is.
 - a. Without it he is only a civilian.
 - b. With it he can defeat a dozen unarmed men.
4. Paul thought about how he was a soldier for Christ.
5. Paul thought about the terrible spiritual enemies of the Christian (6:11, 12).
6. Paul thought of the various means of protection that God has provided for the Christian. These he compares to the armor of a Roman soldier.

I. LOINS GIRDED WITH TRUTH

1. Describe how Roman armor protected the loins.
2. Football pants protect the loins of athletes.
3. Truth girds our loins.
4. The plain inference is that untruth is deadly.
 - a. Denominational doctrines.
 - b. Marrying out of the faith.
 - c. Evolution, modernism.

II. BREASTPLATE OF RIGHTEOUSNESS

1. Describe the Roman breastplate.
2. The breastplate protects the heart. Bullet-proof vests are still used.
3. Righteousness and abstaining from vice (such as alcohol, tobacco, cursing, etc.) will protect your life from great harm.

III. FEET SHOD WITH THE PREPARATION OF THE GOSPEL

1. Describe Roman and Greek footgear.
2. George Washington's soldiers at Valley Forge had bleeding, shoeless feet. Such soldiers are nearly helpless. The church needs a bleeding heart for lost souls, but not bleeding, crippled feet.
3. Prepare yourself to march for Christ by memorizing Scriptures, collecting visual aids, reading good books.

IV. SHIELD OF FAITH

1. Describe the large door-like shields.
2. Describe the fiery darts.
3. Faith protects us from the fiery darts of doubt, despondency, discouragement, dread, disappointment, and death.

V. HELMET OF SALVATION

1. Describe Greek and Roman helmets.
2. Helmets are worn for protection and beauty, both in combat and on dress parade.
 - a. Salvation protects (I Corinthians 10:13; I John 4:4).
 - b. Salvation makes beautiful (Isaiah 61:3).

VI. SWORD OF THE SPIRIT (the Word of God)

1. Describe Roman swords.
2. Skill in handling the Word of God is powerful in both defense and offense.

VII. KEEP IN CONTACT WITH HEADQUARTERS BY PRAYER (6:18-20)

1. Walkie-talkies have helped in many battles.
2. Prayer keeps us in contact with heaven, and helps our fellow-warriors for Christ.

CONCLUSION

1. Too many churches are hospitals for wounded feelings, and not recruiting centers for soldiers of the cross.
2. Will you put on the gospel armor to battle for Christ?

Text (6:14-17)

14 Stand therefore, having girded your loins with truth, and having on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 withal taking up the shield of faith, wherewith ye shall be able to

quench all the fiery darts of the evil *one*. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

(The article on Armor, page 189, and the lesson on page 194 will be helpful in considering this section.)

Thought Questions (6:14-17)

377. What similarities can you see between truth and a military girdle (or belt)?
378. Why is the breastplate a most important piece of armor? Why is righteousness like a breastplate?
379. In what ways is preparation like a soldier's footgear?
380. Why should we be in armor for conflict, if our gospel is a gospel of peace?
381. Name three things which you would consider as fiery darts of Satan.
382. What are the purposes of helmets? Why is salvation like a helmet?
383. Why is the word of God called the *sword of the Spirit*? What part did the Holy Spirit have in the creation of the sword of the spirit? In its use? In its effects.

Paraphrase

14. Stand therefore, having girded your loins about with the truth of the gospel, as soldiers are girded with the military belt; and having put on the breastplate of righteousness as a protection against the mortal injuries of sin.
15. And, like soldiers who prepare and protect their feet and legs with shoes and greaves, stand, having shod your feet with the preparation needed for preaching the gospel of peace.
16. In all your arming of yourself, take up the great shield of faith, the firm belief in the doctrines and promises of the gospel, with which you will be able to extinguish all the fiery darts of Satan, the evil one.
17. And take the helmet of salvation, as a protection and adornment to the soul; and take ye that sword of the Spirit, which is the word of God, that you may protect yourself and put your enemies to flight.

Notes (6:14-17)

1. Other passages referring to the gospel armor are I Thessalonians 5:8 and Romans 13:12.
2. *Girded with truth*: Too many people are girded with such "broadmindedness" that they are indifferent to the truth. Such lack of convictions is sickening to the Lord.
3. *Breastplate of righteousness*:
 "He is but naked though locked up in steel,
 Whose conscience with unrighteousness is corrupted."
4. *Gospel of peace*: We work for peace, even while fighting Satan. We maintain a peaceable spirit toward Satan's followers, while struggling against Satan within them. Peace is both a means and an objective in our warfare.
5. *Shield of faith*: To increase faith, it is necessary to study the word of God diligently, since faith comes by hearing. Faith will stop and put out not some, but all of Satan's fiery darts.
6. Our *helmet of salvation* keeps us from the fatal effects of temptation, the fear of death, worldly terrors, envy of the rich, etc., so that such things will not pervert our imaginations.
7. The *sword of the Spirit*, the word of God, sent Satan scurrying when Jesus used it in the wilderness, saying, "It is written" (Matthew 4:10-11).
 The sword of the Spirit must be wielded to do any good. It cuts deeply (Hebrews 4:12; Acts 7:54). It is both defensive and offensive. God's Spirit inspired the word of God (II Peter 1:21). When the word of God is preached, God's Spirit causes it to produce good fruit in the human soul. Sometimes the fruit is produced long after the word is preached (Isaiah 55:10-11).
8. The *helmet*, pointing toward the skies, is a natural figure of the Christian hope and salvation directed toward a higher and better world.

Fact Questions

321. With what are our loins to be girded?
322. What is the Christian's breastplate?
323. With what is the Christian to be shod?
324. What is our shield?
325. From whom do fiery darts come at the Christian?
326. What is our helmet?

327. What is the sword of the Christian?
 328. Quote Ephesians 6:10-17 from memory.

Text (6:18-20)

18 with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, 19 and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Thought Questions (6:18-20)

384. Is armor enough to make a soldier? Why is there a necessity for prayer?
 385. What is praying *in the Spirit*? (literally *in spirit*)
 386. What is there about praying that requires *watching*?
 387. For whom is prayer to be offered?
 388. What was Paul's specific need in prayer?
 389. Which was more important to Paul, his message or his personal welfare? How can you tell?
 390. What is most unusual about an ambassador being in chains?

Paraphrase

18. Put on your armor with all prayers of devotion and request, praying thus at every season with earnestness of spirit, and not going to sleep, but watching and persevering in requests for all of the saints.
 19. And especially do you watch in prayer in my behalf, that there may be given unto me the proper words when I open my mouth in defence before the judges, and in speaking to those who daily come to my house (Acts 28:30-31), that I may make known with boldness the mystery of the gospel (Ephesians 3:3).
 20. In behalf of that gospel, I execute the office of an ambassador while bound by a chain. And I request your prayers that I may be made bold to speak the gospel as I ought to speak it.

Notes (6:18-20)

1. It is not armor and weapons alone that make a soldier. Without courage, a man in armor is no soldier. Therefore, prayer is needed.

2. *Prayer* is that which is addressed to God (emphasizing devotion), and *supplication* is seeking or asking (emphasizing need).
3. *Watching* means *not going to sleep*. We should be continuously alert to see needs that should be prayed about.
4. Praying *in spirit* probably means praying with earnestness and in a sincere way that will please the Spirit and be aided by the Spirit (Romans 8:26-27).
5. Prayer should be offered for all saints, and particularly for ministers and leaders. We must not become like Elijah who thought that he was the only one left in Israel that served the Lord (I Kings 19:10). The battle for the right is not the battle of one person alone. Therefore, we must pray for all the saints.
6. *Utterance* here refers to skill in speaking, the faculty of speech, saying the right words at the right time.
7. An ambassador from one sovereign government to the capital of another nation is a privileged inviolable man. It is unthinkable that an ambassador would be put in chains. Yet Paul thus stood, an ambassador from the kingdom of God, representing his sovereign in Caesar's court, bound with a chain. It is a strange and moving scene.
8. Concerning Paul's *chain*, Paul was tied to the soldier with a chain fixed on his right wrist, and fastened to the soldier's left arm. The chain was of such length that the two could walk together with ease, wherever the apostle's affairs called him. The soldiers who were thus chained to Paul no doubt received great benefit from the apostle's conversation and preaching, and some were doubtless won to Christ.
9. *Boldness* is the great need of ministers. Even Paul needed it. (Compare Acts 4:29.)

Fact Questions

329. What were the Ephesians to be doing while taking up the armor of God (6:18)?
330. In what were they to pray (6:18)?
331. When did Paul desire the Ephesians to pray (6:18)?
332. For whom were the prayers to be offered?
333. What did Paul wish the Ephesians to ask on his behalf?
334. What office did Paul fulfill in bonds?

Text (6:21, 22)

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

Thought Questions (6:21, 22)

391. How do these verses explain the lack of personal references in Ephesians?
392. *THE INTERPRETER'S BIBLE* says that these verses were taken down almost word for word from Colossians 4:7-8, and were certainly set down with that passage before the writer's eyes. Do you agree? Why or why not?
393. Why might the Ephesians have been in need of some comforting concerning Paul's affairs?
394. Check your Bible cross-references, or your concordance, concerning Tychicus. What else do we know about him?

Paraphrase

21. Now that you Ephesians may also know what things have happened to me and what I am doing, I have sent Tychicus unto you, who is a brother greatly beloved for his many excellent qualities, and also is a faithful minister in the Lord, who will make known to you all things concerning me.
22. I am sending him for this specific purpose that you may know our affairs, and that he may comfort and exhort your hearts by the news of how God has used me even in my imprisonment.

Notes (6:21, 22)

1. See Introduction, Section VII, concerning why Paul sent Tychicus with the personal news, rather than including it in this letter, as he did in numerous other letters.
2. Tychicus is mentioned in Acts 20:4, Colossians 4:7, II Timothy 4:12, and Titus 3:12. Tychicus was from Asia (Ephesus). Paul calls him a beloved brother, faithful minister, fellow-servant. Paul sent him on several missions, and he did the work with earnestness and ability. He travelled with those who bore the offering for the poor of Judea. We wish we knew more about Tychicus. God has countless such fine workmen in His kingdom, about whom little is

known, but when God shall render unto them according to their works, then shall we know them better (and they shall know us better).

Fact Questions

335. Who was sent to inform the Ephesians of Paul's personal affairs?
336. How (two ways) does Paul describe Tychicus?
337. What purposes did Paul have in mind for the Ephesians in sending Tychicus (6:22)?

Text (6:23, 24)

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ with a love incorruptible.

Thought Questions (6:23, 24)

395. What word in this benediction is found in the close of every one of Paul's epistles (Romans 16:20; I Corinthians 16:23; etc.)? What does this word mean? (See notes on 1:6.)
396. What would be the benefit of faith accompanying love?
397. What kind of love is *incorruptible* love? Do you have such love?

Paraphrase

23. To my brethren at Ephesus whom I have known, and to the faithful in Christ Jesus whose faces I have not seen, I pray that you may have peace, and mutual love with true faith that will preserve the love, from God the Father and the Lord Jesus Christ.
24. May the favor of God be with all them who love our Lord Jesus with incorruptible sincerity.

Fact Questions

338. What three things does Paul wish for the Ephesians in 6:23?
339. What did Paul wish for all those who love the Lord Jesus (6:24)?
340. What type of love did the Ephesians need to have?