

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.”

3588 [e]	3064 [e]	1743 [e]	1722 [e]	2962 [e]	2532 [e]	1722 [e]
Tou	loipou	endynamousthe	en	Kyriō	kai	en
10 Τοῦ	λοιποῦ	ἐνδυναμοῦσθε	ἐν	Κυρίῳ ,	καὶ	ἐν
-	Henceforth	be empowered	in	[the] Lord	and	in
Art-GNS	Adj-GNS	V-PMM/P-2P	Prep	N-DMS	Conj	Prep

└── Verb Present Imperative Middle/Passive, 2 person

3588 [e]	2904 [e]	3588 [e]	2479 [e]	846 [e]
tō	kratei	tēs	ischyos	autou
τῷ	κράτει	τῆς	ἰσχύος	αὐτοῦ .
the	strength	of the	might	of Him
Art-DNS	N-DNS	Art-GFS	N-GFS	PPro-GM3S

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” - *endynamousthe*) 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.

1746 [e]	3588 [e]	3833 [e]	3588 [e]	2316 [e]	4314 [e]	3588 [e]	1410 [e]	4771 [e]
endysasthe	tēn	panoplian	tou	Theou	pros	to	dynasthai	hymas
11 ἐνδύσασθε	τὴν	πανοπλίαν	τοῦ	Θεοῦ	, πρὸς	τὸ	δύνασθαι	ὑμᾶς
Put on	the	complete armor	-	of God	for	-	to be able	you
V-AMM-2P	Art-AFS	N-AFS	Art-GMS	N-GMS	Prep	Art-ANS	V-PNM/P	PPro-A2P

2476 [e]	4314 [e]	3588 [e]	3180 [e]	3588 [e]	1228 [e]
stēnai	pros	tas	methodeias	tou	diabolou
στῆναι	πρὸς	τὰς	μεθοδείας	τοῦ	διαβόλου
to stand	against	the	schemes	of the	devil
V-ANA	Prep	Art-AFP	N-AFP	Art-GMS	Adj-GMS

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.

1746 [e]	3588 [e]	3833 [e]	3588 [e]	2316 [e]	4314 [e]	3588 [e]	1410 [e]	4771 [e]		
endysasthe	tēn	panoplian	tou	Theou	pros	to	dynasthai	hymas		
11	ἐνδύσασθε	τὴν	πανοπλίαν	τοῦ	Θεοῦ	,	πρὸς	τὸ	δύνασθαι	ὑμᾶς
	Put on	the	complete armor	-	of God	for	-	to be able	you	
	V-AMM-2P	Art-AFS	N-AFS	Art-GMS	N-GMS	Prep	Art-ANS	V-PNM/P	PPro-A2P	

2476 [e]	4314 [e]	3588 [e]	3180 [e]	3588 [e]	1228 [e]	
stēnai	pros	tas	methodeias	tou	diabolou	
στῆναι	πρὸς	τὰς	μεθοδείας	τοῦ	διαβόλου	,
to stand	against	the	schemes	of the	devil	
V-ANA	Prep	Art-AFP	N-AFP	Art-GMS	Adj-GMS	

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.

1223 [e]	3778 [e]	353 [e]	3588 [e]	3833 [e]	3588 [e]	2316 [e]	2443 [e]	1410 [e]	436 [e]			
Dia	touto	analabete	tēn	panoplian	tou	Theou	hina	dynēthēte	antistēnai			
13	Διὰ	τοῦτο	,	ἀναλάβετε	τὴν	πανοπλίαν	τοῦ	Θεοῦ	,	ἵνα	δυνηθῆτε	ἀντιστῆναι
	Because of	this		take up	the	complete armor	-	of God		so that	you may be able	to withstand
	Prep	DPro-ANS		V-AMA-2P	Art-AFS	N-AFS		Art-GMS	N-GMS	Conj	V-ASP-2P	V-ANA

1722 [e]	3588 [e]	2250 [e]	3588 [e]	4190 [e]	2532 [e]	537 [e]	2716 [e]	2476 [e]			
en	tē	hēmera	tē	ponēra	kai	hapanta	katergasamēnoi	stēnai			
ἐν	τῇ	ἡμέρᾳ	τῇ	πονηρᾷ	,	καὶ	ἅπαντα	κατεργασάμενοι	,	στῆναι	.
in	the	day	-	evil		and	all things	having done		to stand	
Prep	Art-DFS	N-DFS	Art-DFS	Adj-DFS	Conj	Adj-ANP	V-APM-NMP			V-ANA	

6:14 – Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness,

2476 [e]	3767 [e]	4024 [e]		3588 [e]	3751 [e]	4771 [e]	1722 [e]	225 [e]	2532 [e]
stēte	oun	perizōsamēnoi		tēn	osphyn	hymōn	en	alētheia	kai
14 στήτε	οὖν ,	περιζωσάμενοι		τὴν	ὀσφὺν	ὑμῶν	ἐν	ἀληθείᾳ ,	καὶ
Stand	therefore	having girded		the	loins	of you	with	truth	and
V-AMA-2P	Conj	V-APM-NMP		Art-AFS	N-AFS	PPro-G2P	Prep	N-DFS	Conj

1746 [e]		3588 [e]	2382 [e]	3588 [e]	1343 [e]				
endysamēnoi	ton	thōraka	tēs	dikaiosynēs					
ἐνδυσάμενοι	τὸν	θώρακα	τῆς	δικαιοσύνης ,					
having put on	the	breastplate	-	of righteousness					
V-APM-NMP	Art-AMS	N-AMS	Art-GFS	N-GFS					

6:15 – and, as shoes for your feet, having put on the readiness given by the gospel of peace.

2532 [e]	5265 [e]		3588 [e]	4228 [e]	1722 [e]	2091 [e]		3588 [e]	2098 [e]	3588 [e]	1515 [e]
kai	hypodēsamenoi	tous	podas	en	hetoimasia	tou	euangeliou	tēs	eirēnēs		
15 καὶ	ὑποδησάμενοι	τοὺς	πόδας	ἐν	ἐτοιμασίᾳ	τοῦ	εὐαγγελίου	τῆς	εἰρήνης ;		
and	having shod	the	feet	with	[the] readiness	of the	gospel	-	of peace		
Conj	V-APM-NMP	Art-AMP	N-AMP	Prep	N-DFS	Art-GNS	N-GNS	Art-GFS	N-GFS		

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

1722 [e]	3956 [e]		353 [e]		3588 [e]	2375 [e]	3588 [e]	4102 [e]		1722 [e]	3739 [e]
en	pasin	analabontes	ton	thyreon	tēs	pisteōs	en	hō			
16 ἐν	πᾶσιν ,	ἀναλαβόντες	τὸν	θυρεὸν	τῆς	πίστεως ,	ἐν	ᾧ			
besides	all	having taken up	the	shield	-	of faith	with	which			
Prep	Adj-DNP	V-APA-NMP	Art-AMS	N-AMS	Art-GFS	N-GFS	Prep	RelPro-DMS			

1410 [e]		3956 [e]	3588 [e]	956 [e]	3588 [e]	4190 [e]		3588 [e]	4448 [e]		4570 [e]
dynēsethe	panta	ta	belē	ton	ponērou	ta	pepyrōmena	sbesai			
δυνήσεσθε	πάντα	τὰ	βέλη	τοῦ	πονηροῦ	τὰ	πεπυρωμένα	σβέσαι .			
you will be able	all	the	arrows	of the	evil one	-	flaming	to quench			
V-FIM-2P	Adj-ANP	Art-ANP	N-ANP	Art-GMS	Adj-GMS	Art-ANP	V-RPM/P-ANP	V-ANA			

6:17 – and take the helmet of salvation, and the sword of the Spirit, which is the word of God,

2532 [e]	3588 [e]	4030 [e]		3588 [e]	4992 [e]	1209 [e]	2532 [e]	3588 [e]
kai	tēn	perikephalaian	tou	sōtēriou	dexasthe	kai	tēn	
17 καὶ	τὴν	περικεφαλαίαν	τοῦ	σωτηρίου	δέξασθε	,	καὶ	τὴν
And	the	helmet	-	of salvation	take		and	the
Conj	Art-AFS	N-AFS	Art-GNS	Adj-GNS	V-AMM-2P		Conj	Art-AFS

3162 [e]	3588 [e]	4151 [e]		3739 [e]	1510 [e]	4487 [e]	2316 [e]
machairan	tou	Pneumatou	ho	estin	rhēma	Theou	
μάχαιραν	τοῦ	Πνεύματος	, ὅ	ἐστίν	ῥῆμα	Θεοῦ	,
sword	of the	Spirit	which	is	[the] word	of God	
N-AFS	Art-GNS	N-GNS	RelPro-NNS	V-PIA-3S	N-NNS	N-GMS	

6:18 – **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,**

6:19 – **and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel,**

6:20 – **for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.**