

# Our Warfare

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## I. The Weapons—Eph 6:10-20 (NIV)

Eph. 6:10 Finally, be strong in the Lord and in his mighty power. 11 Put on the full armor of God so that you can take your stand against the devil's schemes. 12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. 13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. 14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, 15 and with your feet fitted with the readiness that comes from the gospel of peace. 16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. 17 Take the helmet of salvation and the sword of the Spirit, which is the word of God. 18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. 19 Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, 20 for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

### A. Overview

- 6:10—Exhortation—Be Strong
- 6:11-12—Present Purpose—Stand
- 6:13—Future—Withstand
- 6:14-17—Present Purpose—Stand
- 6:18-20—Exhortation—Be Strong

### B. Exhortation—**BE STRONG**—6:10

1. Enlistment—who fights
  - a. It requires dedication—2Tim 2:4; Dt 20:5
  - b. Must be taught regarding righteousness—Heb 5:13 (note also 1Cor 3:1-3)
  - c. Requires some maturity—compare Num 1:20 (note also 1Tim 3:6-7)
2. Empowerment—(middle—affects the one commanded)
  - a. The noun is in Eph 1:19
  - b. Is the power of Php 3:10
  - c. Subjection—In *the* Lord (comp. 'in *the* Spirit' in 6:18)
  - d. Strengthened—in the power of **His** might (comp. His might power—Eph 1:19)
3. Enthronement
  - a. What are you building?—1Cor 3:10-15
  - b. Living vs. Reigning—2Tim 2:11-13
    1. 'suffer' = 'endure' in 2Tim 2:10
    2. note: 'suffer trouble' in 2Tim 2:9 = 'endure hardness' in vs. 2 Tim 2:3
  - c. The crown—2Tim 4:7-8; Php 3:14
  - d. Suffering is even in Rom 8:17

### C. Our Present Purpose—**STAND**—6:11-12; 2Tim 2:4-7

1. The Panoply—(from the Gk.) = full armor
  - a. Only in Lk 11:22; Ep 6:11, 13
  - b. 'Full armor' [panoplia] compared with 'armor' or 'weapons' [hoplon]
    1. 'hoplon' appears in Jn 18:3; Ro 6:13; 13:12; 2Cor 6:7; 10:4
    2. Note: 1Co 13:12; Col 1:25-26
  - c. Put\*on
    1. New man—Ep 4:24; Col 3:10 (compare also Ro 6:11-13)
    2. Full Armor—Ep 6:11
  - d. Eph 6:14-17 comp. 1Th 5:8
2. Purpose—6:11b
  - a. Position does not give authority to rebuke or defeat until God says so

1. Michael and the devil—Jude 9—Giving Michael's title while not giving any 'title' associated with Satan implies that Michael outranked Satan. Compare with Rev 12:7-9
  2. Angels outranked Israel's false prophets yet—2Pt 2:9-12
  3. Man clearly 'outranks' the animals but when the time is ripe (according to God)—2Pt 2:15-16
  - b. God says **VICTORY** at least for each in his own life—2Cor 10:3-5
    1. It is not a war in this body but a spiritual war.
    2. **IT IS WAR**—It is not a game
    3. Satan is great but our weapons (in Christ) are greater—2Cor 10:4—compare 1Sam 17:34-51 (David and Goliath)
    4. Cast down all those things that are 'good?' weapons but not of the Lord—2Cor 10:5—These are the 'high' things. The lofty things. The treasured things.
    5. Bring EVERY THOUGHT into obedience to Christ—2Cor 10:5
      1. No cherished sin or pride allowed—Result is Gal 5:22, 23
      2. No cherished doctrine unless it is clearly in accord with the Word of God—Result is Eph 4:3-5
        1. Six day creation wins over science.
        2. Sovereignty wins over the exaltation of man.
        3. Rightly dividing the Word wins over the equating of Israel's hope and that of the body.
  - c. STAND—(Greek—Strong's #2476) (Zodhiates—to stand, to remain, abide, continue, stand still, stop, to make to stand, establish, confirm)
    1. This term does not imply the rebuke or defeat as one of the terms in verse 13 might.
    2. Instruction—2Tim 2:24-26; Gal 4:3-9; Col 2:8, 18
    3. Guard the deposit—1Tim 6:20; 2Tim 1:12-14
  - d. Wiles = Methods = Schemes
    1. Greek word is the source of 'method'
    2. Only here and in Eph 4:14
    3. Satan wants to defeat the believer with his various schemes
    4. Godly instruction (Eph 4:10-14) based on proper attitudes and doctrine (Eph 4:1-6) is to prevent this behavior in the believer.
3. Participants—Eph 6:12
    - a. We wrestle—compare 2Tim 2:3-5
    - b. Not against flesh and blood. We may have to oppose men and even rebuke them (2Tim 4:1-2-) but they are not the ultimate enemy in this spiritual struggle.
    - c. BUT AGAINST (the word 'against' is used four times)
      1. Rulers ('principalities' in KJV)—highest in authority
        1. Greek is 'arche' and means beginning; origin; first cause; ruling power (BSL)
        2. This word implies the very highest authorities arraigned against us.
        3. Note: the prefix 'arch' in 'archangel' is this same word and implies that such are the highest angelic authorities.
        4. The plural implies more than one.
      2. Authorities ('powers' in KJV)—second in command
        1. Greek is 'exousia' and means authority, right; ruling power; official (BSL)
        2. These first two words are used together by Paul to denote the very highest ranks of angels (both bad and good)—Ro 8:38 (plural); 1Co 15:24 (singular); Eph 1:21; 3:10 (plural); 6:12; Col 1:16; 2:10, 15; Tit 3:1 (used of highest ranks of men).
        3. Note that here and elsewhere in Ephesians these are not human so they are angelic. They represent the angels of the top two ranks—MANAGEMENT
      3. Powers of this dark world ('rulers of the darkness of this world')
        1. Only used here but compare John 14:30
        2. These are apparently fallen angels in charge of religious (doctrinal) error
          1. Greek for 'darkness' is 'skotos' and its meaning here is that of spiritual ignorance or error. The thought is that the light of God's truth is not seen. Compare 2Cor 4:3-4.
          2. Paul uses this word in Ro 2:19; 13:12; 1Co 4:5; 2Co 4:6; 6:14; Ep 5:8, 11; 6:12; Col 1:13; 1Th 5:4-5
          3. 'EVIL THEORY'
        3. Gross error is found in evolution, humanism, JWs, Mormons, Roman Catholics and anything that violates Eph 4:3-6

1. Arminianism
2. Ordinances
3. Spiritual compromise. The Bible teaches 'separation.'
4. Even the love of money may come under this since it is so manifest in the current 'church.'
5. There are the historic manifestations foretold in 1Tim 4 and in 2Tim 3.
6. Note also Tit 1:13; 2:1; At 20:27-31
4. God's solution
  1. Responsibility—2Tim 1:13-14; 4:10
  2. See also—2Tim 2:15; 3:16-17
  3. Requires the vigilance of 2Co 10:5
4. Spiritual forces of evil in the heavenly realms ('spiritual wickedness in high places' in the KJV)
  1. Literally, "the spiritual (pl. so 'hosts') of the evil in the heavenlies."
  2. Uses of 'the evil' (Schmoller's Greek Concordance)—Mt 6:13; 13:19, 38, 49 (pl.); Mk 7:23 (pl.); Lk 6:35 (pl.); Jn 17:15; Ro 12:9 (that which is evil); Ep 6:12, 13, 16
  3. The evil in Eph 6
    1. Appears to be Satan in 6:16 so is sometimes given as 'the evil one' as in the Nestle Marshall Interlinear
    2. Since this is a clear usage, it justly drives the meanings in the other references
    3. These are hosts under the direction of Satan himself.
  4. The heavenlies—Eph 1:3, 20; 2:6; 3:10; 6:12
    1. The enemy is where we someday will be!
    2. Our future place—2Cor 12:2
      1. Our homeland—Ph 3:20; Ep 1:21; Col 3:1; Ep 4:10
      2. Compare Ep 1:4 with Mt 25:34
      3. Compare Rom 16:25 with At 3:19-21
  5. These are apparently the angels in charge of 'moral evil'
    1. Compare the moral difficulty Paul mentions in Php 1:14-18
    2. The works of the flesh include witchcraft and idolatry—Gal 5:19-21
    3. Our own flesh is a source of evil in the life—Gal 5:19-21
    4. The world is a source of evil and opposition—1Jn 2:15-17; 3:13
    5. 'EVIL PRACTICE OR APPLICATION'
  6. The promise and provision of victory
    1. See 1Cor 10:13
    2. Requires the vigilance of 2Co 10:5
4. The Work of the Holy Spirit—Eph 5:15-20 (see Mark Bubeck, *Overcoming The Adversary* (Moody Press, 1984, Chicago) and Lewis Sperry Chafer, *Systematic Theology*, Vol 6, Dallas Seminary, 1948, Dallas)
  - a. The tremendous strength which is ours in Christ—Phil 4:11-13
  - b. His indwelling of believers
    1. In what sense does He indwell?
      1. He does indwell—1Cor 6:19; Ro 8:9, 15 (no article -> gift)
      2. Not confined to our bodies—1Ki 8:12, 13 compare 27
      3. Indwells in his absolute control of the new nature—Ro 8:9, 9, 15, 15 (no article)
    2. Total Depravity—Ro 3:10-12; Ps 51:5; Jer 17:9
      1. Note: Jer 31:33 compare Ezk 36:26-27
    3. The lives of men of God in scripture show that all believers always had the New Nature
      1. Heroes of faith in Heb 11
        1. Abel—4
        2. Enoch—5
        3. Noah—7
        4. Abraham—8-10, 17
        5. Moses—24-28
        6. Others—32-39
      2. The apostles—for example—Mt 16:15-17
    4. The declaration of the Word outside of Paul (everyone agrees that Paul teaches such)
      1. N.T.—Jn 3:6; 2Pt 1:4; 1Jn 3:9

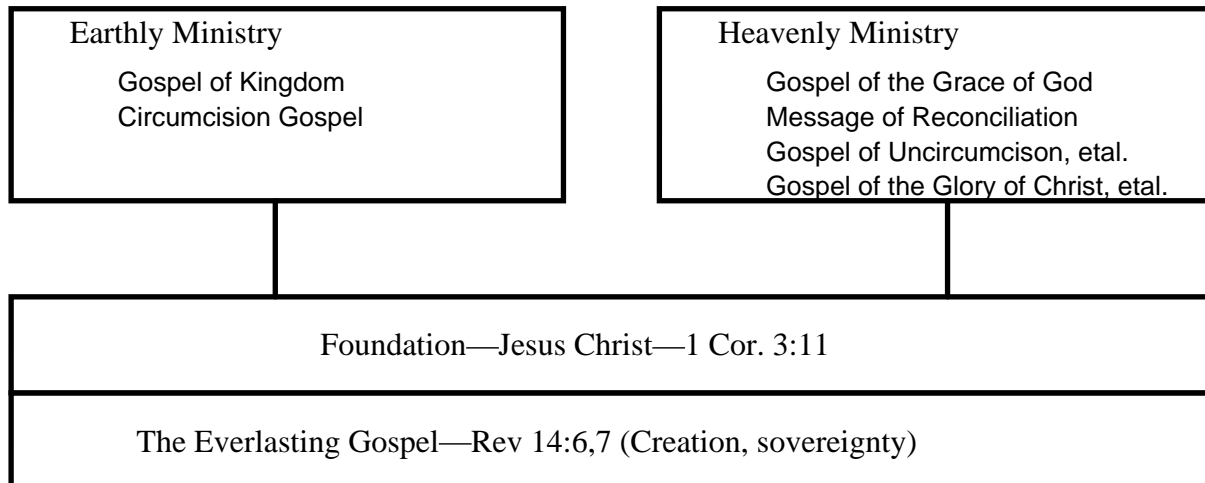
2. O.T.—Jer 15:16
  1. Circumcised heart—Dt 10:16; 30:6; Jer 4:4
  2. Upright heart—Ps 7:10; 11:2
  3. Contrite heart—Ps 51:17; 34:18
  4. Sought Lord with whole heart—Ps 119:2, 10, 34, 58, 69, 161
  5. Mind stayed on thee—Isa 26:3
  6. No guile in spirit—Ps 32:2
  7. New heart and new spirit—Ezk 18:31
  8. Spirit in men—Num 27:18; Gen 41:38; Dan 4:8; 5:11, 14; 6:3
    1. He came on some (miraculous gifts) and then left
    2. He came in some and stayed
- c. The Spirit's instructing ministry
  1. For us, always based on the Word—2Tim 2:15; 3:16-17
  2. Conviction—Jn 16:7-11
  3. For the believer
    1. Builds up in the truths of the Word, the most crucial are related to Eph 4:3-6
    2. Establishes us in our standing before the Lord—Ro 8
      1. Nothing can mar our relationship with the Lord—Ro 8:28-39
      2. Yet, we are to search our own lives—2Co 13:5
  4. Satan would tear down all of this. For example, he teaches
    1. The Word is not enough—Gen 3
    2. Tears down the basic doctrines
    3. Would mar our understanding of our standing before the Lord
      1. Can lose salvation or become useless to the Lord
      2. Or, at the other extreme, he would have us believe that we can live like the devil!
- d. The Spirit intercedes—Ro 8:26-27; Eph 6:18
- e. Instructions to us
  1. Negative commands
    1. Do not grieve the Spirit—Eph 4:30
      1. Sin grieves the Spirit—Ps 32:3-4
      2. Prevention
        1. The Word—Ps 119:11; Heb 4:12-16
        2. The Spirit—compare 1Co 10:13
      3. Cleansing—through the work of Christ and the Word of God—1Jn 1:5-2:2; 1Co 11:31-32; Heb 12:5-11; Ps 51:1-19
    2. Do not quench the Spirit—1Th 5:19
      1. Lack of yieldedness to the Lord quenches (or resists) the Spirit
        1. The contrast is between sins of omission and sins of commission
      2. The yielded life—Ro 6:1-23; 12:1-2
  2. Positive commands
    1. Walk in the Spirit—Gal 5:16-25
    2. We are to be filled with the Spirit—Eph 5:17-18
      1. The contrast—drunk with wine
      2. How?
        1. Repeatedly immersed in the Word of God and its applications
        2. Addicted to spiritual things
    3. In summary, every thought—2Cor 10:3-6
      1. Al.Anon. says, "One day at a time."
      2. 2Co 10:5 says, "One thought at a time."
- D. Future Purpose—WITHSTAND—Eph 6:13
  1. Fear God—2Co 7:1; Ps 111:10 and many other passages
    - a. In the NIV, the exact expression 'fear God' occurs in Gen. 22:12; 42:18; Exod. 18:21; Job 1:9; Ps. 66:16; Eccl. 8:13; 12:13; Luke 18:4; 23:40; 1Pet. 2:17; Rev. 14:7
    - b. This is given as a mark of the believer
      1. It brings moral obedience (holiness)
      2. It brings doctrinal obedience (study)
  2. Our resistance

- a. Therefore (KJV 'Wherefore) = 'Because of this'
    - 1. An awareness of our opponents. Were it not for the Lord, we would fear them!
    - 2. You can't win on your own—compare David and Goliath in 1Sam 17:-45-47-
  - b. WITHSTAND
    - 1. 'anthistemi' = (Vine's) 'to set against' 2Tim 3:8; 4:15; Arndt-Gingrich add 'oppose'
      - 1. In Rom 9:19, it clearly has the meaning of 'successful opposition'
      - 2. This is a much stronger word than that used in verses 11, 12, and in 14-17.
        - 1. There, the thought is that of defense and standing the ground.
        - 2. Here, the idea is that of clear and open opposition.
    - 2. What is 'the evil day?'
      - 1. Literally, "the day, the evil (?)". It does not say, "the day of the evil\*one" for all four words are (grammatically) the object of the preposition 'in.' All four are also singular.
      - 2. It is not 'the evil days' of Eph 5:16
        - 1. Plural compared with singular
        - 2. Eph 5:16 characterizes all days as evil while phraseology of Eph 6 suggests something extraordinary in our experience.
        - 3. Until the right time in the future, even Michael is not allowed to subdue Satan (see notes on verse 11)
      - 3. It is not 'the evil age' of Gal 1:4 for the phraseology of Eph 6 suggests something extraordinary in our experience.
      - 4. The HEAVENLY WAR—Rom 16:20
        - 1. Satan will become a four time loser. He has desired the 'throne of God' but has never had it.
          - 1. Satan is bruised under our feet—Rom 16:20
          - 2. Michael leads the victory against Satan in the starry heavens—Rev 12:7-9
          - 3. Satan is banished from Jerusalem forever in Rev 19:17-20:3
          - 4. Satan is banished from the earth forever in Rev 20:7-10
        - 2. Each battle denotes a sphere of dwelling. Each sphere controls those that follow.
          - 1. We in the heavenlies—1Cor 6:3
          - 2. The angels (apparently under Michael!) in the starry heavens
          - 3. Israel in Jerusalem and the land.
          - 4. Gentiles in the earth.
      - 5. The Trump—1Cor 15:51-57; 1Th 4:16
        - 1. Uses of the TRUMPET—Num 10:2
          - 1. To call people together—Ex 19:10-13 (includes prepared)
          - 2. To direct movement such as is needed for travel or war—Num 10:2, 9
        - 2. Both happen when we go to meet the Lord
          - 1. We are gathered—1Th 4:16
          - 2. We engage in battle according to Rom 16:20.
            - 1. Is this why the trump in 1Cor 15 is called 'the last trump?'
            - 2. See also 1Cor 14:8 and compare with Rev 11:15-19
            - 3. See also the preparation of Rom 16:17-19 and Eph 6:14-17
      - 6. The fire in 1Cor 3:10-15 (compare Eph 6:8; Col 3:24-25)
        - 1. Could this be the fire of battle?
        - 2. Success in war is based (even today) on how well you learn to use the weapons before combat.
      - 7. The 'bema' (Strong's #968) 2Cor 5:10; Rom 14:10
        - 1. The 'prize of the above calling'—Php 3:10-14
        - 2. The prize of 1Cor 9:24 and that of 2Tim 2:1-7
  - c. RESULT "and, all\*things having\*worked\*out to\*stand"
    - 1. Power worked in—Ep 1:11, 19, 20; Php 3:10-14
    - 2. Power worked out (manifested)—Eph 6:13
  - d. REWARD—to remain
    - 1. See 1Cor 3:10-15; 9:23-27; Php 3:10-14
    - 2. Compare Php 1:6; 2Tim 2:11-13
- E. Present Purpose—STAND—Eph 6:14-17 and compare 1Thess 5:8
  - 1. Introduction

- a. Put on Christ—Ro 13:12-14 and compare Col 3:10-12
- b. Put on the armor—compare with 2Tim 2:20-26
- c. Overview of the pieces of the armor
  1. Listed
    1. Belt of truth
    2. Breastplate of righteousness
    3. Sandals of the preparation of the gospel of peace
    4. Shield of the faith
    5. Helmet of salvation
    6. Sword of the Spirit
  2. Elsewhere
    1. Mentioned elsewhere
      1. Helmet and Breastplate as weapons—Isa. 59:17; 1Ths. 5:8 (slightly altered descriptions in 1Th 5:8)
      2. Sword = word of God—Isa 49:2; Heb 4:12; Rev 1:16; 2:12, 16
      3. Truth as a protection—Ps. 40:11
    2. Never mentioned elsewhere
      1. Eph 6:15 is only passage in NIV where gospel and peace occur
      2. Eph 6:16 is only passage where the shield is not directly the LORD. Even for us, he is still our strength. Compare Ps 91:4; 115:9-11; 119:114; 144:2
  3. Suggests an introversion
    - Belt of truth
      - Breastplate of righteousness
      - Sandals of the preparation of the gospel of peace
      - Shield of the faith
      - Helmet of salvation
    - Sword of the Spirit
  4. Notes
    1. The first and last are the same; etc.
    2. The middle two are particularly Pauline
    3. ?—First three—stated; Last three—used
2. Belt (KJV 'girdle') of truth—6:14
  - a. Description (Dake)
    1. Holds armor on
    2. Holds daggers, swords, etc.
  - b. Truth
    1. Word of God in general—Eph 4:3- ; Jn 17:17; 2Tim 3:16-17; 2:15
    2. The Spirit teaches—Jn 16:13; Eph 3:5 (compare Gal 1:11, 12)
    3. We are to speak—1Ti 2:7; 2Co 6:7; Ep 4:25
    4. The various doctrines of the Word in general
      1. The Trinity
      2. Creation
      3. Sovereignty (yes, all 5 points)
  5. Must study
    1. Mechanics
      1. No study is completed until you can explain it to others. This is particularly important when we are talking of weapons and the use of the Word in combat!
      2. Notebooks—If your memory ain't perfect, write it down. You have nothing to lose but your ignorance!
      3. We receive the Word in the following ways (from the Navigators):
        1. Hear—Heb 10:25 (includes reading books about the Bible)
          1. Take notes
          2. Meditate
          3. Pray about it
          4. Apply it
          5. Pass it on
        2. Read—1Tim 4:13

1. Public reading intended
  2. Read whole books as a preparation for study
  3. Study—2Tim 2:15; At 17:11-12
    1. Passage/Book
    2. Topic
  4. Memorize—Ps 119:11
  5. Meditate—Josh 1:8; Ps 1:1-3; 1Tim 4:15; 2Tim 2:7
2. Literal hermeneutic
- c. How does one put on the belt of truth
1. Must be in subjection to the Lord—Ps 1; Ps. 25:5
    1. Willing to surrender any cherished idea
    2. Every thought—2Co 10:5
  2. Must be committed to the necessity and sufficiency of scripture—2Tim 3:16-17
  3. Must lovingly speak the truth—Eph. 4:15 (note that here truth is a verb!); 1Tim. 2:7
  4. One person recommends verbalizing the commitment to truth and its spread—Mark Bubeck, *Overcoming The Adversary* (Moody Press, 1984, Chicago)
3. Breastplate of Righteousness—6:14; 1Tim 5:8 and compare Isa 59:17
- a. Description (Dake)
1. Covers front and back - down to the legs
  2. Covers every vital organ
- b. Other Terms—Breastplate of Faith, Love, Righteousness
1. Faith—1Th 5:8; Hb 11:1, 6
  2. Love—1Th 5:8; 1Jn 4:10
  3. Righteousness—Eph 6:14; 1Co 1:30; Ro 4:6; 10:4
- c. Speaks of the perseverance (not just empty security) of the saint—Phil 1:6
1. Warnings about being lost—1Co 6:9-11; Gal 5:19-21; Ep 5:5-6; Heb 13:4; Rev 21:8; 22:15
  2. The imperative to examine the life and heart—2Co 13:5
  3. Even the observation of others—Matt 7:15-16 (comp. 7:1-5, yet there is verse 6)
    1. The warning is to be fair in our judgments or others will legitimately condemn us
    2. Yet, we must be on our guard
    3. See also 2Co 13:6 and related verses.
4. The imperative of dealing with sin in our lives—Prov 28:13-14; 29:1; 2Co 12:21
- d. Excerpts from A CATECHISM ON ASSURANCE (adapted from John MacArthur's adaptation of William Guthrie, *The Christian's Great Interest*, Banner of Trust, 1982, pp. 193-196)
- Q. What is the essential duty a person has in this world?
- A. To consummate a saving relationship with the Lord Jesus Christ, which is to recognize His work on the cross and His resurrection from the dead as the satisfying atonement for sin, and to walk in accordance with that relationship.
- Q. Do not all members of the 'visible' church have such a saving relationship with the Lord Jesus Christ?
- A. No. Only those who are truly saved.
- Q. How can I be certain I have that saving relationship?
- A. The Lord will have done in your soul His own sovereign will, that of effectually calling you to Himself through a work of conviction and humiliation, so that you will have discovered your sin and misery and been so seriously agitated and threatened by it that you long for the Savior.
- Q. How can I know if I have a sufficient discovery and admission of my sin and misery?
- A. By the fact that you will take salvation to your heart above any other pursuit in life so as to seek it above anything else; it will make you disclaim any real relief from sin and guilt even in the best of times; it will make Christ who is the Redeemer very precious to your soul; it will make you fear sin, repent, and seek to be saved on God's terms.
- Q. By what other ways may I discern a saving relationship to Christ?
- A. By a strong and serious affection that reaches toward Christ as He is made known in the gospel. This love is saving belief.
- Q. How shall I know if my heart's affection for Him is genuine and my faith is true saving faith?
- A. When your heart goes after Him in true, saving faith, your soul will be pleased with Christ alone and above all else and in all His offices, to rule and teach as well as save, and is content to cling to Him, no matter the cost.

- Q. Are there other marks of a saving relationship with Christ?
- A. You are truly saved when you have been made a new creation, graciously changed and renewed in the whole person; and that is best known by the desire to shun and pattern your life toward obedience to God's righteous demands.
- Q. What if I find sin prevailing over me?
- A. Although every sin deserves eternal vengeance, yet if you regularly confess your sins with unfeigned repentance and shame before God fleeing to Christ for forgiveness for all known and unknown iniquities, He will grant you mercy and pardon because you stand in grace and your salvation is forever secure.
- Q. What if my sins are serious and repeated?
- A. Whatever they are, Jesus Christ has paid the price for them so that if you sincerely and earnestly have turned to Him in repentant faith, you will never enter into condemnation. Moreover, His gracious provision for those who believe includes power to overcome sin and live righteously.
- Q. Is faith alone the requirement for salvation?
- A. Faith is the response upon which God offers peace and pardon to men; but faith, if it is genuine will not be alone in the soul but will always be attended with true repentance and an eager desire to conform to God's will and way.
- Q. How can I be sure I have settled my eternal destiny with the Lord Jesus Christ?
- A. Express with your mouth to God what the Holy Spirit through Scripture has led you to believe in your heart.
- Q. How do I do that?
- A. Consider your sin and lost condition and the remedy offered by Jesus Christ; yield your heart to be pleased with and to desire that remedy; and speak to God that you receive the Lord Jesus Christ and His gift of salvation and give yourself up to Him to be saved in the gospel way, without reservation.
- Q. What is the consequence of such a relationship?
- A. Union and communion with God here and blessed fellowship and glory hereafter.
- Q. How can I come to full assurance that I have such a relationship?
- A. By affirming the attendant promises of God as revealed in Scripture; by the internal witness of the Spirit; and by the manifestation of real and righteous fruit borne out of love for the person of Christ and a desire for His glory and honor.
- e. Appropriating this strength
1. Examine your heart—2Cor 13:5 and the Catechism of Assurance
  2. Thank God for His sovereign salvation on your behalf
  3. Repent of all known sin
    1. This is not penance—that is man-centered
    2. It is a confession
    3. It is forsaking of all known sin—Gal 5:19-23; Eph 5:1-8
  4. Claim on the basis of 1Cor 1:30 that He is your righteousness
4. Feet shod with the readiness of the Gospel of Peace—Eph 6:15
- a. Boots (Duke)—Front of Legs, Soles of Feet
  - b. With the readiness of the gospel of the peace (only here)
    1. The Received Text is translated 'gospel of peace' in Rom 10:15
      1. Greek expression is quite different
      2. The Bible Society Text grades the omission an 'A' and cites a number of manuscripts that omit the expression, "preach the gospel of peace."
    2. Readiness is from *hetoimasia* and is only here; the verb is in 2Tim 2:21; 1Cor 2:9
    3. Gospel—good news—gospels in scripture



1. The everlasting Gospel—Rev 14:6,7
  1. Deals with the nature of God as God
  2. Creation and sovereignty
  3. We also preach this—At 17:24-27
  4. Indeed, there is no preaching that ignores men's attitude toward these vital truths.
2. The Foundation of Grace—Jesus Christ—1 Cor. 3:11
  1. Deals with the work of Christ—comp. At 17:30-31; 1Pt 3:18,19; 1Co 15:3,4
    1. His death (redemption [implies particular redemption])—Ro 8:28-39
    2. His resurrection—seals redemption and judgment
  2. Names
    1. Gospel of Jesus Christ
    2. Gospel of God—e.g. Ro 1:1
    3. Gospel of His Son—Ro 1:9
    4. Gospel of Christ—e.g. Ro 1:16
3. Messages peculiar to the earthly program
  1. Gospel of the Kingdom—Mt 4:23; 9:35; etal.
    1. The good news of the earthly kingdom—2Sa 7:4-17; Isa 9:6,7, etc.
  2. Gospel of the circumcision—Gal 2:7
    1. Message—In the kingdom, circumcision profits.
4. Messages peculiar to the heavenly program
  1. The heavenly ministry
    1. Message—threefold as found in Eph 3:1-9
    2. Names—
      1. Gospel of the Grace of God—At 20:24
      2. Glorious gospel of the great God—1Ti 1:11 (comp. v. 10)
  2. Reconciliation
    1. Message—saved as equals
    2. Names
      1. My Gospel—Ro 16:25
      2. Message of reconciliation—2Co 5:18,19
      3. Gospel of uncircumcision—Gal 2:7
      4. Gospel of your salvation—Eph 1:13
      5. Gospel of Peace—Eph 6:15 (Rom 10:15 in KJV/TR only)
      6. Gospel of our Lord Jesus Christ—2Th 1:8-10
  3. Glorification
    1. Message—our glorious inheritance
    2. Names
      1. Our gospel—2Co 4:3
      2. Gospel of the glory of Christ—2Co 4:4

4. Of the Peace
  1. Peace for the believer
    1. Peace with God—Ro 5:1-2
      1. Enmity—Rom 8:6-7 comp. Eph 2:1
      2. War over—made alive—Eph 2:1-10
    2. Peace of God—Php 4:7-9, 1-6
      1. Inner peace
      2. Not in view in this piece of the armor.
    3. Middle wall gone—Eph 2:11-20
      1. No Jew or Gentile—found only in Paul
      2. The nature of the Body of Christ
  2. The first and last are in view here—Eph 6:15; Rom 10:15 (TR only)
    1. Peace with God—>Calvinism
    2. Peace between Jew and Gentile—>Dispensational Position (not found outside of the epistles of Paul)
      1. Hence, all distinctions of race and culture are invalid in this dispensation
      2. It is thus contrary to scripture to have black or white or Hebrew-Christian churches
- c. How is this appropriated?
  1. We must be committed to the ‘controversial’ aspects of the gospel.
    1. Sovereignty
      1. No boasting in faith
      2. Acceptance of all that circumstances.
    2. Saved to the one hope in the one body
      1. This area of truth is the only way to understand the Word of God without compromise
      2. Full equality in the hope of this age vs. lack of equality in the hopes of other dispensations.
    3. These truths will tend to separate us even from those who call themselves ‘Christian’
    4. Obedience is even harder in these areas but needed just as much—comp. Prov 16:7; Phil 4:9
    5. The first step in opposing an important doctrine is to deny its importance.
  2. We must always be in readiness—comp. 1Pt 3:15; Rom 1:14-16
    1. Study well enough so that YOU can explain these precious truths
    2. Be eager to present these truths
  3. “Oh God, may I be able and eager to present these truths to others.
    1. May I be willing to suffer for these doctrines that so many hate.
    2. May I recognize that without a sovereign salvation there is merit in faith.
    3. May the truths of your Sovereignty cause me to accept whatever happens in this life.
    4. May I admit that without Pauline distinctions, there is confusion in Bible Study.
    5. May the the truths of this age cause me to long to be with you.
    6. May my motives be to serve you and help others—AMEN”
5. Shield of THE faith—Eph 6:16
  - a. Note the differences in the verb tenses shows more action in the last three:
    1. The verbs related to the first three are middle participles.
    2. For the sheild of the faith, the verb is an active participle.
    3. For the last two, there is one verb and it is a middle but it is an imperative
  - b. The shield was about 4 by 2.5 feet. Rome’s enemies would often use arrows dipped in pitch and set aflame (World Library).
  - c. THE Faith—the article is in the Greek.
    1. Subjective vs. Objective faith
      1. Subjective faith—your faith in Christ—that which is within you (admittedly there by the design and work of the Holy Spirit)
      2. Objective faith—the doctrines believed
    2. When the article is present and does not have the force of the word ‘this,’ then the force is that of objective faith. This is the whole system of basic doctrine except when contrasted with other doctrine (as in Eph 4:4-6 where ‘one faith’ is in a list with other doctrines).
    3. Here are some passages where ‘the faith’ occurs

1. Some examples in Paul—1Tim 4:1; 4:6; 5:8; Tit 2:2 (compare 1Tim 3:1-7); 1Tim 6:12 (compare 1 Tim 6:11-14)
2. An example not in Paul—Jude 3
4. Guard 'the faith'

1Tim. 6:20 (RSV) O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge,  
 2TI 4:7 (NKJV) I have fought the good fight, I have finished the race, I have kept the faith.

1. Compare Acts 20:28-32
  2. Satan isn't just after individuals, he would love to destroy this assembly
  3. The shield itself must be right
  4. We guard 'the faith' and 'the faith' as the shield protects us.
- d. If we align these articles with the first three, we see that this one most naturally aligns with the boots.
1. This would again emphasize the Pauline distinctives of Eph 4:4-6.
    1. One Body
    2. One Hope
    3. One Baptism
  2. If we don't, then the 'other' doctrines of Eph 4:4-6 are included.
    1. The trinity and their work today
      1. One Lord
      2. One Spirit
      3. One God and Father
    2. One Faith—includes the doctrine of the Word of God
  3. With the shield, we are able (now and later) to quench all of Satan's fiery darts
    1. Doctrinal
    2. Cults
    3. Practical
      1. Pride
      2. Holy Life
      3. Church—see following on separation
- e. This is appropriated as were the boots of the preparation of the gospel of peace. We add some material that could have been included there.
1. We must be committed to the 'controversial' aspects of the gospel.
    1. Sovereignty
    2. Saved to the one hope in the one body
  2. The first step in opposing an important doctrine is to deny its importance—this is why we emphasize so much the importance of a creed defined in scripture.
  3. We must always be in readiness—comp. 1Pt 3:15; Rom 1:14-16
    1. Study well enough so that YOU can explain these precious truths
    2. Be eager to present these truths
  4. There is even the necessity of understanding the need for separation and then separating from certain others. Don't ask for victory if there is no obedience.
    1. Definition of Separation
      1. Separation (morally) is from sin and self unto God. It is separation from whatever is contrary to the mind of God unto God Himself.
      2. Separation is also the doctrine that governs our associations with others. It affects which relations we allow and which we disallow. Our concern here is only those issues that are of a spiritual nature. The issue is always that of unfettered voluntary spiritual partnership. It has nothing to do with contact with others for we are to
        1. To witness—Ro 15:20; 2Co 5:18-20
        2. To counsel the saved—Gal 6:1; 2Th 3:14, 15
      3. This doctrine is related to:
        1. The church—ekklesia—called-out ones
        2. Sanctification—set apart
    2. Forbidden Fellowship
      1. with Unsaved—Ep 5:6, 7; 2Co 6:14-17

1. Ps 1:1, 2
2. Ps 26:4, 5
3. Rev 18:4
4. David at Gath—1Sam 27-29
2. with Saved—2Th 3:6, 14, 15 (1Tim 5:22) At 20:30
  1. the immoral—Ep 5:11; 1Co 5: 11; 2Th 3:6, 14
  2. the doctrinally impure—1Tim 6:3-5; (N.B. 1Tim 3:9; Tit 3:10
    1. pervert gospel—Gal 1:8, 9
    2. deny Pauline doctrine—Ro 16:17, 25
5. It must be our prayer that our lives conform in doctrine and practice to all that we know from scripture. Paul's listing of two pieces of armor for each concept underscores this
6. Helmet of Salvation—Eph 6:17; 1Tim 5:8; Isa 59:17
  - a. This protection of the head was made of bronze with leather attachments, or of leather strengthened with metallic plates (Complete Biblical Library)
  - b. Once again a vital part is covered by a piece of the armor. This with the breastplate covers all of the vital organs of the body. Together, they speak of the security of the believer. A better term is 'perseverance of the saints.'
  - c. What we have in Christ (from Beck, "Five Points of Calvinism"—he attributes it to others)
    1. A life that can't be forfeited—Rom 8:31-39; Col 3:3; Phil 1:6
    2. A relationship that can't be abrogated—Gal 3:26; 1Jn 3:1-2; Rom 8:18
    3. A righteousness that can't be tarnished—Ro 3:25,26; 1Cor 1:30; 2Cor 5:21
    4. An acceptance that can't be questioned—Eph 1:6; Ro 8:3-34
    5. A judgment that can't be repeated—Ro 8:1; Gal 3:13; Jn 5:24
    6. A title that can't be clouded—2Tim 1:12; Eph 1:13-14; 1Pt 1:3-5
    7. A standing that can't be disputed—Ro 8:29-34; 1Jn 4:17
    8. A justification that can't be reversed—Ro 8:30-34; Ep 1:4-13; Phil 3:10
    9. A seal that can't be broken—Ep 1:13; 4:30; 2Tim 2:19
    10. An inheritance that can't fade away—1Pt 1:3-5; Eph 1:11, 14, 18, 19; Col 1:12
    11. A peace that can't be broken—Ro 5:1
    12. A joy that can't be surpassed—Gal 5:22; Ro 5:1-3; Phil 4:4
    13. A power that can't be exhausted—Eph 1:18-19; Phil 4:13
    14. A salvation that can't be annulled—Ro 8:1
    15. An Intercessor that can't be disqualified—Ro 8:34; Heb 7:25; Ro 8:26
    16. A glory that can't be dimmed—Col 3:4; 2Cor 4:16-17; Ro 8:18
    17. A destiny that can't be changed—Ro 8:28-31; Jn 10:27-30
  - d. Appropriation of the practical implications of this piece of armor
    1. Is the same as that of the breastplate of righteousness since both speak of the security that we have in Christ.
    2. Please refer to that part of the outline
7. Sword of the Spirit—Eph 6:17
  - a. Two Greek words translated 'word'
    1. 'logos'—(sc3056) [from sc3004 'lego']
      1. SC—something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension a computation
      2. Used of
        1. Christ—Rev 19:13; Jn 1:1; 14; (Heb 4:12)
        2. Bible—Mk 7:13; 1Tim 4:5; 1Th 2:13; 2Tim 2:15; (1Pt 2:2 is a related word)
    2. 'rhema'—(sc4487) [from sc4483 'rheo']
      1. SC—an utterance (individually, collectively or specially); by implication a matter or topic
      2. Kittel (one volume)—What is denoted is something definitely or expressly stated, i.e., "statement." This may be an announcement or even a treaty. {He distinguishes the word from a deed. On p. 508, it is stated that the LXX treats 'logos' and 'rhema' as synonyms}
      3. Used in Rom 10:17; Eph 6:17
  - b. The Word is absolutely foundational to all we call 'Christianity'
    1. The standard—Isa 8:20; Gal 4:30
    2. Must be proclaimed—2Tim 4:1-5; Prov 2:1-5; 1Cor 3:1-2
    3. God's Word forever—Isa 40:8; 1Pt 1:25; Mt 24:35

4. The Word of God (scriptures) is eaten or taken (Jer 15:16) in three figures:
    1. WATER—cleansing—Eph 5:26
    2. MILK—1Pt 2:2; Heb 5:13; 1Co 3:1,2
      1. All basic doctrine—Eph 4:1-6
      2. The importance of the Word—2Tim 2:15; 3:16, 17
    3. MEAT
  5. We must not mishandle—2Cor 4:2
  6. The WORD in us—Col 3:16; Ph 2:16
  7. Paul's teaching received as the Word of God—1Th 2:13
  - c. Appropriating this piece of armor
    1. Contrast between the 'belt of truth' and the 'Sword of the Spirit'
      1. Belt is that of the truth
        1. Know and be committed to the truth
        2. Shun no doctrine, particularly those that are foundational
        3. Requires that know the following
          1. Calvinism
          2. Dispensationalism
          3. Creationism
          4. Separation (Fundamentalism)
      2. The Word ('rhema') is the utterance of truth
        1. Be committed to the speaking of truth
        2. Shun no conversation, particularly those that pertain to foundational truths
        3. Requires that utter the following
          1. Calvinism
          2. Dispensationalism
          3. Creationism
          4. Separation (Fundamentalism)
      2. It is not enough to be committed to 'know' the truth. You must be committed to 'speak' the truth—Ps 15:2; 40:10
      3. It is not really optional—Mat 10:32-33
- F. Exhortation—**PRAY**—6:18-20
  1. Generally—Eph 6:18
    - a. Praying
      1. Greek word is 'proseuchomai'
        1. (SC4336)—to pray to God, i.e. supplicate, worship
        2. Zodhiates (SC4336)—“...Proseuchomai embraces all that is included in the idea of prayer, thanks, asking, requesting special things; however, the distinctive word for worshiping is not proseuchomai, but proskuneo (SC4352), which literally means to crouch, crawl, prostrate oneself before another...”
        3. Trench (Syn.)—“...But Calvin and Bengel, bringing out one important point of distinction (between proseuche and deesis), have yet failed to bring out another—namely, that proseuche is 'res sacra,' the word being restricted to sacred uses; it is always prayer to God; deesis has no such restriction....”
        4. This word then includes the concepts of respect and devotion.
      2. 'always' (KJV) or 'on all occasions' (NIV)
        1. Gk 'en panti kairo'
          1. literally, 'in every season'
          2. Note that the NIV is far more literal than the KJV in this passage!
        2. Even in 1Th 5:17 where the Greek has 'unceasingly,' the meaning is clearly 'on every occasion.' Type of thought occurs in Ro 1:9; 2Tim 1:3; 1Th 2:13 etal.
    3. Areas of Prayer—1Tim 2:1-4
      1. Supplication—'deesis' = entreaty (AGL)
        1. salvation of Israel—Ro 10:1
        2. for all saints—Eph 6:18; Php 1:4
        3. for material gift—2Co 1:11; 9:14
        4. Paul's deliverance—Php 1:19
        5. Personal needs—Php 4:6

2. Prayers—'proseuche' = prayer (AGL), personal devotion emphasized (Comp. Bible)
    1. Paul's prayer to see saints—Rom 1:10
    2. Prayer that believers may KNOW—Eph 1:16
    3. Recalls saints—Phm 4; 1Th 1:2
    4. Paul's ministry—Ro 15:30
    5. That saints be complete—Col 4:12
    6. Personal needs—Php 4:6
  3. Intercessions—'enteuxis' = petition, intercessory prayer (AGL)—1Tim 4:5
  4. Giving of thanks—'eucharistia' = thanksgiving (AGL)
    1. with understanding—1Cor 4:16
    2. glorifies God—2Cor 4:15
    3. for his bountifulness—2Co 9:11,12
    4. commanded—Ep 5:4; Php 4:6; Col 2:7; 4:2
    5. for saints—1Th 3:9
    6. for food—1Ti 4:3
  4. Areas here
    1. Through all 'proseucha'
    2. And (through all) 'deesis'
  - b. And watching—6:18b
    1. And 'eis auto touto' = 'unto this same thing', 'with this in view' (NASB, essentially the NIV)
    2. 'watching'—'agrupneo' = (SC69) 'to be sleepless' and used of (all occurrences) (be alert—NIV, NASB)
      1. expectation of 2nd coming—Mk 13:33; Lk 21:36
      2. burden for saints—Eph 6:18; Hb 13:17
    3. Perseverance (NIV just uses 'always')
      1. Greek has,
        1. 'en' = 'in' or 'with' (in this type of context)
        2. 'panta' = 'all'
        3. (SC4343) 'proskarteresis' = 'perseverance' (only here) and comes from a verb, used ten times, that means, 'to persist in, adhere to.'
          1. Prayer—Eph 6:18 (noun); Acts 1:14 (constantly); Ro 12:12 (faithful); Col 4:2 (devote)
          2. Doctrine—At 2:42 (devoted)
          3. Doctrine and Prayer—At 6:4 (give attention)
          4. Other—Mk 3:9 (readY); At 2:46 (continued); At 8:13 (followed everywhere); 10:17 (devout); Ro 13:6 (full time)
          5. Kittel (on volume) says that the verb means
            1. with persons—be devoted to
            2. with objects—to focus on, to hold fast to, to be in continually
    2. We are to 'focus on, hold fast to, be in continually both' prayer and the study of the Word
      1. Hinderances to this focus:
        1. Laziness
        2. Focused on other things:
          1. Family
          2. Job/Career/Research
          3. Recreation
      2. God says—Rom 12:1-2
        1. Seek first—Mat 6:33 (the promise may be different for us but the command is the same)
        2. Give attention to—1Tim 4:13
        3. No man can have two masters—Mat 6:24
      3. Who (or what) is your master?
2. For Paul—Eph 6:19
  - a. In order that—specific request
  - b. that speech may-be-given-to-me
    1. speech = 'logos', comp. 1Tim 1:15
      1. The centrality of the use of scripture—2Tim 2:2; 3:14-4:1; Isa 8:20

2. We all should pray for the preacher's sermon preparation
2. may-be-given
  1. Is this a reference to Paul's special position in the Body?—2Tim 3:16-17; 2Pt 1:20, 21; Eph 3:1-9
  2. Pray that God shows us all the truth contained in scripture.
- c. In the opening of my mouth
  1. Pray for the 'delivery' of the message
- d. In boldness ('parresia')
  1. Meaning from Arndt-Gingrich (occurs 31 times)
    1. outspokenness, frankness, plainness of speech that conceals nothing and passes over nothing—Mk 8:32; Jn 7:13; 2Cor 3:12
    2. openness to the public, publicly—Jn 7:26; 11:54
    3. courage, confidence, boldness, fearlessness—2Cor 7:4; Eph 3:12
  2. These meanings are strongly related to each other
  3. The opposite would be those who try to keep the truth hidden (for whatever reasons they might imagine)
- e. To make known—compare Eph 1:17-23
- f. The mystery of the gospel
  1. The word 'mystery' denotes a sacred secret that is either totally new or known only to a few.
  2. Note: The expression, "the gospel of the mystery," is found in *Things that Differ*, but is NEVER found in scripture. That book's author gives no scripture reference to it either.
  3. The doctrine of the atonement was definitely known before Paul—see Isa 53; Jn 1:12; 3:1-17; and many others.
  4. There are a number of mysteries of God—1Cor 4:1. Those peculiar to Paul include
    1. The mystery of His will—Eph 1:9 (heavenly and earthly in one universal kingdom)
    2. The 'hidden' mystery of Christ (never known before Paul, so not the atonement)—Eph 3:4-
    3. Dispensation of the mystery—Eph 3:9
    4. Mystery that all in body shall be changed—1Cor 15:51
    5. Mystery of Israel's blindness—Ro 11:25
  5. The one referenced takes great 'boldness' to proclaim since there are (at least there were then) severe consequences
    1. Paul in chains for this one—Eph 6:20
    2. Proves this is the one in Eph 3:1-10
3. Ambassador in Bonds—Eph 6:20
  - a. "Concerning which"—takes us to previous verse where it is a reference to the mystery
  - b. "I\*am\*(an)\*ambassador"
    1. Greek word is 'presbeuo' and is used only in 2Cor 5:20 and Eph 6:20
      1. Vine's Dictionary of NT Words, "There is a suggestion that to be an ambassador for Christ involves the experience suggested by the word 'elder.' Elder men were chosen as ambassadors."
      2. Robertson's Word Studies, vol 4, (under 2Cor 5:20), "First to be an old man ('elder') then an ambassador."
      3. Note that in both uses, the first person is used. Neither the Corinthian believers nor the recipients of 'Ephesians' were given to believe that they were ambassadors!
    2. Public ministries (briefly)—Eph 4:11
      1. Ambassadors are not formally listed
        1. Apostles—sent by revelation
          1. These were missionaries who went by revelation
          2. They started assemblies and continued an interest in their assemblies—all by revelation. The letters of Paul are a manifestation of this ministry.
          3. We might note that the function of an ambassador is identical to that of the apostle. They literally spoke for the Lord as one who was inspired. They truly represented the Lord *officially*.
        2. Prophets—speak by revelation. Since they spoke by revelation, these also represent the Lord in a way that no one today can.
        3. Evangelists—sent but not by revelation
          1. We call these people 'missionaries.'

2. They were to start local assemblies just as Paul did in the book of Acts.
3. In some sense, they continued an interest in the assemblies they started as did the apostle Paul in Acts.
4. The alleged function of the 'city evangelist' or 'TV evangelist' is not found in scripture and does not perform any function designated in scripture.
4. Teaching-pastors—speak but not by revelation; by the study of the Word
2. Purpose of these public ministries—to train the believers to do the work of the Lord—Eph 4:12-16
3. Offices in the church—1Tim 3
  1. Listed
    1. Bishops (equated to 'elders' in other passages) who have the ruling function
    2. Deacons (includes women) who serve in any capacity and are identified *officially* with the local assembly. This is the closest to 'church member' in the list.
    3. Others who attend and are accounted as saints and hold no 'official' position.
  2. Here, the inspired gifts are not assumed. There is no function implied that is that of the ambassador.
4. While we may represent the Lord in our lives on this earth, we are not ambassadors.
  1. We should strive to be mature—1Co 3:1-3; Heb 5:11-14
  2. This involves a commitment to the Lord in every area of our lives
    1. Worship—Col 1:18
    2. Word—2Tim 2:15; 3:16-17
    3. Wait—Isa 40:31
    4. Walk—Ro 8:14
    5. Witness—Prov 11:30; 2Tim 2:2
- c. In a\*chain—compare Eph 3:1; 2Tim 1:16; At 28:20, and others.
- d. Purpose of this second request of prayer for Paul
  1. That in it—in the chain or imprisonment
  2. I\*may\*be\*bold—verb form of the word used above. This is a fearless presentation of the truths, even the hated ones that put Paul in prison.
  3. As it is necessary for me to speak—Rom 1:14-16; Col 4:3-4; 2Tim 4:1-2; 1Tim 3:1-2; 2Tim 2:2
  4. Paul had a unique position in making known the truths for this present dispensation.
- e. There are analogies in your prayers for those in leadership today.

**II. "Can we cast out demons TODAY?" A brief study on the gifts of the Spirit. For more information, see the outline on Romans 12**

- A. Note: The expressions 'Driving out demons' or 'Casting out demons' are never in the epistles of Paul (NIV). A complete listing of these verses is included at the end.
  1. Perhaps, included under doing miracles?!? We will look at this subject.
  2. Perhaps, limited to Christ's earthly ministry?!?
- B. Pauline passages which mention lists of gifts/gifted men—Ro 12:3-8; 1Co 12:7-10, 28-31; Eph 4:11

Gift	Passages	Character
prophecy (comp. prophet)	Ro 12:6; 1Co 12:10	supernatural (1Co 13:8-13)
ministry (diakonia) (comp. deacon)	Ro 12:7	natural
teaching	Ro 12:7	natural
exhorting	Ro 12:8	natural
giving	Ro 12:8	natural
ruling (comp. overseer)	Ro 12:8; 1Co 12:28	natural
showing kindness (eleao)	Ro 12:8, 1Co 12:28 (helps)	natural
Spirit-wisdom	1Co 12:8	supernatural (1Co 13:8-13)
Spirit-knowledge	1Co 12:8	supernatural (1Co 13:8-13)
faith	1Co 12:9	supernatural (1Co 13:8-13)
healing	1Co 12:9, 28, 29	supernatural (1Co 13:8-13)
working of miracles	1Co 12:10, 28, 29	supernatural (1Co 13:8-13)
discerning of spirits	1Co 12:10	supernatural (1Co 13:8-13)
kinds of tongues	1Co 12:10, 28, 29	supernatural (1Co 13:8-13)
interpretation of tongues	1Co 12:10, 29	supernatural (1Co 13:8-13)
apostles	1Co 12:28; Eph 4:11	supernatural
prophets	1Co 12:28; Eph 4:11	supernatural
teachers (teaching-pastors)	1Co 12:28; Eph 4:11	natural
evangelists	Eph 4:11	natural

C. The Miraculous/Sign Gifts (an overview)

1. Passages—1Co 12:1-12; Mk 16:16-20; At 2; 3:11; 4:14,16
  - a. Mk 16:9-20 is not in the better manuscripts and is likely not scripture.
2. Significance of the sign gifts
  - a. Promised to Israel—Isa 35:5,6; 1Co 1:22; Mt 8:16-17
  - b. Christ, a minister of the Jew—Ro 15:8; Mt 12:26-28; 10:5-
3. Sign gifts withdrawn
  - a. The more excellent way—1 Co 12:31; 13:8
  - b. Signs were needed at first for the Jew—1Co 1:22
  - c. NOW
    1. No promise of physical blessings but every spiritual blessing—Eph 1:3
    2. James' prescription—Ja 5:14-16
    3. Sick people Paul could not or did not heal—2Co 12:7-10; 5:2; 4:16; Ph 2:25-27; 2Ti 4:20; 1Ti 5:23
4. Signs and spirituality
  - a. The Corinthian church
    1. Was not a spiritual church—1Co 3:1-3; 5:1; 6:7, 8; 9:11-14
    2. The had the gifts in abundance—1Co 1:7; 12:8-11; 14:12, 18, 26
  - b. Paul
    1. Was an apostle and under inspiration when he wrote 2Co 12:7-10
    2. Was told NO. God gave a reason which might be a reason in any person's life

D. The Holy Spirit and His miraculous gifts to men

1. In the NT, often 'pneuma hagion' without the article is a reference to gift(s) of the Spirit
  - a. Note: At 1:4 compared with Luke 24:49 where 'holy spirit' (no article) is the same thing as 'power from on high'
  - b. With the article or sometimes after a preposition, it is the person of the Holy Spirit. Otherwise, it is usually his gifts. That is, it is the Spirit manifestly, not the Spirit personally.
    1. They were filled with the Spirit in the sense that they were empowered.
    2. His power came upon or left
  - c. Various gifts-'power', 'tongues', etc.—(see 1Co 12:7-11) e.g. At 2:4; Mt 1:18, 20; 3:11; Mk 1:8; At 4:8; 6:3, 5; 8:15, 17, 19; 10:38; 11:16; Jn 20:22, 23; At 10:45
  - d. Even certain gifts that are not miraculous (physically)—e.g. Ro 5:5; 9:1; 14:17; 1Co 6:19; 12:3; Tit 3:5
2. In the O.T., the Hebrew word(s) often used of gifts

- a. Expressions—coming on (upon), clothing, falling on, poured out
  - b. Examples: Ex 28:3; 31:3; Nu 11:17,25,26,29; Ju 3:10; 6:34; 1Sm 10:6; 11:6; 16:13,14; 19:20,23; Joel 2:28-29
3. In this sense only did the Spirit ever leave men such as Saul
- a. Saul had gifts—1Sm 10:6,10 (? in v. 9 the new birth or another figure for gifts. Note: Baalim, Judas, Mt 7:23 had gifts but was lost.)
  - b. Spirit left—1Sm 16:13,14
  - c. Saul unable to get (supernatural) spiritual wisdom—1Sm 28:5,6
  - d. Saul consults a witch—1Sm 28:7-12
4. This work not done NOW—1Co 13:8-13
- a. Examples
    - 1. Languages (we will have this in heaven)
    - 2. Healing—2Ti 4:20; 1Ti 5:23; 2Co 12:7-10
  - b. We groan—2Co 4:16-17; Ro 8:22-23; 2Co 12:7-10
  - c. Note: 1Co 13:8-13; Col 1:25
  - d. Present Pentecostal movement is not of God
  - e. Actual miracles could be
    - 1. deception (some have been shown to be—light in eyes)
    - 2. natural
    - 3. demonic (witch doctors do have success)
  - f. Paul's Prayer for healing: proof that the sign gifts were passing—2Co 12:7-10
    - 1. Israel called out—Gen 11:1-9 comp Ro 1:20-32
      - 1. Land—Gen 15:18-21
      - 2. Physical Blessings—Gen 28:1-13
    - 2. Signs for Israel
      - 1. Promise of health—Dt 7:15; Ex 15:26; 23:25
        - 1. Conditioned on obedience
        - 2. not to Gentiles—Dt 7:15 comp 4:8; 5:3
        - 3. perfect health when brought out of Egypt—Ps 105:37
      - 2. The earthly kingdom—Mt 3:2
        - 1. people will be righteous—Isa 60:21 (therefore healthy)
        - 2. see also Dan 2:44; Zech 14:16, etc.
        - 3. Explains the twofold meaning of Isa 53:6
          - 1. spiritual—1Pt 2:24
          - 2. physical—Mt 8:17
        - 4. note: Isa 1:1; Mt 15:24; Gal 2:9 comp 7
      - 3. Christ's earthly ministry—Mt 4:17, 23
        - 1. To Israel—Ro 15:8; Gal 4:4,5; Mt 15:24; 10:5-6
        - 2. Attested by miracles—Mt 11:2-5 quotes Isa 35:5-6; At 2:22
      - 4. The book of Acts—Lk 23:34; At 3:17
        - 1. Wait for the power=spirit—Lk 24:44 comp At:5-8
        - 2. Pentecost (≠ Eph 1:3; 3:1-9)
          - 1. Jews—At 2:22, 36
          - 2. Signs—At 2:11 comp Isa 32:15; Ezk 39:28, 29. [Mk 16:15-18]
          - 3. Joel's prophecy—At 2:16-21 comp Joel 2:28-32
          - 4. Consummation of ages—Heb 9:26
          - 5. At 3:19-21
          - 6. Heb 2:3-4; At 5:12,31,32
    - 3. The Gifts Withdrawn—1Co 10:11 (ends of ages)
      - 1. Israel's Judicial Blindness
        - 1. When were they broken off?—beginning of Paul's Body ministry (At 13)
          - 1. not Acts 2 (see above)
          - 2. It is (revealed) in Acts 13 (see outline on Romans 11)—Gal 2:7-9
          - 3. The Unpardonable Sin—Matt 12:31; Mk 3:28,29; Lk 12:10 comp Ro 5:20
          - 4. At 7:51—resisting the Holy Spirit, not blaspheming the Holy Spirit (as your fathers did) comp. At 13:45—blaspheme
          - 5. At 7:60 (Ja 5:16) comp 1Jn 5:16 pray for sin

6. Slander (Gk—blasphemos) requires three parties—accused (slandered), accuser (slanderer), The one to whom the accusation is made
  7. Acts 13 is the first reference in Acts to such events—At 13:6-12, 44-46
  8. God's wrath on Israel after they had rejected Paul—1Th 2:14-16
  9. Verb tense—At 13:46—present comp. At 28:28—perfect
  10. Blinding of Israel—Ro 11:25 comp. At 13:6-12
  2. Formally told—(cursed not blessed)—At 28:25-
    1. There were gifts before Acts 28—Gal 3:5; 1Th 5:19,20; 1Co 1:7; Ro 15:19; 1Co 12-14
    2. 1Co 13:8-12; 1Co 1:7 ('revelation' or 'apokalupsis' in Ro 16:25; 2:5; 1Co 14:6,26; 2Co 12:1,7; Gal 1:1; 2:2 is TRUTH not APPEARANCE)
    3. Full revelation of today's truth—Col 1:25
    4. Full cessation of kingdom offer to Israel—At 18:25
    5. No miraculous gifts after Acts 28 (except prophecy which was needed until the scriptures were completed)—1Ti 5:23; 2Ti 4:20; Phil 2:25-27
    6. Yet, during this period, Paul could say that the Spirit was mighty in Paul—Col 1:29 and contrast this with Acts 19:11,12. Paul was still receiving revelation since the scriptures weren't fully written.
  3. Why Gentiles occasionally had gifts
    1. Cornelius in kingdom, not in the body—At 10:44-48
    2. Corinthian church was next to synagogue—At 18:7. They were very carnal but had the gifts anyway.
    3. During this period, God was provoking Israel to jealousy—Ro 11:11
    4. Sign to unbelieving (Jew)—1Co 14:21,22; 1Co 1:22 compare Isa 28:11
5. Addendum on 1Co 13:10-12
- a. Prophecy, knowledge, and tongues (ability to understand and/or speak in another language without benefit of study) do not cease at the time of the rapture.
  - b. These three gifts are representative of the entire list in 1Co 12
  - c. Face to face as opposed to seeing poorly in a mirror is a perfection of knowledge—Col 1:25-28. In a mirror we see ourselves. In the full revelation of the mystery, we see ourselves in the plan of God and we see that perfectly.
  - d. No healing after At 28
  - e. NOW—1Co 13:13 comp. 1Co 12:31
  - f. At 28:25—'departed' is from 'apeluonto'
    1. This is the third person, plural, imperfect, passive
    2. Nestle-Marshall interlinear has, "They were dismissed."
  - g. Although Israel was set aside in At 13, God still gave Israel opportunity. After Acts 28, there was no more opportunity. Of course, in the light of the doctrine of God's sovereignty, Israel could not have repented nationally without the enabling of God.
- E. The Gifts we have and those we don't have—12:6b-8
1. We don't have the supernatural gifts.
    - a. prophecy (comp. prophet)—Ro 12:6; 1Co 12:10
    - b. Spirit-wisdom—1Co 12:8
    - c. Spirit-knowledge—1Co 12:8
    - d. faith—1Co 12:9
    - e. healing—1Co 12:9, 28, 29
    - f. working of miracles—1Co 12:10, 28, 29
    - g. discerning of spirits—1Co 12:10
    - h. kinds of tongues—1Co 12:10, 28, 29
    - i. interpretation of tongues—1Co 12:10, 29
    - j. apostles—1Co 12:28; Eph 4:11
    - k. prophets—1Co 12:28; Eph 4:11
  2. We do have the natural gifts.
    - a. ministry (diakonia) (comp. deacon)—Ro 12:7
    - b. teaching—Ro 12:7
    - c. exhorting—Ro 12:8
    - d. giving—Ro 12:8

- e. ruling (comp. overseer)—Ro 12:8; 1Co 12:28
- f. showing kindness (eleao)—Ro 12:8, 1Co 12:28 (helps)
- g. teachers (teaching-pastors)—1Co 12:28; Eph 4:11
- h. evangelists—Eph 4:11

F. Verses on Demons that include dr?v. (NIV)

Matt. 7:22 Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?'

Matt. 8:31 The demons begged Jesus, "If you drive us out, send us into the herd of pigs."

Matt. 9:33 And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said, "Nothing like this has ever been seen in Israel."

Matt. 9:34 But the Pharisees said, "It is by the prince of demons that he drives out demons."

Matt. 10:8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.

Matt. 12:24 But when the Pharisees heard this, they said, "It is only by Beelzebub, the prince of demons, that this fellow drives out demons."

Matt. 12:27 And if I drive out demons by Beelzebub, by whom do your people drive them out? So then, they will be your judges.

Matt. 12:28 But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.

Mark 1:34 and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was.

Mark 1:39 So he traveled throughout Galilee, preaching in their synagogues and driving out demons.

Mark 3:15 and to have authority to drive out demons.

Mark 3:22 And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebub! By the prince of demons he is driving out demons."

Mark 6:13 They drove out many demons and anointed many sick people with oil and healed them.

Mark 7:26 The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

Mark 9:38 "Teacher," said John, "we saw a man driving out demons in your name and we told him to stop, because he was not one of us."

Mark 16:9 When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons.

Mark 16:17 And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues;

Luke 8:29 For Jesus had commanded the evil spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

Luke 9:1 When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases,

Luke 9:49 "Master," said John, "we saw a man driving out demons in your name and we tried to stop him, because he is not one of us."

Luke 11:14 Jesus was driving out a demon that was mute. When the demon left, the man who had been mute spoke, and the crowd was amazed.

Luke 11:15 But some of them said, "By Beelzebub, the prince of demons, he is driving out demons."

Luke 11:18 If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by Beelzebub.

Luke 11:19 Now if I drive out demons by Beelzebub, by whom do your followers drive them out? So then, they will be your judges.

Luke 11:20 But if I drive out demons by the finger of God, then the kingdom of God has come to you.

Luke 13:32 He replied, "Go tell that fox, 'I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal.'

### III. What then can we do?

#### A. There is a problem with Demons in the world today

##### 1. Note: Paul rebuked the 'truth telling demon' in At 16

Acts 16:16 Once when we were going to the place of prayer, we were met by a slave girl who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. 17 This girl followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." 18 She kept this up for many days. Finally Paul became so troubled that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.

- a. While the episode seems identical to those of the gospel records, different language is used. Paul commanded, the demons 'left' rather than were 'driven' out.
- b. No reason for this difference is suggested
- c. There is only one other example of this in Acts or later (they were Jews).

Acts 19:13 Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of Jesus, whom Paul preaches, I command you to come out." 14 Seven sons of Sceva, a Jewish chief priest, were doing this. 15 [One day] the evil spirit answered them, "Jesus I know, and I know about Paul, but who are you?" 16 Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding. 17 When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor.

1. Those 'driving out' were imposters. The greek word only means they were exorcists. It does not use the word of the gospel passages.
  2. We don't know whether they were temporarily successful.
  3. The spirits (not called demons?!) only recognized Paul's or Jesus' authority.
  - d. Does this give us (not Paul) warrant in this dispensation to command demons?
- #### 2. Biblical TESTS
- a. Jesus Christ is come in the flesh—1Jn 4:1-3; 2Jn 7
  - b. Jesus is the Christ—1Jn 2:22
  - c. Jesus is JHVH—1Cor 12:1-3; Ro 10:9; 2Cor 4:5
- #### B. There are many examples of such today, even in the Christian world! (See the book *Pentecostalism* written by William Campbell of New Zealand. This man is of the Acts 28 persuasion.)
- #### C. What then can we do?
1. Exalt Christ through the Word of God—Col 1:18; 2Tim 3:16-4:5
    - a. This includes controversial doctrines
    - b. Indeed, it includes all of the creed.
  2. Exalt Christ through our lives
  3. Exorcism?
    - a. For yourself, definitely—2Cor 10:3-5; Eph 6:10-20
    - b. For others (correct me if I am wrong. But, use scripture not experiences!)
      1. We have no warrant to presume that this is a gift today.
      2. We must
        1. Present Christ

2. Pray for them
3. Teach them the truths of Eph 6:10-20