Ephesians 6:10-20

This section:

• Ends the section began at 4:1 which concerns living the Christian life. The theme continues through out that section (chapters 4-6) and it includes this part
• Ends the book. More than being the end of chapters 4-6, these verses also connect the whole of the book. The “spiritual” (ch. 1-3) and the “application” (ch. 4-6) are combined in this portion.
• Final conclusion. These verses (6:10-20) can stand alone as the ultimate point of the book. Everything has been building up to this. These verses are more than just another section of the book, or, as some have described them, an extra thought or addition.

This section is the ultimate application of the truth presented in chapters 1-3 and the expectations of the Christian described in 4-6.

Concerning chapters 4-6:
• 6:10-20 describes the Christian walk and responsibility from a cosmic perspective.
• The moral issues are not simply legalistic requirements or social preferences but are part of a broader struggle between good and evil that goes back into eternity past.

The armor of God is the armor of Yahweh and his Messiah from Isaiah:
• Isaiah 11:4-5
• Isaiah 59:17
• Isaiah 49:2
• Isaiah 52:7
• Paul had previously written about this armor earlier in First Thessalonians 5:8

This armor that was worn by Yahweh and his Messiah has now been provided to his people who also find themselves engaged in this cosmic battle (if they know it or not; if they want to engage or not).

Concerning chapters 4-6
• 4:1 begins with “live a life worthy”. The verb *peripateo* (which is translated “walk” or “live”) has been used five times: 4:1; 4:17; 5:2; 5:8; 5:15

Concerning the Connections to chapters 1-6
Paul is not introducing new concepts in 6:10-20, but instead is building on them and making application with them here. These are the concepts have appeared throughout the book:

1) The imperative in 6:10 "be strong in the Lord"
• 1:19-20 - power of resurrection
• 3:16 - strengthening through the Spirit
• 3:20 - praise that God's power is at work among them
• 1:21 - Christ has already triumphed over the powers
• 3:10 - (same)

2) The disobedient are still a problem in the world, in ourselves and in the heavenlies:
• 2:2
• 4:27
• 1:21
• 3:10
• 5:16

3) Heavenly Realm
• 3:10
4) Truth  
   • 1:13  
   • 4:15, 21, 24, 25  
   • 5:9
5) Righteousness  
   • 4:24  
   • 5:9
6) Peace  
   • 1:2  
   • 2:14-18  
   • 4:3
7) The gospel  
   • 1:13  
   • 3:6  
   • 2:17  
   • 3:8
8) Word of God  
   • 1:13  
   • 5:26
9) Salvation  
   • 1:13  
   • 2:5, 8  
   • 5:23
10) Faith  
   • 1:1, 13, 15, 19  
   • 2:8  
   • 3:12, 17  
   • 4:5, 13
11) Prayer  
   • 1:16
12) Mystery  
   • 1:9  
   • 3:3, 4, 9  
   • 5:32
13) Boldness  
   • 3:12
14) Imprisonment  
   • 3:1  
   • 4:1
Ephesians 6:10 – “Finally, be strong in the Lord and in the strength of his might.”

1. “Finally”
   a. begins the final word of encouragement or instruction.
   b. Because of the revealed theology of Ephesians 1-3 this is now a reality for you the believer.
   c. We are not mere men trying to reach the deity. We are men saved by deity and empowered with the power of deity to live our inward lives, social lives and spiritual lives.

2. “Be strong in the Lord”
   a. This is not a command to self-effort or legalism
   b. This is an imperative (“be empowered” - endynamosthe) which is a command, but it is commanding the believer to access what the Lord has already made available. This power has been the theme of this book.
   c. The Greek verb is present imperative middle (or, passive) which literally means “be made strong in the Lord continually”. It is a command, but not a command to get creative, but a command to access what has been given.
      i. There is a huge difference between:
         1. Making yourself strong and coming up with your own ideas, strategies, and techniques. This is coach and train yourself.
         2. Hearing, learning, understanding and walking in the ideas, strategies, techniques and powers of the Lord that have been given to you and explained to you. This is listen to the coach and do what the trainer has assigned you.

3. This verse has three Greek words for “power”
   a. Dynamis – to empower. Used as endunamoo it means “fill with power, strengthen, make strong.”
b. **Kratos** – strength, might. Used as “dominion, strength, power” and to refer to “a mighty deed”

c. **Ischus** – strength, might. Used as “strength, strength absolutely, power, might, force, ability.

4. We do not necessarily need to spend time figuring out the distinctions between these synonyms.
   a. Distinctions may not even be possible and might be distracting.
   b. The emphasis is on the complete, multi-faceted power of God.
   c. This complete power can now be used by the believer not only in their dealings with:
      i. their own sin nature,
      ii. their interaction with the cosmos and
      iii. their application to their daily family lives, but
      iv. can now be used when facing the most powerful of the fallen spiritual dimension.

6:11 – Put on the whole armor of God, that you may be able to stand against the schemes of the devil.

1. “Put on” is aorist imperative middle and second person plural (or, “you all”)
   a. Aorist means Paul is looking at a point in the past when this would have happened
   b. Imperative is a command for the person to do what was done at a point in the past or to continue
   c. 2nd person plural is an address to the group (not an individual).

2. “complete armor” from “panoplian”
   a. Used 3 x –
      i. Luke 11:22 – “But when someone stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up his plunder.”
      ii. Ephesians 6:11
      iii. Ephesians 6:13
   b. The word panoplia means “full” as if to identify armor that is “adequate” and “quality”, not completeness. This is obvious since Paul does not fully identify some very crucial parts of armor required for combat. Missing parts of the Roman soldier in battle would include:
i. Heavy javelin – pilum
ii. Greaves – leg armor

3. “to be able” – from the word dunamai meaning “to have power” and “to be able”
4. “to stand” – forms of this word are used four times in the next four verses

5.

6:12 – For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

Put on the complete armor - of God for - to be able you

6:13 – 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 firm.

Because of this take up the complete armor - of God so that you may be able to withstand

6:14 – Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness,
6:15 – and, as shoes for your feet, having put on the readiness given by the gospel of peace.

6:16 – In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one;

6:17 – and take the helmet of salvation, and the sword of the Spirit, which is the word of God,
And praying at all times in the Spirit, with all prayer and supplication. To that end, keep alert with all perseverance, making supplication for all the saints,

and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel,

for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.