

THE ARMOR OF GOD

A. WE AS CHRISTIANS ARE ARMED AND PREPPED FOR BATTLE.

1 Tim 1:18-20

- 18 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare,
19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,
20 of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

2 Tim 2:1-4

- 1 You therefore, my son, be strong in the grace that is in Christ Jesus.
2 And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.
3 You therefore must endure hardship as a good soldier of Jesus Christ.
4 No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.

Phil 2:25

Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;

Phile 1:2

to the beloved Apphia, Archippus our fellow soldier, and to the church in your house:

Eph 5:11

And have no fellowship with the unfruitful works of darkness, but rather expose them.

1 Cor 9:26-27

- 26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air.
27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

1 Tim 6:12

Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

2 Tim 4:7

I have fought the good fight, I have finished the race, I have kept the faith.

**3833 panoplia (pan-op-lee'-ah);
from a compound of 3956 and 3696; full armor ("panoply"):
KJV-- all (whole) armour.**

Rom 13:12

The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the **armor of light**.

Eph 6:11-13

- 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, of against spiritual hosts wickedness in the heavenly places.
- 13 Therefore take up (*all*) the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

Luke 11:22

"But when a stronger than he comes upon him and overcomes him, he takes from him all his **armor** in which he trusted, and divides his spoils.

3696 hoplon (hop'-lon);
probably from a primary hepo (to be busy about); an implement or utensil or tool (literally or figuratively, especially offensive for war):
KJV-- armour, instrument, weapon.

Rom 13:12

The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the (*weaponry*) **armor of light**.

2 Cor 6:7

by the word of truth, by the power of God, by the (*weapons*) **armor of righteousness** on the right hand and on the left,

2 Cor 10:3-7

- 3 For though we live in the world, we do not wage war as the world does.
- 4 The **weapons** we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds.
- 5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.
- 6 And we will be ready to punish every act of disobedience, once your obedience is complete.
- 7 You are looking only on the surface of things. If anyone is confident that he belongs to Christ, he should consider again that we belong to Christ just as much as he. (NIV)

B. WITH WHOM DO WE BATTLE?

Eph 6:12

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

James 4:1-4

- 1 Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?
- 2 You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.
- 3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.
- 4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

1 Pet 2:11-16

- 11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,
- 12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.
- 13 Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,
- 14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.
- 15 **For this is the will of God, that by doing good you may put to silence the ignorance of foolish men--**
- 16 **as free, yet not using liberty as a cloak for vice, but as bondservants of God.**

Heb 10:31-33

- 31 It is a fearful thing to fall into the hands of the living God.
- 32 But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings:
- 33 partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated;

C. WEAPONS OF WAR

Eph 6:14-20

- 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--
- 19 and for me, that utterance may be given to me, that I may open my mouth boldly to make known 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.

D. TACTICS

FLEE

1 Cor 6:18

Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

1 Cor 10:14

Therefore, my beloved, flee from idolatry.

1 Tim 6:11

But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.

2 Tim 2:22

Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

RESIST

James 4:7

Therefore submit to God. Resist the devil and he will flee from you.

1 Pet 5:8-9

- 8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

Ephesians 6:10-18

The Spiritual Warfare

Matthew Henry Commentary

Here is a general exhortation to constancy in our Christian course, and to encourage in our Christian warfare. Is not our life a warfare? It is so; for we struggle with the common calamities of human life. Is not our religion much more a warfare? It is so; for we struggle with the opposition of the powers of darkness, and with many enemies who would keep us from God and heaven. We have enemies to fight against, a captain to fight for, a banner to fight under, and certain rules of war by which we are to govern ourselves. "Finally, my brethren (v. 10), it yet remains that you apply yourselves to your work and duty as Christian soldiers." Now it is requisite that a soldier be both stout-hearted and well armed. If Christians be soldiers of Jesus Christ,

I. They must see that they be stout-hearted. This is prescribed here: Be strong in the Lord, etc. Those who have so many battles to fight, and who, in their way to heaven, must dispute every pass, with dint of sword, have need of a great deal of courage. Be strong therefore, strong for service, strong for suffering, strong for fighting. Let a soldier be ever so well armed without, if he have not within a good heart, his armour will stand him in little stead. Note, spiritual strength and courage are very necessary for our spiritual warfare. Be strong in the Lord, either in his cause and for his sake or rather in his strength. We have no sufficient strength of our own. Our natural courage is as perfect cowardice, and our natural strength as perfect weakness; but all our sufficiency is of God. In his strength we must go forth and go on. By the actings of faith, we must fetch in grace and help from heaven to enable us to do that which of ourselves we cannot do, in our Christian work and warfare. We should stir up ourselves to resist temptations in a reliance upon God's all-sufficiency and the omnipotence of his might.

II. They must be well armed: "Put on the whole armour of God (v. 11), make use of all the proper defensives and weapons for repelling the temptations and stratagems of Satan-- get and exercise all the Christian graces, the whole armour, that no part be naked and exposed to the enemy." Observe, Those who would approve themselves to have true grace must aim at all grace, the whole armour. It is called the armour of God, because he both prepares and bestows it. We have no armour of our own that will be armour of proof in a trying time. Nothing will stand us in stead but the armour of God. This armour is prepared for us, but we must put it on; that is, we must pray for grace, we must use the grace given us, and draw it out into act and exercise as there is occasion. The reason assigned why the Christian should be completely armed is that he may be able to stand against the wiles of the devil-- that he may be able to hold out, and to overcome, notwithstanding all the devil's assaults, both of force and fraud, all the deceits he puts upon us, all the snares he lays for us, and all his machinations against us. This the apostle enlarges upon here, and shows,

1. What our danger is, and what need we have to put on this whole armour, considering what sort of enemies we have to deal with-- the devil and all the powers of darkness: For we wrestle not against flesh and blood, etc., v. 12. The combat for which we

are to be prepared is not against ordinary human enemies, not barely against men compounded of flesh and blood, nor against our own corrupt natures singly considered, but against the several ranks of devils, who have a government which they exercise in this world.

(1.) we have to do with a subtle enemy, an enemy who uses wiles and stratagems, as v. 11. He has a thousand ways of beguiling unstable souls: hence he is called a serpent for subtlety, an old serpent, experienced in the art and trade of tempting.

(2.) he is a powerful enemy: Principalities, and powers, and rulers. They are numerous, they are vigorous; and rule in those heathen nations which are yet in darkness. The dark parts of the world are the seat of Satan's empire. Yea, they are usurping princes over all men who are yet in a state of sin and ignorance. Satan's is a kingdom of darkness; whereas Christ's is a kingdom of light.

(3.) they are spiritual enemies: Spiritual wickedness in high places, or wicked spirits, as some translate it. The devil is a spirit, a wicked spirit; and our danger is the greater from our enemies because they are unseen, and assault us ere we are aware of them. The devils are wicked spirits, and they chiefly annoy the saints with, and provoke them to, spiritual wickednesses, pride, envy, malice, etc. These enemies are said to be in high places, or in heavenly places, so the word is, taking heaven (as one says) for the whole expansum, or spreading out of the air between the earth and the stars, the air being the place from which the devils assault us. Or the meaning may be, "We wrestle about heavenly places or heavenly things;" so some of the ancients interpret it. Our enemies strive to prevent our ascent to heaven, to deprive us of heavenly blessings and to obstruct our communion with heaven. They assault us in the things that belong to our souls, and labour to deface the heavenly image in our hearts; and therefore we have need to be upon our guard against them. We have need of faith in our Christian warfare, because we have spiritual enemies to grapple with, as well as of faith in our Christian work, because we have spiritual strength to fetch in. Thus you see your danger.

2. What our duty is: to take and put on the whole armour of God, and then to stand our ground, and withstand our enemies.

(1.) we must withstand, v. 13. We must not yield to the devil's allurements and assaults, but oppose them. Satan is said to stand up against us, <1 Chr. 21:1>. If he stand up against us, we must stand against him; set up, and keep up, an interest in opposition to the devil. Satan is the wicked one, and his kingdom is the kingdom of sin: to stand against Satan is to strive against sin. That you may be able to withstand in the evil day, in the day of temptation, or of any sore affliction.

(2.) we must stand our ground: And, having done all, to stand. We must resolve, by God's grace, not to yield to Satan. Resist him, and he will flee. If we distrust our cause, or our leader, or our armour, we give him advantage. Our present business is to withstand the assaults of the devil, and to stand it out; and then, having done all that is incumbent on the good soldiers of Jesus Christ, our warfare will be accomplished, and we shall be finally victorious.

(3.) we must stand armed; and this is here most enlarged upon. Here is a Christian in complete armour: and the armour is divine: Armour of God, armour of light, <Rom. 13:12>. Armour of righteousness, <2 Cor. 6:7>. The apostle specifies the particulars of this armour, both offensive and defensive. The military girdle or belt, the

breast-plate, the greaves (or soldier's shoes), the shield, the helmet, and the sword. It is observable that, among them all, there is none for the back; if we turn our back upon the enemy, we lie exposed.

[1.] truth or sincerity is our girdle, v. 14. It was prophesied of Christ <Isa. 11:5> that righteousness should be the girdle of his loins and faithfulness the girdle of his reins. That which Christ was girded with all Christians must be girded with. God desires truth, that is, sincerity, in the inward parts. This is the strength of our loins; and it girds on all other pieces of our armour, and therefore is first mentioned. I know no religion without sincerity. Some understand it of the doctrine of the truths of the gospel: they should cleave to us as the girdle does to the loins, <Jer. 13:11>. This will restrain from libertinism and licentiousness, as a girdle restrains and keeps in the body. This is the Christian soldier's belt: ungirded with this, he is unblest.

[2.] righteousness must be our breast-plate. The breast-plate secures the vitals, shelters the heart. The righteousness of Christ imputed to us is our breast-plate against the arrows of divine wrath. The righteousness of Christ implanted in us is our breast-plate to fortify the heart against the attacks which Satan makes against us. The apostle explains this in <1 Thes. 5:8>, Putting on the breast-plate of faith and love. Faith and love include all Christian graces; for by faith we are united to Christ and by love to our brethren. These will infer a diligent observance of our duty to God, and a righteous deportment towards men, in all the offices of justice, truth, and charity.

[3.] Resolution must be as the greaves to our legs: And their feet shod with the preparation of the gospel of peace, v. 15. Shoes, or greaves of brass, or the like, were formerly part of the military armour <1 Sam. 17:6>: the use of them was to defend the feet against the gall-traps, and sharp sticks, which were wont to be laid privily in the way, to obstruct the marching of the enemy, those who fell upon them being unfit to march. The preparation of the gospel of peace signifies a prepared and resolved frame of heart, to adhere to the gospel and abide by it, which will enable us to walk with a steady pace in the way of religion, notwithstanding the difficulties and dangers that may be in it. It is styled the gospel of peace because it brings all sorts of peace, peace with God, with ourselves, and with one another. It may also be meant of that which prepares for the entertainment of the gospel, namely, repentance. With this our feet must be shod: for by living a life of repentance we are armed against temptations to sin, and the designs of our great enemy. Dr. Whitby thinks this may be the sense of the words: "That you may be ready for the combat, be shod with the gospel of peace, endeavour after that peaceable and quiet mind which the gospel calls for. Be not easily provoked, nor prone to quarrel: but show all gentleness and all long-suffering to all men, and this will certainly preserve you from many great temptations and persecutions, as did those shoes of brass the soldiers from those galltraps," etc.

[4.] faith must be our shield: Above all, or chiefly, taking the shield of faith, v. 16. This is more necessary than any of them. Faith is all in all to us in an hour of temptation. The breast-plate secures the vitals; but with the shield we turn every way. This is the victory over the world, even our faith. We are to be fully persuaded of the truth of all God's promises and threatenings, such a faith being of great use against temptations. Consider faith as it is the evidence of things not seen and the substance of things hoped for, and it will appear to be of admirable use for this purpose. Faith, as receiving Christ and the

benefits of redemption, so deriving grace from him, is like a shield, a sort of universal defence. Our enemy the devil is here called the wicked one. He is wicked himself, and he endeavours to make us wicked. His temptations are called darts, because of their swift and undiscerned flight, and the deep wounds that they give to the soul; fiery darts, by way of allusion to the poisonous darts which were wont to inflame the parts which were wounded with them, and therefore were so called, as the serpents with poisonous stings are called fiery serpents. Violent temptations, by which the soul is set on fire of hell, are the darts which Satan shoots at us. Faith is the shield with which we must quench these fiery darts, wherein we should receive them, and so render them ineffectual, that they may not hit us, or at least that they may not hurt us. Observe, Faith, acted upon the word of God and applying that, acted upon the grace of Christ and improving that, quenches the darts of temptation.

[5.] salvation must be our helmet (v. 17); that is, hope, which has salvation for its object; so <1 Thes. 5:8>. The helmet secures the head. A good hope of salvation, well founded and well built, will both purify the soul and keep it from being defiled by Satan, and it will comfort the soul and keep it from being troubled and tormented by Satan. He would tempt us to despair; but good hope keeps us trusting in God, and rejoicing in him.

[6.] the word of God is the sword of the Spirit. The sword is a very necessary and useful part of a soldier's furniture. The word of God is very necessary, and of great use to the Christian, in order to his maintaining the spiritual warfare and succeeding in it. It is called the sword of the Spirit, because it is of the Spirit's inditing and he renders it efficacious and powerful, and sharper than a two-edged sword. Like Goliath's sword, none like that; with this we assault the assailants. Scripture-arguments are the most powerful arguments to repel temptation with. Christ himself resisted Satan's temptations with, It is written, <Mt. 4:4,6-7,10>. This, being hid in the heart, will preserve from sin <Ps. 119:11>, and will mortify and kill those lusts and corruptions that are latent there.

[7.] prayer must buckle on all the other parts of our Christian armour, v. 18. We must join prayer with all these graces, for our defence against these spiritual enemies, imploring help and assistance of God, as the case requires: and we must pray always. Not as though we were to do nothing else but pray, for there are other duties of religion and of our respective stations in the world that are to be done in their place and season; but we should keep up constant times of prayer, and be constant to them. We must pray upon all occasions, and as often as our own and others' necessities call us to it. We must always keep up a disposition to prayer, and should intermix ejaculatory prayers with other duties, and with common business. Though set and solemn prayer may sometimes be unseasonable (as when other duties are to be done), yet pious ejaculations can never be so. We must pray with all prayer and supplication, with all kinds of prayer: public, private, and secret, social and solitary, solemn and sudden; with all the parts of prayer: confession of sin, petition for mercy, and thanksgivings for favours received.

We must pray in the Spirit; our spirits must be employed in the duty and we must do it by the grace of God's good Spirit. We must watch thereunto, endeavouring to keep our hearts in a praying frame, and taking all occasions, and improving all opportunities, for the duty: we must watch to all the motions of our own hearts towards the duty. When God says, Seek my face, our hearts must comply, <Ps. 27:8>. This we must do with all perseverance. We must abide by the duty of prayer, whatever change there may be in our outward circumstances; and we must continue in it as long as we live in the world. We must

persevere in a particular prayer; not cutting it short, when our hearts are disposed to enlarge, and there is time for it, and our occasions call for it. We must likewise persevere in particular requests, notwithstanding some present discouragements and repulses. And we must pray with supplication, not for ourselves only, but for all saints; for we are members one of another. Observe, None are so much saints, and in so good a condition in this world, but they need our prayers, and they ought to have them. The apostle passes hence to the conclusion of the epistle.