Ephesians 6:10-18

2020

### Prayers

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Devoted[[1]](#footnote-1) Spirit. Amen. Through the prayers of our Devoted Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

† Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

† Blessed [is] the Kingdom of the Father, and of the Son, and of the Devoted Spirit, now and ever, and into the ages of the ages. Amen.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Devoted God, Devoted Mighty, Devoted Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Devoted Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

“εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον Ὁ Πατὴρ Ὁ ἐξ Οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν Αὐτόν.” — Luke 11:13

“If therefore you, evil rulers, had known to give good gifts to your children: how much more, The Father out of Heaven will give [the] Devoted Spirit to them [if] they ask Him?” — Luke 11:13

“Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13

“God, let me, the sinner, have mercy, be atoned, be pardoned.” — Luke 18:13

Ὁ Πατὴρ, ἱλάσθητι ἡμῖν τοῖς ἁμαρτωλοῖς.

Father, let us, the sinners, have mercy, be atoned, be pardoned.

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42

“Jesus, let me be remembered when you come in your kingdom.” — Luke 23:42

Ἰησοῦ, μνήσθητι [ἡμῶν] ἐν τῇ βασιλείᾳ σου.

Jesus, let us be remembered in your kingdom.

“David ascended in the Ascent of Olives, ascending and weeping, with head covered, he went barefoot; and each person with him covered his head, so they went up, ascending and weeping.” — 2 Samuel 15:30 LXX

“The sowers will reap in joy. The ones going, went and wept, casting their seeds; yet, the ones coming, will come in exultation, carrying their sheaves.” — Psalm 125:5-6 LXX [126:5-6]

“Send away your bread on the surface of the water: because, in a multitude of days you will find it.” — Ecclesiastes 11:1 LXX

“Indisputably great is the good-worship mystery: Who was clearly displayed in [the] flesh; Who defended righteousness in [the] Spirit; Who was witnessed by messengers; Who was proclaimed internationally; Who was believed cosmically; Who was taken up in Glory.” — 1 Timothy 3:16

“…: for, prophecy came, not by human will: but, being carried by [the] Devoted Spirit, humans, spoke from God.[[2]](#footnote-2)” — 2 Peter 1:21

“These [Bereans] were better-begotten than the [people] in Thessaloníki; who welcomed the Word[[3]](#footnote-3) with all enthusiasm: daily examining the writings if He might have it so.” — Acts 17:11

“Similarly, younger people, be submitted to [your] elders; all of you be clothed with humble mindedness toward one another: because, ‘God opposes [the] proud; but, gives grace to the humble.’[[4]](#footnote-4) Therefore, be humbled under the strong hand of God, so that He would exalt you in due time: casting all your care on Him: because, He cares about you.” — 1 Peter 5:5-7

Be clothed with mental poverty, Peter says: for, humility and poverty are very close companions.

“And now, Israel, what does [the] Lord your God ask from[[5]](#footnote-5) you, but to fear [the] Lord your God, to walk[[6]](#footnote-6) in all His ways, to love Him, to serve [the] Lord your God out of your whole heart, out of your whole soul, to treasure the commandments of [the] Lord your God, and His ordinances, as many as I charge you with today: that it would be well with you?” — Deuteronomy 10:12-13

“Thus says [the] Lord, The heaven [is] My throne, the earth [is] the ottoman under My feet: what kind of house will you build Me? What kind of place of rest [is] Mine? … for, My hand made all these things. It is Mine: these things, says [the] Lord. I will look upon this [person], only upon the humble, quiet [person], trembling [at] My Words.” — Isaiah 66:1-2

“If [the] Lord will receive thousands of rams, or ten thousands of fat goats? If I would give my firstborn for ungodliness? … the fruit of my womb for a sin of my soul? If it was reported to you, O human, what [is] good; or what does [the] Lord seek from you? … other than to do [just] judgement, to love forgiveness, and to be ready to march[[7]](#footnote-7) with [the] Lord your God?” — Micah 6:7-8

“Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.” — Colossians 4:5-6

“Walk around[[8]](#footnote-8) in wisdom toward the outsiders, redeeming[[9]](#footnote-9) the time, the situation: your word always in gracefulness, being seasoned with salt[[10]](#footnote-10), to have known how it is binding for you to answer each one.” — Colossians 4:5-6

### Introduction

“I know that with my arrival[[11]](#footnote-11) fierce wolves will come in among you, not sparing the little flock. Out of you yourselves men will stand up, speaking well established perversions[[12]](#footnote-12), to wrench away the disciples after themselves.” — Acts 20:29-30

### Ephesians 6:10-18

“Finally, be empowered in [the] Lord, and in the reign of His strength. Be clothed with the whole defense[[13]](#footnote-13) of God, to empower you to stand against the methods of the devil. Because our struggle is not against blood and flesh: but,

* against the ἀρχάς (heads),
* against the ἐξουσίας (authorities),
* against the κοσμοκράτορας (world-rulers)[[14]](#footnote-14) of this darkness,
* against spiritually [active] evil in the heavenlies.

Through this take up the whole defense[[15]](#footnote-15) of God, that you would be empowered to withstand in the evil day, and accomplishing everything[[16]](#footnote-16), to stand. Stand thus,

* being wrapped around your hips in truth,
* being clothed with the breastplate of righteousness,
* having tied the Gospel of the peace under the feet in readiness,
* in everything taking up the shield[[17]](#footnote-17) of faith, in which you will be empowered to extinguish all the flaming missiles of the evil,[[18]](#footnote-18)
* receive the helmet of salvation,
* and the sword of the Spirit, which is the speech[[19]](#footnote-19) of God,

through every prayer and request, praying earnestly[[20]](#footnote-20) in every season in [the] Spirit, in this keeping vigil in all perseverance and in request for all the devoted….” — Ephesians 6:10-18

### Setting

We do not pause to dwell upon the beautiful parallels and repetitions in this Scripture portion: some examples of what we mean by this are any discussion of… empowered, the whole defense of God, stand and withstand, against… just to glance at a few.

A common approach to this passage is to see the list of adversaries as a series of demonic orders. There is a tendency to anticipate dwellers from space. While, this is not entirely incorrect, we wonder if it misses the main point.

The Gadarene or Gerasene or Gergesene Demoniac(s)[[21]](#footnote-21) has myriads of demons inside himself. These are cast into swine that then drown in the sea. Paul’s point must be that we engage these demonic forces close at hand, not from a great distance.

Paul writes of the “heavenlies” but this cannot be in reference to moons, planets, and stars. No, he has reference to the spiritual realm, distinct from, but mystically engaged and intertwined with our physical realm: which, spiritual realm, includes angelic and demonic creatures, as well as the human spirits of both evil and good people, all close at hand.

This is our struggle. This is hand-to-hand combat. It is up-close and personal. Within the context of Ephesus, Paul can only have a few things in mind:

* the offices of the city, Ephesus and Roman governments;
* that opposition to Christ stemming from the local synagogue leadership;[[22]](#footnote-22)
* the legalistic mindset of the Judaizers;
* licentious pagan temples;
* adversarial philosophical world views;
* and the like.

This is a politically sourced, socially centered, spiritually resolved issue. Paul insists that the human hierarchies around them, with which they must deal on a daily basis, are demon influenced, and even demon possessed. The tares are sown amid the wheat; not in another field, far away. We engage all of these primarily through prayer.

If this is the nature of Roman culture, and it is; how are we to apply this to our own American and World culture, since our American culture was deliberately designed and patterned after Roman government and culture? We dominate the World as if we were Rome herself.[[23]](#footnote-23)

Since this is the case, in these days of aggravated political strife, we would be exceedingly naïve to believe that the underlying cause behind all this strife is not satanic demonism. We are foolish if we believe that we struggle against different forces than those engaging ancient Christians in the Roman culture. The probability that many of our politicians and other public figures, even some of our church leaders, are demon influenced, or even demon possessed is great. The tares are amid the wheat.

We prepare ourselves by praying on each element of defensive armor: truth, righteousness, Gospel, faith, salvation, God’s speech. Only when these are well prayed on and in, can we say we have begun to prepare for being attacked in spiritual battle.

The gates of hell cannot prevail against us.[[24]](#footnote-24) The picture is one of an ancient siege surrounding and sealing up a great walled city. Outside Satan’s city gates, Christ stands with us, as we demand that the humans, who are enslaved by Satan and his minions, that these humans surrender to Christ, and come out: as we also once surrendered and were brought out by the power of the Spirit. Satan, enraged by our audacity, has various missiles thrown from the walls overhead; he sends out war parties to attack us; and he infiltrates our ranks with spies, or tares.

Every church has tares sowed amid the wheat. No one is exempt from danger or harm. We identify this evil when we discover open defiance of the spiritually interpreted Law of God: defiance of the Word and Works of Christ Himself. Where the battle is: there we must take sides… Hail, Christ.

### Starting

The first step is arming ourselves with truth. To do this, we must be begotten from above: else, we will have no connection to Truth. To do this, we must engage our enemies in earnest and persistent prayer. We begin this by being begotten from above: or, as some say, born again.

“Jesus replied to [Nicodemus], Amen, amen, I tell you, unless someone would be begotten from above, they are not able to see the kingdom of God.” — John 3:3

“Jesus replied, Amen, amen, I tell you, unless someone would be begotten out of water[[25]](#footnote-25) and Spirit[[26]](#footnote-26), they are not able enter into the kingdom of God.” — John 3:5

“Just as Moses lifted up the serpent in the desert; even so, it is necessary [that] the Son of Man [is] to be lifted up: that all believing in Him would have eternal life: for, thus God loved the world; so, He gave His only-begotten Son; that all believing in Him would not be destroyed; but, would have eternal life: for, God did not send the Son into the world that He would judge[[27]](#footnote-27) the world; but, that the world would be saved through Him.” — John 3:14-17

“If therefore you, evil rulers, had known to give good gifts to your children: how much more, The Father out of Heaven will give [the] Devoted Spirit to them [if] they ask Him?” — Luke 11:13

The only condition in this verse is that we ask; anyone can ask; the evidence either presents Himself or He does not: if He does not present Himself to you, you are free to walk away.

Note that, this verse does not say, either that we must ask to receive the Spirit, or that asking is the only way to receive the Spirit. It does say that sincere asking is the “sure fired”, Bible-specified way to receive the Spirit.

Note also that, it is impossible to have a discussion of the work of the Spirit, without also including the Father and the Son. Even though These Three are One God, in no way different from One Another in power and glory: the Bible emphasizes the Father’s love, which is why He is called Father; the Bible emphasizes the Son’s authority, which He won in single combat by His obedience on the Cross; and the Bible emphasizes the Spirit’s power, because, as Vicar in Residence, here on earth, during Christ’s temporal absence, He is the One Who brings us to Christ and His Father.

Here are links to all of John 3 and Luke 11:13, as well as a fresh translation of John 3:

<https://classic.biblegateway.com/passage/?search=John+3%3B+Luke+11%3A13&version=KJV;SBLGNT;LEB>

<https://www.swrktec.org/new-testament>

<https://www.academia.edu/42705969/John_3>

### Supporting

Similar sentiments about being armed by prayer are expressed in Psalm 90 LXX (91 KJV).

“He Who dwells in the help of the Highest, will be lodged in shelter of the God of the heaven. He[[28]](#footnote-28) will say to the Lord, You are My help and My refuge, My God. I will hope in Him.

“Because He will rescue You out of a trap of hunters[[29]](#footnote-29) and away from troubling words. He will overshadow You in His shoulders.

“You will hope under His wings. His truth will surround You with armor. You will not fear from fears by night, from flying missiles by day, from things passing through darkness, from mishaps and demons at noon. A chilia[[30]](#footnote-30) will fall at Your side, and a myriad[[31]](#footnote-31) at Your right hand(s): yet, it will not come near You. Surely, You will understand with your eyes. You will see [the] reward of sinners. Because, You, Lord, my[[32]](#footnote-32) Hope, You established the Highest as Your refuge.

“Evil will most certainly not approach You. A scourge will not come near Your tent. Because, He will command His angels around You, to protect You in all Your paths. They will lift You up with [their] hands, lest You would strike Your foot against a stone. You will step on asp and basilisk. You will trample lion[[33]](#footnote-33) and dragon.

“I will rescue Him: because He hoped on Me. I will protect Him: because He knew My Name. He will be called by Me.[[34]](#footnote-34) I will listen to Him; I am with Him in tribulation; I will rescue Him.[[35]](#footnote-35) I will glorify Him. I will fill Him with a great many days. I will bring My salvation to light in Him.” — Psalms 90 LXX, 91 KJV

### Supplicating

So, having been begotten from above by the Spirit, we have begun that unceasing, unbroken, constant communication and communion with God, through the power of the Spirit of God, which many people call prayer. However, prayer, contrary to what many people think it is, is not the endless repetition of rote ideas. Nor is prayer the recitation of all our fleshly cravings and wants: begging God for things we don’t really need, we only think we need… new house, new car, new boat, new camper, and all the endless litany of, *us*. Prayer, is rather, being grateful to God for everything we really need, which He has already provided without our asking. Prayer, is the open two-way conversation with our Best Friend and Father, about life’s most intimate concerns. Thus, as the Spirit teaches us about the Father’s love for, and devotion to, us: we grow in love for our Father; for His Son, our elder brother, and Lord; for the Spirit, who is making this conversation possible; and for all our earthly neighbors.

Yet, in modern culture, if you tell someone in pain that you will pray for them; they will walk away insulted, in a huff. If you offer them your old TV because they had none; they may curse you for not offering the latest seventy-two-inch color model. If the homeless are offered a pew on which to sleep, they may resent not being offered the presidential suite at a luxury hotel. Prayer is considered an insult. Here’s a tactical suggestion. Let a little of your own vulnerability be known, and beg them to pray for you: then, secretly, continue praying for them. This is spiritual warfare: it can ***ONLY*** be engaged by prayer and preaching. Let’s get our armor on, *first*.

### Sequencing

There is a sensible sequence to this armament:

* Truth: we must have some grasp of the Bible first: the Bible is learned in spiritual prayer, under the teaching ministry of the Spirit of God. We do not need perfect knowledge to enter into combat: but, we must have something… that knowledge must be growing as well.
* Righteousness: we must be growing in obedience to Christ, especially in humility: otherwise, we will just sound like self-righteous jerks.[[36]](#footnote-36) Of what value is Bible knowledge that is not first applied in our own lives? Righteousness must also thrive.
* The Gospel of the peace: I puzzled many days over the meaning of this. What is this? It is forgiveness.[[37]](#footnote-37) No matter how hard the battle was today, how badly we were defeated: the new day always comes with fresh forgiveness.[[38]](#footnote-38) This is God’s daily proclamation to us: it heals the bloody wounds of yesterday’s combat. This is our daily proclamation to the world. In Christ, all is forgiven. In Christ, all are made alive.[[39]](#footnote-39) We need to march or run to tell. We need to experience this forgiveness firsthand, practicing forgiveness to others, as well: then, finally, preaching it.
* Faith: Faith grows every day with our experience of forgiveness: eventually it grows to become a sizeable defense against attack. Yet, a shield is a cooperative device, a team device. Shields together in front form the phalanx. Shields linked overhead form a roof shielding from falling missiles. We are not ready to receive a helmet or handle a sword until we have mastered the use of the shield. How shall we proclaim what we do not yet fully believe ourselves.
* Salvation: a helmet is received as more of a graduation gift than a guarantee received at the beginning. I am being saved, I was saved, I will be saved. The helmet is not designed for direct major blows; it is designed for projectiles that get past the shield, and lesser incidental objects. We are not ready for a helmet until we have mastery of the shield.
* Sword: now, fully prepared for spiritual battle, that which is on our feet, preparing us to march, now flows from our lives and out our mouths. The Truth we diligently and spiritually learned is alive. Our commitment to righteousness is realistic: because we realize that we are still sinners, we number our growing transgressions. We are ready to march because we know God’s forgiveness in Christ. Our faith is strong through much spiritual training, tested by previous combats. Salvation is an experienced reality. The sword flows from the aggregate of all of these.

None of these is our own. Each of these is a gift of God’s sovereign grace. It is Christ’s Truth, Christ’s Righteousness, Christ’s Gospel of the Peace, Christ’s creation of faith by the work of the Spirit in the heart, Christ’s Salvation, Christ’s Word. I do not wish to enter into spiritual warfare armed with my own feeble versions of these. I want Christ. I will be His soldier, if He will have me.

We must know the Bible before we can obey it. We must obey the Bible before we can run or walk with it. We must walk with the Bible for faith to develop in our hearts. Faith must develop from the Bible before we experience salvation. Salvation must be in place before we begin to proclaim the Bible. We must know Christ before we can obey Him; obey Christ to walk with Him; faith grows by walking with Christ; Christ’s salvation is the product of growing faith. Salvation in Christ is necessary for preaching Christ. The Spirit first teaches us Christ; then obedience to Christ; then to walk with Christ; then confidence in Christ; then salvation in Christ; and finally, to publish Christ. The Father loves to watch the growth of His children in Christ, by the power of the Spirit.

### Sun-arising

Ephesians 6:10-18 urges us to tie the Gospel of the Peace on our feet. What on earth can that possibly mean? What does it have to do with spiritual warfare? Why on our feet? Why, in sequence after truth and righteousness? Truth comes first: because we must hear and understand our loving marching orders before we can obey them. Righteousness comes next: because, the first step of obedience is self-application. Then after we are good and bloodied from our many failures at these efforts every day: we need to hear the words, we are forgiven, as we stand up to march another day. In the movie Octpob[[40]](#footnote-40), the priest suddenly breaks into a joyous song about what a sinner he is. I can identify with that.

The fall of Jerusalem in 586, immediately came to mind. This has to mark what may very well be the greatest spiritual defeat in the history of man, possibly greater than Adam's failure at Eden, potentially greater than the Last Battle, as Lewis puts it. The fall of Jerusalem in 586 is a Broken Arrow, to put it in modern military terms. It is a total wipe out. They were overrun. Jeremiah, standing on the ruins of that horrendous defeat, writes:

“[By] The Lord’s mercies,
that He did not abandon me,
that His compassions have not failed.

Indeed, in the morning, you had mercy, Lord,
that we have not been failed,
that His compassions have not failed.

New, in the morning, great [is] Your faithfulness.” — Lamentations 3:22-23 LXX[[41]](#footnote-41)

Jeremiah reminds us, no matter how badly we were beaten yesterday, that the sun is rising, and we begin each new day to face fresh battles from our foundation that we are forgiven in Christ. This is the heart of the true soldier of Christ, the battle tested veteran of many combats. We learn from Jeremiah:

* That we have lost one battle, not the war.
* That we are an army in Christ, not a lone combatant. The only lone combatant in spiritual warfare is Christ crucified, Christ risen, Christ enthroned, Christ the Son, our King and Lord and Sovereign, Christ the Victor.
* That no soldier will ever be left behind. Jeremiah himself is the case in point; he stands, seemingly alone: but, he is not abandoned or forsaken.

### Shaping

If we respect outstanding heroism or achievement in life, as we respect Jeremiah… or any movie, sport, or other star. If we respect stellar performance in any field. Let us remember the potter. Isaiah reminds us that God is Potter, we are clay.[[42]](#footnote-42) Each gift is there at the will of God’s design and purpose. How we use such gifts are largely up to us. Everyone has fleshly talents; some have spiritual gifts. All, are God’s design. All, are significant. Very few are stars, and that is God’s doing, not ours. Because each of us is so very different, it is altogether too easy to crow: look at me and my gift. We bump each other. We even become angry and frustrated. We have the potential to grudge and hate. Paul gently reminds us that this is not about blood and flesh, even though it often seems that way. We have to realize this and get past it: for, a major part of our spiritual warfare is forgiveness. This bumping, jostling, strife and even war among all of the human family is part of the God designed mechanism by which we are formed. These many pains and tribulations are necessary for our perfection in spiritual warfare. We are fellow soldiers: no one is outstanding, no one is insignificant, no one is left behind. So, we must struggle with all our might to practice forgiveness. This is at the heart of spiritual warfare.

Armor on. Buckle up. On your feet. Forward march.

### Symbolizing

Paul cannot possibly mean that we are to literally inscribe Bible passages on a leather belt or girdle and wear it every day: the way the Israelites wore phylacteries or marked their doors.[[43]](#footnote-43) Nor can he intend that we write praises of the victory of Christ on our breastplate; nor engrave forgiveness to all on our sandals; nor that we extinguish a wide variety of flaming missiles with a literal shield stamped, faith; nor that our helmets have a plaque reading salvation; nor carry a ceremonial sword with Spirit written on it. All of these are metaphors or tropes for something else. The girdle refers to the lower viscera, which that ancients associated with certain kinds of emotions or pains, as also do we: a kick in the gut, perhaps, would be a real moment of truth. The breastplate refers to the upper viscera, as serious as a heart attack. We may not form the exact association that the ancients formed; we might take a lot of time struggling to ferret them out, without much precision or success: nevertheless, they communicate without complicated sentences. The shoes suggest going, as does the Great Commission. The shield pictures protection from harm, creating the impression that we are under attack. The helmet proclaims that this is a kind of non-physical war: a war of spirits connected through minds. That the sword is speech, tells us plainly that this is about the way we receive and use words.

The truth is the truth of the Father, presented in the eternal Son and Word, taught and strengthened by the Spirit. The righteousness is the righteousness of the Father, lived out by Christ the Son, made real to us by the power of the Spirit. The Gospel of the Peace, is the news that we are forgiven through Father, Son, and Spirit: this is so healing to us that we rush to proclaim it. The Spirit builds faith in our hearts as we grow in understanding what the Father and the Son are doing in our lives. Salvation is the pure gift of Father, Son, and Spirit. The sword of the Spirit is the sword of Christ; which is the Word of God; which now infects our speech.[[44]](#footnote-44)

### Succeeding

Victory is in Defeat. The way of the Cross leads home. The death of Christ is the victory. ΙΣ ΧΣ ΝΙΚΑ. The way up is down. Christ has overthrown the world: He has turned the world upside down. I did not learn these things by being educated or smart; I have always been a mediocre student at best; I learned these things by failing, sinning, stumbling: I learned these things because the Spirit of God took me by the hand and led me like a little child. We experience victory by embracing the cross; by carrying our crosses and following Jesus: we do not experience victory by becoming successful in our worldly flesh. The blood of the martyrs is the seed of The Church[[45]](#footnote-45).

“Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13

“God, let me, the sinner, have mercy, be atoned, be pardoned.” — Luke 18:13

Ὁ Πατὴρ, ἱλάσθητι ἡμῖν τοῖς ἁμαρτωλοῖς.

Father, let us, the sinners, have mercy, be atoned, be pardoned.

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42

“Jesus, let me be remembered when you come in your kingdom.” — Luke 23:42

Ἰησοῦ, μνήσθητι [ἡμῶν] ἐν τῇ βασιλείᾳ σου.

Jesus, let us be remembered in your kingdom.

### Amen. Amen. Amen.

[[46]](#footnote-46)

1. Holy is usually found in this location: but, holy has lost whatever sense it may have had in the English language. Lexicographers have led us to believe that words like holy and sanctified mean: to set apart for special use. We are testing the word devoted, along with alternatives consecrated and dedicated, for suitability. Please let us know what your preferences are. [↑](#footnote-ref-1)
2. At the level of Moses, Joshua, Samuel and the other Great Prophets, as well as the Apostles, this is direct and face to face; for the understudies of Moses and the Prophets, for the Schools of the Prophets, the presbyters, and for all Christians today, this is indirect, empowering us to study the Bible, to grow in understanding it, to teach from it, and to proclaim it. [↑](#footnote-ref-2)
3. They welcomed the apostolic preaching about Jesus, the Word of God Himself, following Jesus’ teaching described in Luke 24, and elsewhere. Jesus taught them about Himself from the Old Testament. These teachings of Jesus where what they verified from the writings they already possessed. The Bereans were not concerned with verifying the Old Testament; they were verifying Jesus from the Old Testament. [↑](#footnote-ref-3)
4. Proverbs 3:34 LXX [↑](#footnote-ref-4)
5. God asks that we behave in imitation of or in parallel to Himself: He expects His people to be like Him… in the Image of God. [↑](#footnote-ref-5)
6. Walk is a dignified interpretation. This is the same word used in the Great Commission, as well as in Jonah’s trip to Nineveh: it encompasses everything from fast riding, flat out running, to general going. Humans are always scurrying about in pursuit of their own business. This verse urges us to be always about God’s business. [↑](#footnote-ref-6)
7. This means roughly to walk: see note 5. However, as we are about to approach Ephesians 6, this includes the idea of walking as a soldier walks: soldiers march… they don’t walk. “Follow me” is an invitation to Christian soldiering. This clause is strikingly similar in sentiment to truth, righteousness, and the gospel of peace. [↑](#footnote-ref-7)
8. Probably a reference to the behavior of the ancient “peripatetic” philosophers: in other words, when you are debating wisdom in the Lyceum or other public place…. [↑](#footnote-ref-8)
9. Note that, the idea of redemption here, has nothing to do with recovery by paying a price: it has only to do with the effective and efficient use of time. [↑](#footnote-ref-9)
10. The options to savory would appear to be: bitter, sour, sweet. [↑](#footnote-ref-10)
11. Paul refers to his arrival in heaven; which would be a departure from earth. [↑](#footnote-ref-11)
12. These διεστραμμένα are in the perfect passive: the most likely source of these is Jewish fables, such as Oral Torah. [↑](#footnote-ref-12)
13. defensive armor, rather than aggressive armor [↑](#footnote-ref-13)
14. Jesus is called παντοκράτωρ, Almighty, or All-ruler at several places of Scripture. This word is κοσμοκράτορας, emphasizing their inferiority as cosmocrats, and their dependency on fleshly decision making. [↑](#footnote-ref-14)
15. defensive armor, rather than aggressive armor [↑](#footnote-ref-15)
16. You resist everything that Satan and his minions throw at you. [↑](#footnote-ref-16)
17. The large defensive doorlike shield, rather than the aggressive small target shield, indicated protection and shelter, as well as, very possibly, a door of opportunity in negotiation. [↑](#footnote-ref-17)
18. Evil may refer either to the missiles themselves, or to the person(s) casting them. We seek to avoid the modern deception of blaming everything on the devil. The missiles might be flaming oil, burning rocks, spears, arrows or other objects. [↑](#footnote-ref-18)
19. These are usually spoken, often brief and pointed, portions of Scripture applied directly to an immediate antagonist or problem: the use of Scripture as a sword, axe, machete, cleaver, knife, or scalpel. [↑](#footnote-ref-19)
20. emphatic reduplication [↑](#footnote-ref-20)
21. Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39 [↑](#footnote-ref-21)
22. Revelation 2:9, 13; 3:9 [↑](#footnote-ref-22)
23. Our actions place us under the same condemnation as that promised in Daniel 2. It makes no difference that we are not named in the Bible. Our actions and attitudes reveal that we are parcel and part of the ongoing Roman Empire, splintered into many toes or factions as she is. [↑](#footnote-ref-23)
24. Matthew 16:18 [↑](#footnote-ref-24)
25. From the close context, this is a normal physical human birth, not water baptism. [↑](#footnote-ref-25)
26. This is an abnormal miraculous heavenly spiritual birth; in which, through prayer, the Holy Spirit of God begins to dwell within us and communicate with us, teaching our human spirits about Jesus and the Father, mostly from the Old Testament. This is regeneration. This kind of evidence is not magic: it requires an active and sometimes painful prayer life… prayer is a toilsome process… not a walk in the park. [↑](#footnote-ref-26)
27. He would not judge at the time of this sending; this cannot mean that the Son would not judge at a later date. Romans 14:10; 2 Corinthians 5:10 [↑](#footnote-ref-27)
28. This is capitalized because we believe this to be a Messianic Psalm, referring specifically to Jesus in the Father-Son relationship. By extension, through our adoption and recreation it may be also applied indirectly to us. [↑](#footnote-ref-28)
29. This is the sort of trap set by the Pharisees. [↑](#footnote-ref-29)
30. We believe that, chilia, the word for thousand, is used here as a shortened form of chiliarchia, a military unit of one thousand, roughly a legion in the fourth century. [↑](#footnote-ref-30)
31. We believe that, myriad, the word for ten thousand or an innumerable force, is used here as an abbreviated form for a military expedition of ten chiliarchia. [↑](#footnote-ref-31)
32. The psalmist looks up to Jesus his Lord here. It is the Son’s relationship with the Father that creates Hope for the entire human race. [↑](#footnote-ref-32)
33. The Satanic, lion-like imitation of the reality (1 Peter 5:8). Jesus is the true Lion. Satan is only an imitation lion. [↑](#footnote-ref-33)
34. In response to the Son’s cry, the Father calls back. Now it is finished. The structure is chiastic. [↑](#footnote-ref-34)
35. This is the Father’s reply to the Son’s cry for help. Psalm 22:1; Matthew 27:46; Mark 15:34 [↑](#footnote-ref-35)
36. 1 Corinthians 13 [↑](#footnote-ref-36)
37. Matthew 6:12, 14, 15; 9:2, 5, 6; 18:21, 27, 32, 35

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<https://classic.biblegateway.com/quicksearch/?qs_version=KJV&quicksearch=forgave&begin=47&end=73> [↑](#footnote-ref-37)
38. Lamentations 3:22 [↑](#footnote-ref-38)
39. 1 Corinthians 15:22 [↑](#footnote-ref-39)
40. Octpob, (Ostrov), The Island, Russian Orthodox

https://en.wikipedia.org/wiki/The\_Island\_(2006\_film) [↑](#footnote-ref-40)
41. The great confessional prayer of David may be appropriately applied here. Psalm 50 LXX (51 KJV) [↑](#footnote-ref-41)
42. Isaiah 29:16; 45:9; Romans 9:20; among several other places.

<https://classic.biblegateway.com/quicksearch/?quicksearch=clay+potter&qs_version=KJV> [↑](#footnote-ref-42)
43. Indeed, their meaning may not be intended to be taken literally in the Old Testament. Joshua has the Law written on rocks. In the New Testament, the Law is written on the heart. Deuteronomy 27:2-8; Joshua 8:30-33 (on stones) Deuteronomy 30:10; 32:46; Joshua 22:5; 2 Kings 10:31; 23:25; 2 Chronicles 31:21; Ezra 7:10; Job 22:22; Psalm 37:31; 40:8; 119:34, 70; Proverbs 3:1; Isaiah 51:7; Jeremiah 31:33; Zechariah 7:12; Romans 2:15; Hebrews 8:10, 16 (on hearts) [↑](#footnote-ref-43)
44. Matthew 10:34; Hebrews 4:12; Revelation 1:16; 2:12, 16; 6:4, 8; 13:10, 14; 19:15, 21 [↑](#footnote-ref-44)
45. Hebrews 11-12 [↑](#footnote-ref-45)
46. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#footnote-ref-46)