

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	λοιπου	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	Pro-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
 - a. The focus of “standing” is on not giving up and not giving ground.
 - b. It involves standing firm and holding one’s position, resisting and not surrendering.
 - c. The battle results are NOT in doubt. The battle has been won.
 - d. Colossians 2:15 – “He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.”
 - i. 2 Corinthians 2:14 – “But thanks be to God, who always leads us triumphantly as captives in Christ and through us spreads everywhere the fragrance of the knowledge of Him.”
 - ii. Ep. 3:10 – “His purpose was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,”
 - iii. Colossians 2:10 – “you have been made complete in Christ, who is the head over every ruler and authority.”
 - e. The responsibility of the believer is not to win the battle, but instead to stand in victory
 - i. 1 Corinthians 4:8-16 – “Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men. We are fools for Christ’s sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things. I do not write these things to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.”
 - ii. This is the “now-but-not-yet”. This is the eschatological tension between what IS in the spiritual realm and what WILL BE at some point in the future.
 - 1. Believers must access what is NOW available to them so they do not collapse or give up ground to the defeated tyrannical forces of spiritual evil in rebellion to God.
 - 2. This is what is seen in Paul’s use of verbs that switch between indicative (statement of fact) and imperative (statement of command).
 - a. Indicative – the battle has been won
 - b. Imperative – you put on the whole armor of God
 - f. The focus is not on the potential of a total loss of the achieved victory, but on the potential that the believer may not assure the fullest outcome of the victory of Christ for themselves. They could fail because they do not stand their ground and do not hold the ground that has been won for them.
- 5. Satan’s Schemes – a list taken from expositors.org blog:

- a. To exploit carelessness in our walk with Christ (Ep. 6:; 1 Peter 5:8)
 - b. To foster perpetual immaturity among believers (Ep. 4:14)
 - c. To exploit division in the church (Ep. 4:26-27)
 - d. To exalt pride in ministry (2 Cor. 12:7; 1 Tim. 3:6-7)
 - e. To fill Christian relationships with selfishness and worldliness (James 4:7; 1 Cor. 7:5)
 - f. To veil the gospel to the lost (2 Cor. 4:3-4; Luke 8:12; Eph. 2:2)
6. 2 Corinthians 2:10-11 –“I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes.”
7. “Human schemes” were mentioned in Ep. 4:14 – “so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.”
- a. And, an example is followed in Eph. 4:26-27 to not let your anger “and give no opportunity to the devil.”

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.

3754 [e]	3756 [e]	1510 [e]	1473 [e]	3588 [e]	3823 [e]	4314 [e]	129 [e]	2532 [e]	4561 [e]	235 [e]	4314 [e]
hoti	ouk	estin	hēmin	hē	palē	pros	haima	kai	sarka	alla	pros
12 ὅτι	οὐκ	ἔστιν	ἡμῖν	ἡ	πάλη	πρὸς	αἷμα	καὶ	σάρκα	, ἀλλὰ	πρὸς
because	not	is	to us	the	wrestling	against	blood	and	flesh	but	against
Conj	Adv	V-PIA-3S	Pro-D1P	Art-NFS	N-NFS	Prep	N-ANS	Conj	N-AFS	Conj	Prep

3588 [e]	746 [e]	4314 [e]	3588 [e]	1849 [e]	4314 [e]	3588 [e]	2888 [e]	3588 [e]	4655 [e]
tas	archas	pros	tas	exousias	pros	tous	kosmokratōras	tu	skotous
τὰς	ἀρχάς	, πρὸς	τὰς	ἐξουσίας	, πρὸς	τοὺς	κοσμοκράτορας	τοῦ	σκοτίου
the	rulers	against	the	authorities	against	the	cosmic powers	of the	darkness
Art-AFP	N-AFP	Prep	Art-AFP	N-AFP	Prep	Art-AMP	N-AMP	Art-GNS	N-GNS

3778 [e]	4314 [e]	3588 [e]	4152 [e]	3588 [e]	4189 [e]	1722 [e]	3588 [e]	2032 [e]
toutou	pros	ta	pneumatika	tēs	ponērias	en	tois	epouraniois
τούτου	, πρὸς	τὰ	πνευματικὰ	τῆς	πονηρίας	ἐν	τοῖς	ἐπουρανίοις
this	against	the	spiritual [forces]	-	of evil	in	the	heavenly realms
DPro-GNS	Prep	Art-ANP	Adj-ANP	Art-GFS	N-GFS	Prep	Art-DNP	Adj-DNP

1. This is why we need divine armor. We are in a spiritual battle against spiritual forces of evil in the heavenly realm.
2. This battle is not against other people, but against spiritual beings who are influencing people.
3. The listed positions from the “heavenly places”:
 - a. “rulers” – *archas* – from *arche* defined as “beginning, origin” and used to refer to “rule in the kingly or magisterial sense” and quasi-personal (“quasi” meaning “seemingly” “apparently but not really”) sense as “rulers” and “magistrates” and then simply as “beginning”.

- b. “authorities” – *exousias* – “power to act, “authority” used to refer to “power, authority, weight in morals and influence” and, again used in a quasi-personal sense in later Judaism of spiritual power influencing an earthly power.
 - c. “cosmic powers over this present darkness” – *kosmokratoras* – a word made of two words *kosmos* (“world”) and *krateo* (“to rule”). It is used to refer to “rulers of this world that are asserting their independence from God such as angelic or demonic powers controlling the physical/present world.
 - d. “spiritual forces of evil” – *pneumatika tes ponerias* – The Greek says “spirituals of evil” from the heavenly realms that are making their presence known in our temporal world.
4. Eph. 2:2 these powers are seen “in the air” – “in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience”
- a. Three spheres: Earth where we live; Atmosphere (Air) where angelic activity takes place; Heaven which encircles the earth and atmosphere where God resides on his throne.
 - b. Colossians 3:1 – “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.”
 - c. Philippians 3:20 – “But our citizenship is in heaven, and we eagerly await a Savior from there, the Lord Jesus Christ”
 - d. Ep. 2:6 – “and raised us up with him and seated us with him in the heavenly places in Christ Jesus
 - e. Ep. 1:18-21 – “having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.”

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	hypodēsamēnoi	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]
dynēsesthe	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
word	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.**