

The Whole Armour Of God
(Ephesians 6:10-18)

- I. Christians must fight an ongoing battle with the world, the flesh and the devil.
- A. Paul prescribes proper equipment for this battle. **EPH 6:10-18; 1TH 5:8.**
 - B. All of the equipment is needed. The partially equipped warrior is likely to be overcome.
 - 1. The lack of a defensive piece provides a target for the enemy to exploit.
 - 2. Not having a true sword, or not being convinced that the true sword is true, leaves one without the power that the Holy Spirit has invested in Scripture. This is “spork” Christian warfare.
 - 3. The whole armour of God is needed to *stand against the wiles of the devil* (v. 11), and to *withstand in the evil day* (v. 13). You will have to defend yourself against Satan’s cunning head/heart games (**2CO 11:3**) and also against the troubles he uses to oppress you, per **2CO 12:7**.
 - C. Resistance is not futile; it is required: “...having done all...” (v. 13). **JAM 4:7; 1PE 5:9.**
 - D. Victory is achievable, albeit with scrambling and scars, unto a good finish. **1CO 10:13; 2TI 4:7.**
- II. The armour is needed for spiritual warfare. **v. 12 c/w 2CO 10:4.**
- A. These are the unseen forces behind lies, ignorance and lust.
 - B. These forces had their fullest expression in the crucifixion of Christ. **LUK 22:53.**
 - C. The work of God’s mighty power in Christ has delivered us from the power of darkness. **EPH 1:19-21 c/w COL 1:12-14.**
 - D. These forces continue to work in the children of disobedience. **EPH 2:1-3.**
 - E. These forces sometimes are manifested in children of light who through ignorance or lust are doing their bidding. **MAT 16:21-23; ACT 5:3.**
 - F. It is helpful to remember that opposition to the truth is owing to the spiritual forces animating them. **GAL 3:1; 1TI 4:1-4.**
 - 1. Depersonalizing error helps us avoid the pitfalls of hatred.
 - 2. We can rather pray for, and witness to such in love to convert them. **JAM 5:19-20.**
 - 3. We can even let them go their own way if unrepentant. **MAT 15:14; 1CO 5:11-13.**
- III. First, we are exhorted to be “...strong in the Lord, and in the power of His might” (v. 10).
- A. This is a reliance upon the grace of God. **2TI 2:1.**
 - 1. The power of grace that renewed us inwardly fits us for battle. **PHIL 2:12-13.**
 - 2. The knowledge of grace strengthens us against false schemes of eternal salvation and from false charges of condemnation. **ROM 11:5-6; 8:1-2.**
 - 3. The accessibility of more grace promises mercy and help in down times. **HEB 4:16; JAM 4:5-6.**
 - B. God’s strength is made perfect in our weakness. **2CO 12:9-10.**
 - C. Our spiritual weapons are “...mighty through God...” (**2CO 10:4**), light sabers of truth which He energizes. **PSA 119:130; ROM 13:12.**
- IV. There is an emphasis on *standing*.
- A. “...stand against the wiles of the devil” (v. 11).
 - B. “...able to withstand in the evil day, and having done all, to stand” (v. 13).
 - C. “...stand fast in the faith, quit you like men, be strong” (**1CO 16:13**).
 - D. “Stand fast therefore in the liberty wherewith Christ hath made us free...” (**GAL 5:1**).
 - E. “...stand fast in one spirit...” (**PHIL 1:27**).

- F. “Stand therefore...” (v. 14).
- G. This is not a battle to be fought lying down, nor won by falling down, nor avoided by turning tail and running (for there is no armour for the backside). **PSA 78:9.**
- H. Of uncertainties and troubles, Paul said, “But none of these things move me...” (ACT 20:22-24).

IV. “Stand therefore, having your loins girt about with truth...” (v. 14).

- A. Mind that Paul does not say, “Stand therefore, having your loins girt about with tradition/philosophy/emotion/sensationalism/pageantry/loaves and fishes, etc.”
 - 1. It is truth that begins to outfit the saint for successful contention and victory.
 - 2. Truth is the beginning point of Christian salvation. **EPH 1:13-14.**
 - 3. Truth produces fruit for the harvest of victory. **COL 1:5-6.**
 - 4. Truth renders our worship acceptable. **JOH 4:23-24.**
- B. Peter commands, “Wherefore gird up the loins of your mind...” (1PE 1:13).
 - 1. This is a directive to correct thinking.
 - 2. The gospel’s great work is “...bringing into captivity every thought to the obedience of Christ” (2CO 10:5).
 - 3. The first mind to capture is our own. **ROM 2:21.**
 - 4. Pray for wisdom and understanding in earnest and God will reward. **PSA 119:34; JAM 1:5-6.**
 - 5. We should long to neither be deceived, nor to deceive others.
- C. gird: To surround, encircle (the waist, a person about the waist) with a belt or girdle, esp. for the purpose of confining the garments and allowing freer action to the body.
 - 1. Girding embraces the concept of freedom through restraint.
 - 2. Spiritual agility is enhanced by the restraining confines of the truth.
 - 3. “And ye shall know the truth, and the truth shall make you free” (JOH 8:32).
 - 4. “None are more hopelessly enslaved than those who falsely believe they are free.” (Johann Wolfgang von Goethe)
- D. loin: In the living body. Chiefly, pl. The part or parts of a human being or quadruped, situated on both sides of the vertebral column, between the false ribs and the hip bone. 2. Chiefly *Biblical* and *poet.*, This part of the body, regarded as the part of the body that should be covered with clothing and about which the clothes are bound; so, *to gird (up) the loins* (lit. & fig.) to prepare for strenuous action.
 - 1. Striving against temptation and sin is strenuous, and moreso when hindered by ignorance, falsehoods or heresy. **2TI 2:15-18.**
 - a. Without the truth, our strenuous action is so much wild thrashing about and wasted time.
 - b. Without the truth, our strenuous action may actually be working against our own salvation rather than for it. **ACT 26:9.**
 - 2. The other articles of Christian armour cover parts of the body which have tough bone beneath them.
 - a. But the loins are a soft spot, very susceptible to fiery darts.
 - b. Without the truth we are easy marks. **ROM 16:17-18.**
- E. Consider truth’s relationship to the other pieces of armour/armament.
 - 1. Truth is not independent of righteousness. **JAM 4:17; ROM 1:18.**
 - a. Truth without righteousness is hypocrisy and self-condemning.
 - b. Truth without righteousness is like holding the blade of the sword in battle.
 - 2. Truth is not independent of the gospel of peace.
 - a. Truth should generate and accord with peace.

PSA 119:165; 2CO 5:18-20; COL 3:15.

- b. Truth without peace is like marriage without love: dry, unsatisfying, stressful.
- c. “Let the truths of God rule in your heads, and let the peace of God rule in your hearts.” (Matthew Henry)
- 3. Truth is not independent of faith.
 - a. Truth is a chosen means to salvation only when believed (and put into practice). **2TH 2:13.**
 - b. Truth without faith is ineffectual to save. **HEB 4:2.**
 - c. The truth about the upcoming flood would have worked no salvation for Noah without faith. **HEB 11:7.**
 - d. Truth without faith is like real fruit to a famished man who is not persuaded that it isn’t just a plastic ornament.
- 4. Truth is not independent of (hope of) salvation.
 - a. If there is no hope within us of a blessed future state, what great purpose is there in the truth?
 - b. Without salvation, we might as well scrap the truth. **1CO 15:13-14, 32.**
- 5. Truth is not independent of Scripture.
 - a. Truth must ever be measured by Scripture. **PSA 119:142, 151; ISA 8:20.**
 - b. Science, history and philosophy books change regularly and present only partial truth.
 - c. God’s word is constant and is all truth. **PSA 119:151; PRO 8:8.**
 - d. Truth without Scripture may be nothing more than paganism.
ACT 17:28-30.

V. “...and having on the breastplate of righteousness;” **EPH 6:14.**

- A. breastplate: A piece of armour for protecting the breast.
- B. righteousness: Justice, uprightness, rectitude; conformity of life to the requirements of the divine or moral law; virtue, integrity.
- C. That which protects the breast also protects the heart.
 - 1. The heart of man is subject to emotional affectation and is a deceiver, and so is a poor determiner of right and wrong. **JER 17:9; PRO 28:26.**
 - 2. Even after receiving a new heart in regeneration (**EZE 11:19-20; 36:26-27**), man must guard against the deceptions by and of the heart. **HEB 3:12; JAM 1:26.**
 - 3. Well-intended converts to Christ and the gospel of His grace can be zealously affected by false emotional appeals to the heart. **GAL 4:17.**
 - 4. The breastplate of Christ’s *provided and imputed* righteousness protects our hearts against the manipulative lies of Satan that promote righteousness by the law. **GAL 3:21; 2CO 5:21; ROM 5:19; PHIL 3:9.**
 - 5. The breastplate of *practical* righteousness is an auxiliary to the knowledge of salvation by grace.
 - a. It does so by uprightness and not making provision for the flesh to fulfil its lusts. **ROM 13:14; ROM 8:3-5; GAL 5:16; 1JO 5:18.**
 - b. Practical righteousness guards against a condemned heart, and thus gives us a confident assurance before God. **1JO 3:18-21; 2:29; 3:7.**
 - 6. Without practical righteousness, our assumption of salvation by provided righteousness (grace) is ill-founded.
EPH 2:8-10; 2TI 2:19; ROM 3:8; JUDE 1:4.
 - a. Without practical righteousness, our confidence and assurance of God’s

- favor is thwarted.
- b. We will be as David in morose desperation yearning for the former joy of his salvation. **PSA 51:11-12.**
 - c. Worse, we may be delivered to strong delusion and condemnation. **2TH 2:10-12.**
- D. The breastplate must be made of the proper righteousness or Satan's fiery darts will get through to the heart.
- 1. Pharisee righteousness which was hypocritical and extra-biblical is useless. **MAT 5:20; 23:2-4; MAR 7:1-5.**
 - 2. Works-righteousness doctrine is Christ-denying bondage. **ROM 10:4; GAL 3:10; 5:1.**
 - 3. Super-righteousness which binds one to extremes of duty, or assumes flawlessness is possible before the resurrection, is destructive. **ECC 7:16.**
- E. Consider the relationship of righteousness to the other pieces Paul notes.
- 1. Righteousness is not independent of truth.
 - a. Righteousness cannot be defined apart from truth. If that were the case, it could be concluded that a lie or an error is right. Definitions of good and evil would be elastic and reversible. **ISA 5:20; MAL 3:15.**
 - b. This implies that there must be an immutable standard of truth. The relationship of righteousness to Scripture will be examined further on.
 - c. A breastplate of righteousness might protect some vital organs, but how would one know for sure that the breastplate was properly constructed and fitted without the truth?
 - d. The carnal philosopher might say, "There is no such thing as absolute truth." (an absolute statement---Is it true?). Thus, "Professing themselves to be wise, they became fools," (**ROM 1:22**).
 - e. He who would wear the breastplate of righteousness must first have his loins girded about with truth. Paul's order in **v. 14** is obvious, sensible, necessary.
 - e. Righteousness without truth is like a jury trial verdict determined by a roulette wheel. Only by sheer accident would the verdict be just.
 - 2. Righteousness is not independent of the gospel of peace.
 - a. The *gospel* (good news / glad tidings) is that Christ made peace with God for us through His righteousness. **COL 1:20; 2CO 5:21.**
 - (1) Trusting in His work of righteousness for us yields peace in the soul. **MAT 11:28-30; ROM 7:24-25.**
 - (2) Liberated from the deceptions of the adversary about the purpose of practical righteousness (*evidential* instead of *causative*) we can boldly and joyfully press forward, working out our own salvation with fear and trembling. **PHIL 2:12-13; GAL 2:20-21.**
 - b. Righteousness yields peace. **ISA 32:17; MAT 6:33-34.**
 - c. Righteousness that does not yield peace is likely false or super-righteousness which demands more of self or others than does God Himself. **COL 2:18-23; ECC 7:16.**
 - (1) This is likely to manifest itself in a lack of mercy or tolerance. **LUK 18:9; MAT 23:23.**
 - (2) He that is not at peace with God or himself will also not be at peace with others. Remember King Saul.
 - d. Of what value is the breastplate of righteousness if our unshod feet are

- wounded by the devil's Lego pieces of Pharisee righteousness and inner turmoil which cripple us?
3. Righteousness is not independent of faith.
 - a. Practical righteousness is impossible without faith. **HEB 11:4, 6.**
 - b. As noted above, faith trusts in God's work and promises rather than self-righteousness or works-righteousness. **ROM 4:3-5; PHIL 3:8-9.**
 - c. Faith accepts one's own failures and inadequacies as part of this life and looks to God's covenant faithfulness for relief. **2SAM 23:5; ROM 8:33-34.**
 - d. Without a proper shield, a fiery dart of Satan might still get through our breastplate. c/w **1KI 22:34.**
 - (1) *Harness* in **1KI 22:34** is from the Hebrew *shiryan* (SRN H8302) which can mean "...a breastplate, coat of mail, habergeon, harness."
 - (2) It is rendered *breastplate* in **ISA 59:17.**
 - (3) What of the man who is trusting more in his righteousness than God's? Will not his soul be vexed by his failures? Or could he not just as easily slip into self-righteousness and pride?
 - (4) What of the man who is striving to live righteously before God but is reluctant to trust Scripture's promises in a difficult area of obedience? Is he any better than Israel at Canaan's border or Peter facing social pressure? **HEB 3:19; GAL 2:11-12.**
 - e. Jesus Christ augmented His righteousness with faith to defend Himself against Satan's temptations. **MAT 4:1-11.**
 4. Righteousness is not independent of (the hope of) salvation.
 - a. The hope of salvation is great incentive for doing righteousness. **1JO 3:1-3.**
 - b. Righteousness yields assurance of eternal salvation. **JOH 5:28-29; ROM 2:6-7.**
 - c. Christ's righteousness was strengthened by hope of deliverance. **ACT 2:26-28.**
 - d. Without the hope of salvation, righteousness seems pointless. **1CO 15:19, 30-32.**
 - e. If the breast is protected but not the head, millstones of doubt, desperation and defeat can still do us in. c/w **JDG 9:53.**
 - f. Righteousness without the hope of salvation is like running a marathon with no finish line or medal.
 5. Righteousness is not independent of the sword of the Spirit (Scripture).
 - a. Scripture defines righteousness (**PSA 119:128, 172**). It is "...the word of righteousness..." (**HEB 5:13**).
 - b. Righteousness not defined by Scripture may be a false righteousness which:
 - (1) invites chastening due to ignorance of God's will. **LUK 12:48.**
 - (2) invites wrath due to wilful altering of Biblical morals. **MAL 2:17.**
 - (3) invites wrath due to wilful trivializing of Biblical commands. **MAT 5:19.**
 - (4) is a false bondage. **COL 2:20-23; 1TI 4:1-3.**
 - (5) is only a *form* of godliness, a vain shew of piety. **2TI 3:5; MAT 23:5-7, 28.**
 - c. What are the chances of success of a warrior fighting a righteous cause without a weapon, or with a broken or fake weapon?

VI. “And your feet shod with the preparation of the gospel of peace;” (EPH 6:15).

cf/w ROM 3:15-17.

- A. Our attention is now turned to the first portion of Christian armour that covers an active part of the body in forwarding the warfare: the feet.
1. With truth and righteousness going before, the saint is directed to the gospel.
 2. The feet are to be shod with the preparation of the gospel of peace. Truth and righteousness are appropriate to prepare us to advance this gospel of peace.
 3. O.T. Israel was to eat the exodus Passover “...with your loins girded, your shoes on your feet, your staff in your hand; and ye shall eat it in haste...” (EXO 12:11).
 - a. Their deliverance from death demanded immediate readiness of motion away from the place of bondage.
 - b. Our partaking of Christ should similarly demand readiness with good news. **1PE 3:15.**
 - c. We are called not to sit, but *walk in the Spirit* (GAL 5:16) and *run with patience the race that is set before us* (HEB 12:1). In so doing, we “...press toward the mark for the prize of the high calling of God in Christ Jesus” (PHIL 3:14). This is lively faith with works. **JAM 2:18.**
 4. Mark that the *feet* are to be shod, not just a *foot*.
 - a. This differs from the tenets of Freemasonry which calls its initiates to enter into its embraces with one shod foot, which implies some kind of duality.
 - b. For the Christian, it is not a matter of walking with one foot in the things of God and the other still in the world.
 - c. Both feet had best be shod with the gospel, lest the saint be hobbled by some thorny messenger of Satan. cf/w **2CO 12:7.**
 - d. One need not be overcome by the gainsaying briars, thorns and scorpions of unbelief if properly shod/prepared with the gospel. **EZE 2:6 cf/w 2TI 2:15; TIT 1:9.**
 - e. One who is overcome by the thorns of life is probably not shod. **MAT 13:22.**
- B. Proclaiming the gospel makes for beautiful feet. **ISA 52:7.**
- C. preparation: The action of preparing, or condition of being prepared; previous putting or setting in order for any action or purpose; making or getting ready; fitting out, equipment.
 1. Preparation implies fitting for a test.
 2. The test may come in the form of a doctrinal test, for which there is no substitute for a well-informed mind. **PRO 15:28; 2TI 2:15; ACT 6:8-10.**
 3. The test may come in the form of a temptation to sin, for which there is no substitute for a well-exercised heart. **PSA 119:11, 133.**
- D. Among other things, the gospel is meant for comfort. **ISA 61:1-3; ROM 15:4.**
 1. A comfortable pair of shoes makes the tasks and trials of life more bearable.
 2. The gospel’s comforts carry us through the valley of the shadow of death. **PSA 23:4 cf/w 1TH 4:13-18.**
 3. Avoid cheaply made knock-offs like the RV, ESV, NIV, etc. which don’t have the *infallible* proofs of Christ’s resurrection seen in a KJV. **ACT 1:3.**
- E. The feet are useful for standing, walking, running, leaping.
 1. The gospel enables one to stand fast and strong for salvation. **1CO 15:1-2; GAL 5:1.**
 2. The gospel is tailor-made for walking in the light for fellowship and cleansing. **IJO 1:6-7 cf/w PSA 119:1-3.**
 3. The gospel fits our feet to “...run with patience the race that is set before us”

- (**HEB 12:1**), providing we keep the proper shoes on and laced up. **GAL 1:6**.
4. The gospel fits us for leaping for joy in the face of persecution or reproaches. **LUK 6:22-23**.
- F. It is the gospel or *good news* of peace.
1. The good news is not focusing on universal peace among men. **LUK 12:51-52**.
 2. The good news is that through Christ, peace has been established between God and men. **ISA 53:5 c/w COL 1:20**.
 3. The gospel does declare that Christ established peace between men in the sense that He took away the barrier that separated elect Jews and Gentiles. **EPH 2:14-16**.
 4. There is peace that comes via the gospel.
 - a. There is peace in the soul through surrender to the Great King. You give up and give in through submission to Jesus Christ via the gospel which convicts you, then further instructs you. **MAT 11:28-30**.
 - b. There is peace in the soul in realizing that one's sin has been put away forever because of God's love in Jesus Christ. **ROM 8:38-39**.
- G. It is the gospel of *peace*.
1. It is not the gospel of works-salvation which advocates an impossible scheme of "do and live" for eternal life. **GAL 3:10**.
 2. It is not the gospels of Arminianism or Campbellism which advocate that Christ did not in fact fully establish peace between God and His elect through the blood of His cross and which affirm that the child of God can lose his eternal life. What peace is there for the soul in that?
 3. It is not the gospel of the likes of a C. I. Scofield which essentially still has a middle wall of partition between Jew and Gentile, there being two gospels and two ways of eternal reconciliation to God: grace for the Gentile; repentance for the Jew. But see **ACT 15:7-11; 26:20**.
 4. It is not the barrier-building gospel of Christian Identity which promotes a racial salvation instead of a "gracial" salvation. But see **ACT 17:26; JOH 1:12-13**.
- H. Consider the relationship of the gospel of peace to the other pieces of armour.
1. The gospel of peace is not independent of the truth.
 - a. Without the truth, the gospel is no gospel at all!
 - b. Without the truth, the gospel (according to one school of thought) actually becomes the instrument of damnation for once heaven-bound people. After all, if infants and benighted heathen are mercifully saved through God's grace unless they finally hear the gospel and reject it, the gospel is certainly not one of peace to them!
 - c. Peace that does not accord with truth is a false peace, such as the false prophets of Jeremiah's day proclaimed (**JER 6:14**), or the *peace of this world* (**JOH 14:27**) which would compromise truth for peace's sake, or the peace offered by the psychiatrist who tells his client that his internal unrest is best solved by denying the reality of sin.
 - d. Peace without truth is like a tropical island without fresh water: warm, comfy, fatal.
 2. The gospel of peace is not independent of righteousness, as noted earlier. **ISA 32:17; JAM 3:17**.
 - a. Peace without righteousness nailed Jesus Christ to a cross. **JOH 11:48; MAT 27:24**.
 - b. Peace without righteousness is only the calm before a storm. **1TH 5:3**.
 - c. Peace without righteousness is like sleep brought on by sloth or drink

(**PRO 19:15; 23:35**): deceptive, destructive and the precursor to a rude awakening.

3. The gospel of peace is not independent of faith.
 - a. Without faith, troubles or obstacles rob us of peace. **LUK 8:25.**
 - b. Faith is the countermeasure of a troubled heart. **JOH 14:1.**
 - c. The man of faith finds a peace that no other knows. **ISA 26:3.**
 - d. The gospel of peace can only be truly embraced by faith: faith that Christ's work was sufficient to save all of His elect for all time, faith that His grace is greater than our sin, faith that He will supply all our needs according to His riches in glory, faith that He will not suffer us to be tempted beyond our ability to resist and bear, faith that there is life after death, faith that there is a better world to come.
4. The gospel of peace is not independent of the hope of salvation.
 - a. The hope of salvation is what anchors the soul when storms of vengeance try to blow away our peace. **HEB 6:18-19.**
 - b. The hope of the future salvation at the resurrection can even give us peace when death takes away loved ones in Christ. **1TH 4:13-14.**
 - c. As before, if there is no hope of final salvation, "...let us eat and drink; for tomorrow we die" (**1CO 15:32**). We might as well go after the fleeting, ephemeral peace of this world.
 - d. If our feet are shod, but our head not protected with the helmet of salvation, our minds may be filled with all manner of doubts and discouragements and our running will be in vain. We will wear out our "peace" shoes.
 - e. Peace without hope is like a condemned man trying to sleep the night before his execution.
5. The gospel of peace is not independent of the Sword of the Spirit: Scripture. **PSA 119:165; PRO 3:1-2.**

VII. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (**EPH 6:16**).

- A. shield: In ancient and medieval warfare, and still in that of uncivilized peoples, an article of defensive armour carried in the hand or attached by a strap to the left arm of a soldier, as a protection from the weapons of the enemy. Sometimes applied spec. to an article of this kind larger than the BUCKLER, which was usually carried in the hand, and smaller than the PAVIS, which was held by an attendant in front of a knight or archer.
- B. faith: Belief, trust, confidence. 1. Confidence, reliance, trust (in the ability, goodness, etc. of a person; in the efficacy or worth of a thing; or in the truth of a statement or doctrine.
- C. quench: To put out, extinguish (fire, flame, or light, *lit.* or *fig.*).
- D. Satan's darts are fiery. They pierce and burn. Our shield must not only stop the piercing of the dart, but also quench it lest it burn up the shield or weaken it.
 1. Faith knows that temptations can be overcome through Christ. **1CO 10:13.**
 2. Faith knows that lustful temptations are wisely avoided. **ROM 13:14.**
 3. Faith knows that godly desires, attitudes and actions are good replacements of former sins. **EPH 4:28-32; 1PE 4:1-5.**
- E. "Above all..." indicates a preeminence of faith in Christian warfare.
 1. Faith is a *weightier* matter of the law. **MAT 23:23.**
 2. Faith is the victory that overcomes the world. **1JO 5:4.**
 3. The honor-roll of Biblical victors is that of faith. **HEB 11.**
 4. Jesus Christ was especially known for His faith. **HEB 2:10-13 c/w ACT 2:25-28.**

- F. Faith accords with and is measured by Scripture. **ROM 10:17.**
1. It is not blind faith, though *we walk by faith and not by sight*. **2CO 5:7.**
 - a. Biblical faith is in accord with scientific and historical fact.
 - (1) If you can't trust God concerning Scripture's record of creation, the cosmos, the flood, the post-flood order, etc., why would you trust Scripture about heavenly things? **JOH 3:12; HEB 11:3.**
 - (2) God even left enough witness of Himself in the broken creation to condemn any gainsayer with a functioning brain and senses. **ROM 1:19-20.**
 - b. Christianity is not like pagan religions based on fables or superstition. **2PE 1:16; ACT 17:22.**
 - c. It has as its basis an unimpeachable record (Scripture) and a conquered tomb (which cannot be said for any other religious founder).
 - d. "Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."
(Tennyson, *In Memoriam*)
 2. Faith is not a blissful naivete—a flowery assumption that anything done with good intentions will be blessed. **LEV 10:1-2.**
 3. Faith is not trusting God to do what you want. Such a vanity assumes the sinner is the god controlling useful powers.
 - a. Faith is rather trusting God to do what He wants and has promised. **ROM 4:20-21.**
 - b. Faith is rather trusting God so that you do what He wants. **LUK 7:29-30.**
 4. Faith is also trusting God's record of Himself and His Son, Jesus Christ. **1JO 5:9-10.**
 5. Faith is therefore belief and action based upon God's record, commands or promises. **HEB 11:7; JAM 2:20-24.**
- G. The basis of faith:
1. God is. **HEB 11:6.**
 2. God is constant and consistent. **MAL 3:6; JAM 1:17.**
 3. God is faithful and never lies. **1CO 1:9; TIT 1:2.**
 4. God is always right. **DEU 32:4.**
 5. God cannot die. **1TI 1:17.**
 6. God's word is as God: constant, consistent, faithful, truthful, always right and endures forever.
- H. Faith
1. gives us an accurate view of the past.
 2. gives us direction and victory in the present.
 3. gives us hope for the future.
 4. transitions from trust in an *unseen* Godhead now to trust in a *fully seen* Godhead in the world to come. **1CO 13:12; REV 22:3-4.**
- I. Faith
1. gives evidence of everlasting life, deliverance from death and condemnation. **JOH 5:24.**
 2. gives evidence of regeneration. **1JO 5:1.**
 3. shows one justified. **ACT 13:39; GAL 3:6-9.**
 4. accounts one righteous before God. **ROM 4:3-5.**

- J. Faith enables us to
1. understand what we have not seen. **HEB 11:3 c/w 1CO 2:9-10.**
 2. worship God acceptably. **HEB 11:4.**
 3. please God. **HEB 11:5-6.**
 4. press ahead in the face of the unknown. **HEB 11:7-8.**
 5. defy personal insufficiency. **HEB 11:11.**
 6. deny sense and self in deference to God. **HEB 11:17-19.**
 7. keep priorities straight. **HEB 11:24-26.**
 8. overcome fear of man. **HEB 11:27; 13:6.**
 9. overcome fear of death. **HEB 2:15.**
 10. save ourselves from this present evil world, its corruptions and its dooms. **HEB 11:29-31; ACT 2:40.**
 11. be victorious when outnumbered, attacked or weak. **HEB 11:33-34.**
 12. suffer for righteousness' sake. **HEB 11:36-39.**
- K. Consider the relationship of faith to the other pieces of Christian armour.
1. Faith is not independent of the truth.
 - a. God has ordained our salvation through belief of THE TRUTH. **2TH 2:13.**
 - b. Trusting in a lie has no profit (**JER 7:8**). Pagans trust in their idols, oracles and curious arts unto their own destruction.
 - c. Departures from truth are not excused by faith: they counter and destroy faith. **2TI 2:18.**
 - d. The subverted Galatians were still believers of a gospel but not the true gospel. **GAL 1:6.**
 - e. Faith without truth is wishful thinking at best, gambling at least, and death by rattlesnake bite or poison at worst. **MAR 16:17-18.**
 - f. What's the point in having a shield for defense against Satan's darts if you're so ignorant of truth that you interpret a dart as a spiritual vaccine?
 - g. Faith without truth is like the man who writes cheques on an empty bank account and then later wonders why he ends up in trouble.
 2. Faith is not independent of righteousness.
 - a. Faith without works is dead. **JAM 2:14-26.**
 - b. Agrippa had faith but lacked committed works and so was no Christian. **ACT 26:27-28.**
 - c. It is given unto us to believe AND to do righteousness. **PHIL 1:29; EPH 2:10.**
 - d. How shall we fare with our shield when the enemy is on the handle-side of it firing darts and we have no breastplate?
 - e. Faith without righteousness is like a hollow egg: a big disappointment when cracked.
 3. Faith is not independent of THE gospel of peace.
 - a. Faith requires the gospel of peace. **ROM 10:13-15.**
 - b. There are many counterfeit gospels, but men are called to believe THE gospel. **GAL 1:6-7.**
 - c. If we are not submissive to the good news that Christ HAS made peace between God and us on our behalf, and that eternal life is really determined by Him, not us, we have a misguided faith that is not even counted for righteousness. **ROM 4:5.**
 - d. A shield is a great defense, but if one's feet are not shod he can still be crippled by stepping on a fiery dart of a false gospel.

- e. Faith without THE gospel of peace is the inroad to bondage. **GAL 2:4.**
- 4. Faith is not independent of the hope of salvation. **HEB 11:1.**
 - a. Faith and hope are virtually indivisible. **GAL 5:5.**
 - b. Faith is put to the test where hope seems gone. **ROM 4:18.**
 - c. If there is no hope of a future life and resurrection, our faith is at risk of being overthrown. **1CO 15:19; 2TI 2:17-18.**
 - d. If our head is not protected from thoughts of futility, impatience or doubts, we are likely to lay down our shield and quit. Hope of salvation prevents that.
 - e. Faith without hope is like seeing the sun rise every morning of one's life but not expecting it do so tomorrow.
- 5. Faith is not independent of the sword of the Spirit: Scripture.
 - a. As noted earlier, faith is impossible without the Scripture. **ROM 10:17.**
 - b. The best defense is a good offense. We need to not only to shield ourselves from the enemy, but fight back with the word of God. **MAT 4:1-11.**
 - c. Let the shield of faith be in our left hand for defense, but the word of God in our right hand to drive the enemy back.
 - d. Faith without Scripture may be little more than a happy delusion or like a soldier spending all his time deflecting the enemy's BB's while never unholstering the Glock 66 at his right hand.

VIII. "And take the helmet of salvation..." (**EPH 6:17**).

- A. This is another piece of armour God Himself as Messiah puts on. **ISA 59:17.**
- B. helmet: A defensive cover for the head; a piece of armour, usually made of, or strengthened with metal; which covers the head wholly or in part.
- C. The helmet protects the head, which implies guarding our thoughts.
 - 1. If our thoughts are rooted in ignorance, we are liable to oppose Christ instead of glorifying Him. **JOH 16:3; ACT 26:9.**
 - 2. If our thoughts become corrupt, our conduct will shortly follow. **PRO 23:7; MAT 12:34.**
 - 3. If our thoughts are not well-grounded in Christ, they may be beguiled. **2CO 11:3.**
 - 4. This underscores the importance of "...bringing into captivity every thought to the obedience of Christ" (**2CO 10:5**).
- D. It is the helmet *of salvation*.
 - 1. Knowing the truth about *eternal* salvation protects the saint from all manner of heresies, from "do-it-yourself" righteousness, from fear and doubts about one's security, from misguided decisions and actions, etc.
 - 2. Knowing the truth about *temporal* salvation protects the saint by empowering him to "...obtain the salvation which is in Christ Jesus **with** eternal glory" (**2TI 2:10**) and live the *abundant* Christian life. **JOH 10:10.**
 - 3. Our zeal for God should be *according to knowledge* (**ROM 10:2**), not ignorance, errors and assumptions.
 - a. John the Baptist was sent to "...give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God..." (**LUK 1:77-78**), a salvation by *mercy*, not by sinners' righteous works. **TIT 3:5.**
 - b. Knowing HOW we are saved, and THAT we are saved does much to direct our zeal appropriately.
 - c. This also liberates the soul from bondage to error. **GAL 5:1.**
- D. Remember, Paul elsewhere describes this helmet as THE HOPE of salvation. **1TH 5:8.**

1. “Salvation must be our helmet (v.17); that is, hope, which has salvation for its object; so 1 Thess. 5:8. The helmet secures the head. A good hope of salvation, well founded and well built, will both purify the soul and keep it from being defiled by Satan, and it will comfort the soul and keep it from being troubled and tormented by Satan. He would tempt us to despair; but good hope keeps us trusting in God and rejoicing in him.” (Matthew Henry Commentary)
 2. hope: Expectation of something desired; desire combined with expectation.
[See **PRO 13:12**]
 3. We are, in a sense, *saved by hope*. **ROM 8:24-25; HEB 6:17-20.**
 - a. Our hope in a new heaven and earth of righteousness which we have never seen is a motivation for present holy living. **2PE 3:13-14.**
 - b. Our hope in a new body free of weakness, sorrow, pain and death likewise is an incentive for overcoming now. **PHIL 3:20-21; 1JO 3:2-3.**
 - c. When our performance is weak or sin has overcome us, our hope in God’s mercies saves us from desperation. **PSA 130:7; 33:18.**
 - d. In times of trouble, our hope in God, His love, His justice and eventual deliverance saves us from depression. **PSA 42:9-11; JOB 19:25-27.**
 4. The resurrection of Jesus Christ is the grounds of our hope. **1PE 1:3-4.**
 - a. It is a living hope of a secure eternal inheritance, not a dead hope of an temporary earthly inheritance squandered by disobedience.
 - b. His resurrection is the guarantee of our own. **1CO 15:20.**
 - c. His resurrection is our comfort when loved ones in Christ die. **1TH 4:13-14.**
 - d. His resurrection enables us to draw nigh unto God. **HEB 7:19.**
 - e. His resurrection completed our salvation which Calvary began. **ROM 4:25.**
 - f. No wonder Paul lays so much emphasis upon it. **1CO 15:12-19.**
- E. Consider the relationship of the helmet of (the hope of) salvation to the other pieces of Christian armour.
1. Hope is not independent of the truth.
 - a. Hope in something false or imaginary is doomed to be dashed, or worse, to be satisfied by Satan, not God. Consider the vanity of those who think to upload their consciousness to “the cloud” to secure eternal “life.”
 - b. The Jews hoped for a carnal kingdom and king, and so rejected Christ Whose kingdom is not of this world. **LUK 17:20-21.**
 - c. Many hope for a literal, earthly millennium to come, which Scripture predicts will actually be the kingdom of the beast. **REV 17:10-11.**
 - d. Many hope for an invisible coming of Christ to rapture them from the presence of the wicked but Scripture tells saints to anticipate a co-existence with the wicked until the harvest and judgment of the world. **MAT 13:30, 39, 47-50; LUK 17:26-30.**
 - e. Some hope that conversion to Christ will be the end of their troubles in this world. But following Christ in truth guarantees trouble from an unbelieving world. **JOH 16:33; ACT 14:22; 2TI 3:12.**
 - f. Hope of the sure promises of God in Christ is hope that may be distant but never dashed. **2CO 1:19-20.**
 - g. Hope without truth is what compelled the unbelieving Jews to not abandon Jerusalem in 66 A.D. when Cestius’ army withdrew the siege.
 2. Hope is not independent of righteousness. **GAL 5:5.**
 - a. First, the hope of believers is grounded in Christ’s righteousness on their

- behalf. **ROM 5:19; 2CO 5:21.**
- b. Evidentially, it is the righteous that have a sure hope for the future, not the wicked. **PSA 24:3-5; ROM 2:6-10.**
 - c. It is the righteous that have a genuine hope at death. **PRO 14:32.**
 - d. It is the righteous that have a genuine hope of a good resurrection. **JOH 5:28-29.**
 - e. Unrighteousness invites deluding judgments from God which blind the mind to deliver it to false hopes. **2TH 2:10-12; MAT 7:21-23.**
 - f. Hope without righteousness is like the man who builds his house on sand or the rich man who is only rich in himself. **MAT 7:26-27; LUK 12:16-21.**
3. Hope is not independent of (the gospel of) peace.
- a. One had better have an excellent helmet if he intends to run or fight unshod. There is likely to be much falling down.
 - b. Knowing that God has made peace with us through Jesus Christ is more than adequate cause for hope. **ROM 5:1-2.**
 - c. The gospel of peace which declares our hope also teaches us that we are, as God's loved ones, especially cared for in every respect, even in times of testing. And this should give us personal peace. **PHIL 4:6-7.**
 - d. If we expect our witness of our hope to others to have credibility, we ought to have peace within ourselves which is evident to them.
 - e. If we lack peace, we are likely also to lack the *joy of the LORD*, a source of our strength (**NEH 8:10**), and so jeopardize our hope by a weakened condition more subject to Satan's influences.
 - f. Hope without peace is like the newly engaged person who has long desired a spouse but can now only think of the troubles married life represents.
4. Hope is not independent of faith.
- a. As before, hope and faith are virtually inseparable. **HEB 11:1; GAL 5:5.**
 - b. We have hope because of WHAT we believe about God, His promises, His love, His future, etc.
 - c. We have good hope depending on HOW intensely we believe God, His promises, His future, etc. The fuller our faith, the more abundant our hope. **ROM 15:13.**
 - d. Hope without faith is wishful thinking at best and is likely to be dashed upon the hard rocks of reality and impatience. **HEB 6:11-12.**
 - e. Hope without faith is like depending on smoke to support an elephant. No substance = no support. **HEB 11:1.**
5. Hope is not independent of Scripture.
- a. Hope is invigorated through reading in the scriptures of God's works, His love, His longsuffering, His people's trials, His promises, etc. **ROM 15:4.**
 - b. We hope in the word, for it is the faithful record of God's promises. **PSA 130:5.**
 - c. True hope springs only from the scriptures, not from feelings, assumptions, traditions, experiences, technology, politics or philosophy, etc.
 - (1) The scriptures alone declare salvation from sin.
 - (2) The scriptures alone declare salvation from death.
 - (3) The scriptures alone declare salvation from hell.
 - (4) The scriptures alone show the way of salvation.
 - (5) The scriptures alone have proved to be utterly reliable.
 - (6) The scriptures alone have a corresponding witness within us.

ROM 8:14-16.

- (7) The scriptures let Christ rest in hope in His sufferings.

ACT 2:26-28.

- (8) Hope in programs, philosophies, governments or technologies of men is hope in things mutable, but the scriptures are immutable.

PSA 119:89, 160.

- e. Hope without the scriptures is hope based on fantasy or delusion.
- (1) It is the vain hope of the pagan who sacrifices a child to an idol to invoke the idol's blessing for the upcoming year.
 - (2) It is the vain hope of the Muslim who thinks that his keeping of Islam's five pillars of faith shall save him.
 - (3) It is the vain hope of the materialist who thinks that his wealth is the certain sign of his eternal favor with God.
 - (4) It is the vain hope of the Jew who thinks that his pedigree guarantees eventual world dominion and God's favor.
- f. Hope without Scripture is like the deluded investor in a pyramid scheme who continually waits for that eventual big payday for everybody.