

## EPHESIANS 6:10-12

May 26, 1982

We're back to Ephesians chapter 6, and I prepared a paper that I want to share with the Corps tonight before I get into giving you the literals as well as the expanded of this great section of Ephesians 6:10-17. I entitled it "The Spiritual Athlete's Contest."

The various comments by the expositors on this section in Ephesians depict the overwhelming influence of the military image which tradition has placed on Christianity. However, interpretation and application must be in the light of to whom it is addressed. In the Old Testament God's people were soldiers of the Lord; in the Church Epistles we are athletes of the spirit.

Several scriptures in the Old Testament refer to God as a shield and buckler, which are military weapons. Joshua was called to lead an army against unbelievers and to eliminate them. Psalm 91:7 states:

### **Psalm 91:7**

A thousand shall fall at thy side, and ten thousand at thy right hand. . .

The foe was a military enemy. The weapons were military. The battlefield was a physical land with geographical locations, and the purpose of their calling was to eliminate the enemy physically.

In the Gospels the image was changed from killing the enemy to loving him and turning the other cheek. The ministry of Jesus Christ made a further change, for he defeated the enemy, he led captivity captive. He triumphed over them making a show of them openly and made the war to cease for the believer in this present Pentecost administration. I think it's tremendous that on this week, a Memorial Day weekend, which is also Pentecost, this coming Sunday, that right now tonight with the Corps we're dealing with this fantastic section in closing out these verses from 10-17 here in Ephesians 6.

The name for believers used by God in the Old Testament differ from those used of the Christian believers in the New Testament after the Day of Pentecost. In the Old Testament they were servants of the Lord; in the New Testament after the Day of Pentecost we are sons of God. In the Old Testament the...the...and Gospels, they were disciples; today we are bond slaves, *doulos*, of the Lord Jesus Christ. In the Old Testament they were sheep and soldiers; in the New we are sons and athletes.

There are four things we must understand to see this great truth. Number one: What or where is the battlefield today? Number two: What are the weapons and armor? Number three: What is the nature of the foe? And number four: What is the purpose of the contest?

In the Old Testament, as I told you, the battlefield was physical, a definite geographical area. Their weaponry was military—spears, swords, shields—everything they used physically to kill the enemy. Their foes were the military armies of the aliens. And their purpose of the contest...contest was to win the promised land.

The answer to the above questions are very different today. We are not employed of God to kill the enemy. Romans 13:12 states:

**Romans 13:12**

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Our armor is an armor of light. The Bible says “God is light.” And we are light in the Lord. The spirit in us makes us light. This is our armor. In Ephesians 6:11 we are told to “Put on the whole armour of [wha...?] God. . . .” Right? Put on the whole armour of what? {God} God. And the word “put on” is in the Greek the word *enduō*, e-n-d-u-o, long ō. It means to clothe with. Until you put some clothes on, you’re naked. This is telling us to put on, to get clothed with. This word is a putting on something is used of putting it on in the mind nine times in the Epistles.

Number one: You put on the armor of light.—Romans 13:12.

Number two: You put on the Lord Jesus Christ.—Romans 13:14.

Number three: You put on Christ.—Galatians 3:27.

Number four: You put on the new man.—Ephesians 4:24.

Number five: You put on the armor of God.—Ephesians 6:11.

Number six: You put on the breastplate of righteousness.—Ephesians 6:14.

Number seven: You put on the new man according to—Colossians 3:10.

Number eight: You put on bowels of mercies.—Colossians 3:12.

And number nine: You put on a breastplate, according to—1 Thessalonians 5:8.

That’s why, Corps, the battlefield and fight today is no other place than in the mind of the believer. That’s the battlefield.

In Ephesians 4:22-24 it says,

**Ephesians 4:22-24**

<sup>22</sup> That ye put off concerning the former conversation the old man, which is corrupt according to...deceitful lusts;

<sup>23</sup> And be renewed in the spirit [or in the life] of your [what?] {mind;}

<sup>24</sup> And that ye put on the new man,...

The new man is Christ in you, the hope of glory. God is light. God who is light is in Christ, and Christ is that new man in you. God in Christ in you. That’s the new man. We’re to put on the whole armor of God, which means you have to put on all nine manifestations. You have to put on and manifest all nine fruit, and you put on all the sonship rights, Corps.

Ephesians 5:11...no, it’s 6:11 states,

**Ephesians 6:11b**

...that ye may be able to stand against the wiles...

See that? And the word “wiles” is “methods.”

**Ephesians 6:11c**

...able to stand against the [methods] of the devil.

It does not say that we may be able to stand against the methods of a man or a military army, but against the methods of what, Corps? The Devil. We are to stand against our spiritual enemy, the Adversary, the Devil. And we do it by putting on the armor of light by

exerting a diligent effort in our minds, for we do not wrestle against flesh and blood, but against spiritual powers according to Ephesians 6:12.

So the purpose of our present day contest is not to kill an enemy but to stand against our spiritual enemy, the Adversary, and having done all, to do what? {stand}. That's why this is a compet...this is as competitive as any athletic contest. It is not by any means militaristic as it was in the Old Testament. The destruction of the Devil's kingdom takes place in the future. It says so in Revelation chapter 20. I want you to look it up. Revelation, chapter 20 and in verse 10.

**Revelation 20:10**

And the devil that deceived them was cast into the lake of [what?] {fire} and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and [what?] {ever}.

And in verse fur...for...14, “And death and hell...” Death. The last enemy to be destroyed according to Corinthians is what? {death<sup>20</sup>}. And according to Hebrews, who is the author of death? {The Devil.} The Devil.

**Revelation 20:14**

...death and hell [*hades*] were cast into the lake of [what?] fire...

Today, our purpose, Corps, is to stand against him as in an athletic contest. This is the reason the athletic term, *palē*, p-a-l-e is the Greek word (long ē) translated “wrestling” in Ephesians is used here in 6:12. Our wrestling—our wrestling is against spiritual wickedness.

The motivation of a soldier is conquest and survival. The motivation of an athlete is competition and reward. So we as athletes today work and compete because of our rewards, knowing we shall live eternally. Our battlefield is in the mind. Our foe is the Devil and his hosts. Our weapons are the instruments of light. Our purpose is to stand against in the competition and having done all to stand before the judgment seat to receive the rewards of the contest.

Now this evening preceding the opening of the Corps here at International, I placed in your hands a handout. And I'd like for you to take this handout and look at it and all the rest of you at the college...different campuses...college campuses of the Corps, I'm sure that Craig Martindale will make these available to you too, because we've worked this all down here where the dominating analogy used in the Church and Pastoral Epistles is athletic. And now we're going to show [taps] you all of these. And I'd like for Walter Cummins to come up here and please be seated with me, because I want you to note the following references which employ athletic terminology and illustrations. And the Research Department put this all together and Walter, I'd like for you to handle it. I have here a page that I believe where I put down all the different words, not the different forms, but as you go through, I'm sure this will show up also. Right? {Walter: Right.} So, this is fantastic. So the reason I have this in here and I want Walter to handle it is because before we finish tonight we will show you from the integrity and accuracy of God's Word that it's absolutely impossible to work Ephesians Chapter 6:10-17 without seeing it as a spiritual athletes' opportunity and contest. So Walter, it's all yours.

[Walter Cummings] Okay, I don't think I need to spell these since everybody will be

<sup>20</sup> 1 Corinthians 15:26: The last enemy *that* shall be destroyed *is* death.

getting a copy. I was thinking before, we ought to spell these out, but everybody will be getting a copy of this, so I don't believe there's a need for me giv...and you have it here tonight, so I'll go through this and give you all the references.

First of all, Romans 9:16 is...employs the word *trechō*. This word comes up a number of times. It means to run in a race. I think it's translated "run" here in Romans 9:16.

Umm...Then in Romans 15:30 we have the word *sunagonizomai*, which is a combination of *sun*, which means together with and *agonizomai*, which I'm sure many of you have heard before as Rev. Martindale has explained it on a number of occasions, and it means to strive in the contest. So you put the two words together and it means to strive together in a contest. This word's also used a couple of times.

1 Corinthians 9:24 employs three athletic terms. First the word *trechō* again, which means to run in a race, secondly, the word *stadios*. Umm...Stadium comes from that word. And it means a race, course or furlong. Ummm...It was a measurement a certain length, a furlong, and that's where we originally got this term stadium from because it had a certain length, the length of a race track..uh... had that particular length. As a matter of fact, some races went just from one end of the *stadios* to the other. Then other races they went from one end to the other and back, and in some I suppose they went three or four times around. But this was a uhh...term of measurement also implied...applied of the race track itself. Then third word in that verse is prize, and that's the Greek word *brabi...brabeion*, and that is the prize that's received in the contest.

Then 1 Corinthians 9:25, by the way, in 24, 25, 26, 27 of Chapter 9 you have quite a few athletic terms that are used here in this section. In verse 25 you have three. *Agonizomai*, which again means to strive in the contest. You have *egkrateuomai*, which is translated "is temperate," and it means to exercise self-control in disciplined training. The athlete had to exercise self control in his diet, his exercising, his habits, so that he would be a good athlete. The third word is *stephanos*, which is crown, and that was the crown received for winning the race.

Then in 1 Corinthians 9:26 we again have the word *trechō*, which is to run in a race followed by the word for "fight," or...which is translated "fight," but it's the word *pukteuō*, uhh...and it means "to box." Sort of sounds like boxing when you "*pukteuō*" the person {Audience laughter}. Umm...And then another phrase {Walter chuckles}, this phrase is *aira deron*, two different words, and it means to beat the air, and that was a way that the Greeks had of saying they were shadow boxing when they were beating the air, *aira deron*.

Then in verse 27 of Chapter 9, the phrase, "I keep under my body," *hupopiazō mou to sōma*, is another phrase which means to subject your body to intense physical exertion, and that's one thing the athlete had to do in order to be properly trained so he could enter the competition. And the word "preached" is *kērussō*. Now *kērussō* is used of preaching or proclaiming, announcing in many places in the New Testament, but specifically in an athletic sense it was used of the trumpeters, when they blew the trumpet to start the day or start the event,...ummm, that was the *kērussō*. When it talks about the last trumpet sounding on the last day of the athletic contest, they had the last trumpet blow, which was something everybody looked forward to and then the prizes were handed out. Well this is that word *kērussō*, which is to herald, as the trumpet heralded the competitors.

Then we go to 2 Corinthians 10, verses 13, 15, and 16; all three of these verses use the

word *kanōn*. We get “canon” from it, and it’s the rule or standard or the measure of a leap in the...in the athletics. It was used of other measurements but it was also used specifically in athletic events to measure the leap when you were in the jumping contest.

Ummm...The reason the Bible is...or the books of the Bible put in their proper order is referred to as “the canon” is because that is our rule for life and we have all the necessary writings in the Bible. That’s our canon, our rule. It measures our leap through life, [Dr. Wierwille replies: our leap for God] our leap for God, right. [Dr. Wierwille replies: that’s a great one.]

[Walter continues.] Then in Galatians 2:2 we have the word *trechō* again, to run in a race, and the word *edramon*, which was derived from *trechō* originally in older Greek, but it became a separate word, and again it just means to run in a race. It means the same thing as *trechō*.

In Galatians 5:7 you have the phrase, “run well,” and that again is the Greek word *trechō*.

In Galatians 6:16 again you have the word “rule,” which is *kanōn*, the word we get canon from, which is our rule or measure of a leap. [Dr. Wierwille says: maybe we ought to broad jump for God.] That would be a good [Both chuckle].

Then Ephesians 6:12 we have the word *palē*, p-a-l-long ē, that you had before, uh...which is used of wrestling, of the Olympic wrestling. And that’s not to be confused with the *pankratian* wrestling which was a more intense...And sometimes people were even killed in that contest. But this was an athletic event where they had to throw their opponent.

Philippians 1:27 you have *sunathleō*, and of course, it’s a combination of *sun*, together, and *athleō*, from which we get athletics, which means to contend, contend in the games. So it’s contending together. This...this word is used one other time in the New Testament. That will be coming up in a little bit. But this is to contend together athletically in the contest.

Philippians 1:30 we have the word *agōn*. *Agōn* is the noun form of *agonizomai* and it is simply a fight in the contest, or the particular event that...of the contest. It’s translated “conflict” in Philippians 1:30.

Then in Philippians 2:16 again you have the word *edramon*, which comes from the word *trechō*, to run in a race. I think it’s interesting so many times this word *trechō*, run, comes up, because you know, even though it uses other athletic events, there’s a lot of comparison to the running event, the race.

Philippians 3:13 we have the words “reaching forth,” which is the Greek word, *epekteinō*, which means to stretch out as a chariot driver does in a race. He would lean over the front of his chariot and whip his horses on. He’d always keep his eye on the goal not looking back, because if he looked back he’d pull on the reins and slow up the horse. He’d forget about his opponents that were behind him. He’d just keep pressing toward the mark. That’s the context in which this is used. That’s an athletic term.

Philippians 3:14 the word “mark” is *skopos*, which means the goal. We press toward the mark, the goal. And then you also have the word “prize” in that verse, which again is *brabeion*, and that’s the prize that’s received in the athletic context.

Then in verse 16 of same chapter, Philippians 3:16, again you have *kanōn* from which we get canon. That's our rule or measure of a leap as in the athletic events.

On the back of this paper you have Philippians 4:1, and that employs the word *stephanos*, which is a crown received for winning the contest.

In Philippians 4:3 you again have *sunathleō*. That's the other place this word is used where you have a combination of *athleō* and *sun*, to contend together athletically.

Colossians 1:29 uses the word *agonizomai*, which is to strive in the contest.

Colossians 2:1 the word "conflict" is the Greek word *agōn*, which is again the noun form of *agonizomai*, and that is a fight in the contest.

Colossians 2:18, the phrase "beguile of your reward," is the Greek word, *katabrabeuō*, which is to umpire in the game, an official who made the decisions in the game. And this is the word that's employed here of beguiling of your reward. Don't want to let anyone cheat you out of that reward calling a wrong thing in the event.

Colossians 4:12, laboring fervently again is *agonizomai*, to strive in a contest.

In 1 Thessalonians 2:2 the word "contention" is the word *agōn*, which is a fight in the contest.

1 Thessalonians 2:19 the word "crown" again is *stephanos*, which means a crown. That's the crown received for winning the contest.

In 2 Thessalonians 3:1 the phrase "may have free course," is the word *trechō* again, which is to run in a race.

In I Timothy 4:7 and 8 the word *gumnazō*, we get gymnasium from that. *Gumnazō* means to exercise as an athlete would exercise. And it also uses the word *gumnazia*, which is the noun form, exercise. We get, like I said, gymnasium from it, umm...the German *gymnasia* I believe it's pronounced, umm...comes from this.

[Dr. Wierwille interjects:] It's one of their educational systems, [Walter: Right, their...] isn't it? in Germany, where you are in the gymnasium. [Walter: Right] Academic.

[Walter Cummins continues:] Then the a...this word...We're only giving the words that are used in the church Epistles and the Pastoral Epistles, but this word is used some other places in the New Testament too. A matter of fact, a number of these might be, but uhh...we're just concerned about what's used in the Church Epistles. What is the dominating *metaphors* and *hypocastasis*, the illustrations that are used.

Okay, 1 Timothy 6:12 the word "fight"...the first word for "fight" is *agonizomai* again, to strive in a contest, and the second word "fight" is the noun form *agōn*, which is a fight in the contest.

2 Timothy 2:5 uses the word "strive" two times, is *athleō*, which is to contend in the games. We get athletics from that. This is *athleō* by itself. Before we had *sunathleō*. And then it also uses the verb form for "crown" *stephanoō*, which means to crown, and that was the crown again or the crowning at the end of the contest for winning it.

And then 2 Timothy 4:7 "I have fought" is again *agonizomai*, which is to strive in the contest. And the word "fight" in that verse is *agōn*, which is a fight in the contest. It also uses the word "course" which is from the Gree...or the Greek word is *dramon*, which also

means “a race.” And then the cro...the crown comes up again, *stephanos*, which means the crown received for winning the race. So there you have four terms in that verse. And this shows you how many times the athletic idea comes up in the Church and Pastoral Epistles whereas there’s a tremendous deficiency of military terms.

[Dr. Wierwille resumes teaching:] Thank you, Walter. [Walter Cummins: Okay]. That’s wonderful. Give him a hand {Audience applause}.

Alright. Now there are some places in the English versions of the Bible as well as in the Greek versions which employ military terms. But those same verses in the Aramaic use a word spelled p-l-a-k, *plak*, and that word in the Aramaic means “to labor or to work.” For example, 2 Timothy 2:3, a good worker of Jesus Christ is the text. In 2:4, no man that works, the last phrase “to be a soldier” is not in the Aramaic. And you should be changing your text in your King James Version. And 1 Timothy 1:18 work a good work. 2 Corinthians 10:3 work after the flesh. 2 Timothy 10:4<sup>21</sup> for the instruments or the gear, g-e-a-r, of our work.

There are a few military terms in the Epistles as Walter indicated. For example, in 2 Corinthians 2:14 there is the Greek word, t-h-r-i-a-m-b-e-u- long o, which means to lead in triumph. It’s a term used of a military procession *after* the battle or the war is won. Thus Christ leads us in triumph for he has already triumphed over the enemy. That’s the military term that’s used in Colossians 2:15.

Now in 2 Corinthians chapter 10, verses 3-5 military terms are used to illustrate how we must capture our thoughts. Christ has already led those who capture captive according to Ephesians 4:8. He has won the spiritual war for us. We must simply capture those thoughts in our minds which are yet alien to God’s Word. So our contest, Corps, today is nothing less and le...nothing more than an athletic contest. It is interesting that the Greek word *polēmos*, p-o-l-e-m-o-s, translated “war” is used 16 times in the New Testament but only once in the Church Epistles, 1 Corinthians 14:8 comparing the misuse of speaking in tongues to the uncertain trumpet sound for war. It’s our responsibility to contend for rewards, not to kill the enemy or capture the land. As spiritual athletes we must maintain and represent our heavenly calling in the spiritual contest. And Ephesians 6 is no exception to this dominant athletic analogy. The gear we are to be clothed with must be athletic gear rather than military. Thus, a close examination of the terms and ideas presented in Ephesians 6:10-17 show it as athletic in scope as well as nature.

Historically, Corps, there has always been a relationship between athletic competition and military skills which are readily seen in various athletic events. The javelin competition in athletics was spear throwing in a military activity. The javelin for athletic competition had a leather thong or loop hanging from near the center of the shaft to aid in throwing.

The origin of the discus competition is obscure. The discus was made out of stone or metal. It was circular, relatively flat being slightly raised in the middle. In military confrontations, stones of all shapes and sizes were utilized.

Competition in boxing and wrestling was beneficial for training and maintaining preparedness in hand-to-hand combat. Chariot racing, archery and fencing and the gladiatorial games also developed out of military activities.

<sup>21</sup> Dr. Wierwille misspoke. Verse should be 2 Corinthians 10:4.

The running competition was of primary importance, without modern communication systems, fast-footed couriers were essential for sending messages, especially in life and death circumstances. And once you see, Corps, the relationship between an athlete and a military man, you will see why they have some actions and terminology in common. The participants in athletic competition were generally soldiers as well, displaying their skills and physical prowess before the spectators of the arena.

Now long before the times of the Olympic Games, the ancients had competed with one another. The ancient Egyptians had competition in wrestling, singlestick fighting, boxing, archery and rowing. Hebrews of the Old Testament, as far as we've been able to ascertain, did not engage in highly organized athletic competition, but it is interesting that when the children of Israel were to take the city of Ai, God instructed Joshua, according to Joshua 8:18, to stretch a *kidon*, k-i-d-o-n, a javelin, toward the city.

New Testament references to athletics are basically in reference to the highly organized games of Greek culture. These games were dominated by the festival known as the Olympics.

The Olympics officially began in Greece in 776 B.C., although competitive games were held many years before this. And the first Olympics had one event. It was the stadium race of about 200 yards. In 724 B.C. a 400 yard race was added. In 720 a race of about 3 miles was added. And in 708 B.C. a wrestling competition was added as well as the pentathlon. The pentathlon was a five event compet...competition, consisting of a footrace, discus and javelin throwing, long jump and wrestling. In 688 B.C. boxing was added as a separate event, as was chariot racing in 680 B.C. And in 648 B.C. the pankra...*pankration* (p-a-n-k-r-a-t-i-o-n) competition was added, which was a sort of combination of boxing and wrestling. In 520 B.C. the *hoplite* race was added, a race in which the runners ran wearing full military armor. The distance of the race and the amount of armor va...worn varied throughout this hist...this race's history. Later on, horse-racing and similar events were added to the Olympics.

Walter referred to two types of wrestling tonight, the *palē*, p-a-l-long ē, of the pentathlon and the *pankration*. The *pankration* was a combination of boxing and wrestling which many times involved physical cruelty to the opponent. We could perhaps compare it to Jui Jitsu today. The *palē* of Ephesians 6:10-18 type of wrestling was the most difficult and exacting of the pentathlon events. It called for the greatest skill in applying one's versatility of strength, rather than relying on brute force. Only upright wrestling was allowed and the opponent had to be thrown three times for victory.

In the Olympics the prizes were wreaths of laurel, wild cherry or other plants. Non-Olympic games gave rewards also, but they were such as vases, bowls, military armor or weaponry, shields or cloaks.

In the Olympic awards ceremony, the winning athlete's name was proclaimed by a herald, then a palm branch was placed in his right hand as a symbol of victory. Then he received a crown wreath of laurel. These and the accompanying honors were the only rewards, not money. These presentations were made by judges at the *bēma*.

In answer to the question of athletic activities among the Ephesians, they had a stadium for athletic games. In Conybeare and Howson in *The Life and Epistles of St. Paul* give this statement:



The games of Asia and Ephesus were pre-eminently famous; and those who held there the office of ‘Presidents of the Games’ were men of high distinction and extensive influence. Receiving no emolument [that means no pay, for their...] from their office, but being required rather to expend large sums for the amusement of the people and their own credit, they were necessarily persons of wealth. Men of consular rank were often willing to receive the appointment, and it was held to enhance the honour of any other magistracies with which they might be invested. They held for the time a kind of sacerdotal position; and, when robed in mantles of purple and crowned with garlands, they assumed the duty of regulating the great gymnastic contests, and controlling the tumultuary crowds in the theatre, they might literally be called the ‘Chiefs of Asia,’—Acts 19:31.

Also, 1 Corinthians 15:32 has a further reference to the games at Ephesus.

Aphrahat, early fourth century, was one of the early Syrian Church Fathers. And he made this statement sometime between 337 and 344 A.D.:

For fearful is the day in which He will come, and who is able to endure it? Furious and hot is His wrath, and it will destroy all the wicked. Let us set ...our head the helmet of redemption, that we may not be wounded and die in battle. Let us gird our loins with truth, that we may not be found impotent in the contest [The Aramaic word is *agona*; the Greek word is *agōn*, athletic contest]. Let us arise and awaken Christ, that He may still the stormy blasts from us. Let us take as a shield against the Evil One, the preparation of the Gospel, of our Redeemer. . . . Let us rejoice in our hope at every time, that He Who is our hope and our Redeemer may rejoice in us. Let us judge ourselves righteously and condemn ourselves, that we may not hang down our faces before the judges who shall sit upon thrones and judge the tribes. Let us take to ourselves, as armour for the contest [And again, the Aramaic word is *agona*; the Greek word is *agōn*, athletic contest], the preparation of the Gospel. Let us knock at the door of heaven, that it may be opened before us, and we may enter in through it.

This is from the Nicene and Post-Nicene Fathers:

This man, he is the only Church father who alluded to a “contest,” an athletic contest, in connection with Ephesians 6:10-17. All others treat it strictly as military, probably due to the persecutions, and the influence of military life in all the Roman colonies.

As you study in depth the terms used in these verses, you will see the analogy here is athletic, as it is throughout the Church Epistles. One cause of confusion in Ephesians 6:10-17 is the parall...are the parallel terms that exist between the military and athletic events. This section starts with the primary concern, “Be strong, empowered in the Lord and in the power of his might.” We are empowered in two way, Corps: 1. by putting on, *enduō*, to be clothed with, all the armor, the *panoplia*, the complete equipment of God; And 2. by taking up, *analambanō*, to take up all the armor, the *panoplia*, the complete equipment of God. These two commands are found in verses 11 and 13. We are to be clothed with all the equipment and to take up all the equipment. The former is what we put on for the wrestling match against spiritual wickedness, verse 12. The latter is the equipment we pick up to meet the foe in the contest, verse 13.

Now, there's an interesting parallel between these two commands and that which follows in verses 14-17. The first three items, loins, breast and feet, are all things with which we are to be clothed. We are to be clothed with strength in these areas as the wrestler is who has strong loins, good heart and prepared feet. The last three items given in verses 16 and 17, shield, helmet and sword, are all things which the athlete must take up, *analambanō*. As a matter of fact, these three items are preceded by this word *ana...* *analambanō* also used in verse 13, and furthermore, they're preceded by the phrase, "with all," "above all," or "after all."

There are two possible explanations as to the original thought behind the analogy used in verses 16 and 17. First of all, these terms, though military in current Biblical versions, were originally athletic. The word "shield" is *thureos*, t-h-u-r-e-o-s, which occurs only here in the New Testament. In other Greek literature it is used of a shield, a stone, an oval or a disc. It comes from *thura*, t-h-u-r-a, which means doo... "door." The door was the protection from enemies, closing the enemies out, keeping them away from you as the shield was. The stone or discus thrown by the athletes represented their gods who were their protection. Many old Greek discusses have been found in pagan temple remains with various inscriptions on them to their gods. An old Latin oath and one of the most sacred was *per Jovem Lapidem*, by Jove the stone—by Jove, the stone. Some think Jove was taken from the Hebrew, Jehovah, who was called the stone, or rock, in the Old Testament, Psalms 18:2, 31, 46. Similarly, Christ was the stone, or rock, in 1 Corinthians 10:4 and Ephesians 2:20, 1 Peter 2:7 and 8.

As we trust or believe in our rock, Christ Jesus, we have deliverance. But the pagan rocks could not deliver. It says so in Deuteronomy 32:30 and 31. As the athlete hurled his rock or discus in whom he trusted, so we hurl the rock of our believing around the world, Romans 1:8.

The word "helmet" is the Greek word spelled p-e-r...p-e-r-i-k-e-p-h-a-l-a-i-a-n, which means any kind of covering for the head, whether a military helmet or an athletic crown or any other head piece. Its only other occurrence in the New Testament is in a similar context in 1 Thessalonians 5:8, for a helmet, a crown, the hope, the crown of salvation or the crowning wholeness is our hope. And I love that in 1 Thessalonians 5:8, and I believe that's what it is.

The word "salvation" is wholeness. The...the other word is "crown" and the word "hope" is used there. So our crowning wholeness, our crowning wholeness is in the hope of the Return when we shall be like he is [taps several times], so forth.

In both of these occurrences it is...could well represent the crown given as a reward of wholeness or salvation for winning the contest.

Now the word "sword" is the word spelled m-a-c-h-a-i-r-a-n, *machairan*. Originally this word *machairan*, sword, may have been the word spelled g-a-i-s-o-n, javelin, which is used in the Septuagint in Joshua chapter 8:18, 19, 26, and 27.

Hebrews 4:12 says the Word is sharper than any two-edged sword. And Romans 13:4 says a minister bears a sword, the javelin, in judgment. Never does it say that the Word is a sword. We throw forth the javelin as Joshua held it forth to defeat the city of Ai. We defeat the Adversary in the spiritual contest.

If this were a list of military armor here in Ephesians, there would be an obs...obvious

absent...absence of certain parts: spear, grieves, which Polybus lists as the soldier's equipment. If it were an adaptation, or I mean an adoption, from Isaiah 59:17, it omits the words "garments" and "cloak," but it does list the necessary equipment for the *Pentathalon* in the Olympics. In addition to the javelin and discus, the athlete needs strong loins, heart and feet in order to run, jump and wrestle.

So above all, finally, in the last athletic event of the spiritual contest, the *hoplite* race, we are to take up the discus of believing, the crown of wholeness and the javelin of the spirit and run this final race. Then the rewards are presented and the feast of celebration is enjoyed. Today we are in a spiritual contest, we must strive to win in order to reap the rewards. Ephesians 6:10-17 must be and is a spiritual athletic contest, even if military parallels have drifted into the picture.

And now we go to Ephesians 6, verse 10, King James.

### **Ephesians 6:10**

Finally, my brethren, be strong in the Lord, and in the power of his might.

"Finally" means from henceforth, from now on. And all of this is really a crystallization of everything that has gone before. Verse 10 here begins the whole closing section, and this section again is just like the one that I shared with you from Romans 8 when we closed out Romans 8:35-37. "Finally" does not mean that we're finally getting to something. It means that we have to take note of the total superb revelation that has been previously given.

The words "my brethren" are omitted by the critical Greek texts, but the Aramaic has it in it. As far as I'm concerned, I can take it or leave it.

It says to "be strong"; be strong. This strength, Corps, has to be in the rest of that phrase, "in the lord," because what good is it to put on armor if you're not strong in the lord. The first thing you have to have, Corps, is a potential strength that's in the lord. You have the strength that's in the lord, not in the armor. You don't trust your knowledge that you have of the Word or your ability to speak that Word or your wonderful charisma when you do speak it. Your strength has to be in the lord. Strength without armor however is folly, but armor without strength is stupidity and suicide, death. We have Christ in us, Colossians 1:27. He is our inherent power. And the words "in the lord" are sold out commitment. We're strong in the lord, sold out commitment.

The word "power" is the Greek word *kratei*, [Dr. Wierwille pronounces it two different ways] *kratei*, k-r-a-t-e-i which means exerted power. The German word for it comes off of this Greek word and the word for power in German is *kraft*, *kraft*, k-r-a-f-t, *kraft* comes from this. It means power with an impact, a "sock it to 'em" power. It is exerted power in which one willfully and with vigor exerts a force. It's used in Ephesians 1:19, be strong in the lord and in the power, the *kraft*, the exerted power of his might. Not in the armor you put on, but in the power of his might that energizes.

All the commentaries spend way too much time on military armor and they do not spend the time on the strength that's in the lord of verse 10. They just seem to pass over verse 10, but verse 10 is the key to this whole section, Corps. To be strong in the lord and strong in the power of the lord's might that is in you, the hope of glory [taps twice].

The words "of his might" means of his ability for you to do. His ability is in you, so you can do. That's why Philippians 4:13 says "I can [what?] do all things through Christ

who has infused inner strength into me.” Our abilities are limited to the Word and what we can do through Christ.

And the “power of his might” is the figure of speech, *Antimereia*, which figure puts the emphasis on God’s might. It’s not on the armor, Corps. The emphasis is in the lord and on the might of God’s power.

The literal translation according to usage of verse 10 is:

**Ephesians 6:10 Literal translation according to usage**

Now therefore continue being strong in our lord and in the exerted power of his might.

[Repeats verse] “Now therefore continue being strong in our lord and in the exerted power of his might.”

The expanded according to usage is:

**Ephesians 6:10 Expanded translation**

From now on keep on being strong in your sold out commitment to and in our lord and in the willfully exerted power of his might for you [the exerted power of his might for you] for with vigor you can do.

Verse 11 of King James reads:

**Ephesians 6:11**

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

This is where we put on the armor and the whole armor is the complete equipment. Liddell and Scott define it like complete equipment of a ship’s tackle or tackling, a gymnastic exercise in the games. It literally means all the equipment. We need all the spiritual equipment available to stand against the methods of the Devil. Bullinger says it means an instrument or implement with which anything is done as of an artisan.

The word “stand” or “to stand” means to stand one’s ground in a contest with the view to winning. I think that’s tremendous, Corps.

The word “wiles” we’ve handled many times as we’ve taught *Dealing with the Adversary*. The Greek is the word “method,” *methodos*, from which we get our English word “method.” *Methodos* is a way, but it is not the direct way, but a circuitous road which those lying in ambush take. Schemes, devices, trickeries, that’s this word “wiles.”

The literal translation of verse 11 is as follows:

**Ephesians 6:11 Literal translation according to usage**

Put on the whole of God’s armor so that you will be able to stand up against the scheming methods of the Devil.

The expanded one is:

**Ephesians 6:11 Expanded translation**

Clothe yourself with all the equipment, trappings and gear of a gymnast of God with a view to being able to win standing up against the systematic scheming, methods and devices of the Devil.

I think that’s a beautiful expanded translation accurate according to the Word.

Verse 12, King James.

**Ephesians 6:12**

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

The Philoxenian text uses the word *dara* which means a wrestling contest. And that's what I think it is.

The word "we" here should be "your"... "you" and this is, this word... is in many of the texts, the Greek word for it. If you'll follow, you know, in verse 11 you had "ye"; verse 12 you have the "we" to "you"; then you get in 13, you've got "you"; 14 you've got "your"; 15 you've got "your"; 16 you have "ye"; so it fits the whole context.

"...flesh and blood" is the figure of speech *Synecdoche*, and... where a part's put for the whole, and this emphasizes the contest with invisible spiritual forces, not concrete physical bodies.

And you'll notice that the word "against" is used four times, and that's the figure of speech *Anaphora*, where a repetition of the same word at the beginning of successive... successive phrases or clauses. The Greek word *pros* used with the accusative case in this figure emphasizes mental direction towards or against in the sense of estimation or in consideration of the opponent, is what Bullinger says in his lexicon.

The words "principalities, powers, rulers of the darkness of this world, spiritual wickedness" is the figure of speech, *Synonymia*, synonyms, repetition of words from different roots but similar in sense.

"...rulers of the darkness of this world" is the possessors, plural, of this dark world, which is exerted power with... with an impact.

"...spiritual wickedness" is evil spirits or against spiritual things of the evil one. And this tells us four things, Corps: number one, our opponents are evil spirits or spiritually evil ones; number two, gives us their posi... position, principalities; number three, their authority; and number four, their impact. So you know the opponents, you know their position, you know their authority, and you know their impact. "Spiritual wickedness" literally means wicked spirits.

A literal translation according to use...uh...uh of verse 12 is:

**Ephesians 6:12a Literal translation according to usage**

Because we wrestle not against flesh and blood but...

(May I have some coffee, please.)

**Ephesians 6:12b Literal translation according to usage**

...with principalities, with rulers, and with possessors who control this dark world and with devil spirits under heaven.

Now this is the expanded one that again I think is just... gives us the whole feel and impact of this great verse.

**Ephesians 6:12 Expanded translation**

Because your wrestling contest is not with a view toward fighting flesh and blood but with a view to be distinctly independent of all principalities in-

cluding the exercised authority of sultans who rule and exert their worldly powers by devil spirits in every place beneath the heavens.

Well, I'm tired. I've got the rest to do, 13, 14, 15, 16, 17, but I don't think I want to do it tonight. I've come to the end of the road, because its two hours we've been on, and I think that's long enough. So if you can't live 'til next week, you'll have to figure it out or something {audience chuckles}. But that's all I have the strength or heart to do tonight. So I think I'd better close. Okay? We'll take it up there and give you the balance of this perhaps next week. All right?