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Spiritual Warfare

(Using Ephesians 6:10-18 as Ground Zero)

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Ephesians 6:10

(#1743, ενδυναμω)

“Finally, **be strong**
(vigorous)
In the Lord”

(“used of the equipping with the power
necessary to the office of an apostle”)

(#1743, ενδυναμω, (-) passive imperative)

Word Study Dictionary - (WSD)

1Tim/ 1:12 “I thank Christ Jesus our Lord, who has
strengthened (#1743) me, because He considered me
faithful, putting me into service,”

2Tim. 4:17 “But the Lord stood with me and
strengthened (#1743) me, so that through me the
proclamation might be fully accomplished, & that all the
Gentiles might hear; & I was rescued out of the lion's
mouth.”

Psalm 18:1-2 David speaking - "I love Thee, O Lord,
my strength." “ The Lord is **my rock** and **my fortress**
and **my deliverer**, My God, **my rock**, in whom I take
refuge; **My shield** and the **horn of my salvation, my**
stronghold.”

(#2904, κρατος)

“and **In the Strength**
(dominion)
(manifested power)

(“**κράτος** designates “power” or “strength,”
with the connotation of “possession” or
“mastery”.”) Custer Pg.33

(#2479, ισχύος)

“**of His** **Might.**
(inherent power)

(“**ισχύς** also expresses “power” or “strength”,
but from a root which means sheer
“physical strength”.”) Custer Pg.33

more
power” WSD)

(“in the case of the basic **ischús**, there is
emphasis on the actual inherent

Ephesians 6:11

11 "Put on

(#1746, enduw, (*) mid imper)

the Full Armor (#3833, παν-οπλια)

(every Offensive &
Defensive Weapon of God)

OF GOD

Romans 13:12 "Therefore let us lay aside
the deeds of darkness and
Put on (#1746) the **Armor** (#3696, ὄπλον) **of Light**"

13:14 "But **Put on** (#1746) **the Lord Jesus Christ**"

("Among the Greeks the **pan oplia** was the complete
equipment used by heavily armed infantry." Vines)

"so that

you will be Able (#1410, δύναμαι, (-) mid infin.)

(Continually)

(Powerful Enough)

to Stand Firm

(continue/endure/persist)

(#2476, σθηναι (*) act infin.) (ἵστημι - hold your ground, be moored - of boats)

("Also before Christ as Judge, where it is (by implication)
to stand erect or firm in the consciousness of acquittal
and final approval" WSD)

Luke 21:36 "But keep on the alert at all times, praying
that you may have **Strength** (#2729, κατισχυω)
to escape (#1628) all these things that are about
to take place,
and to **Stand** (#2476) before the Son of Man."

(#2728 **“to prevail.** To be strong against someone, prevail against or over. Used in a hostile sense, meaning **to overcome, vanquish**; . . . to prevail, get the upper hand, **used in an absolute sense”** WSD)

Mat 16:18 "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not **overpower** (#2729) it."

(1 Cor.10:12-13) "Therefore

Let who thinks he stands - Take heed lest he fall.

No temptation (#3986) **has overtaken you**

but such as is common to man; and **God is faithful,**

who will not allow you to be tempted (#3985)

beyond what you are able, (#1410, δύναμαι, (-) mid ind.)

but with the **temptation -will provide the way of escape** (#1545) also, that you may be able to **endure** it."

(#5297, ὑποφερω)

(#3180, μεθοδείας)

"Against the **schemes**" (methods/wiles) **of the devil.**

Eph 4:14 "As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery / fraud (#2940, κυβεία) of men, by craftiness /treacherous deceitfulness (#3834, πανουργία) in deceitful/leading from truth to falsehood (G4106, πλάνη) scheming/**deliberate method of deception**"

(#3180, μεθοδείας) ;

2 Cor. 2:11 "so that no **advantage**

(#4122, πλεονεκτέω (*) pass subjunctive

)

would be taken of us by Satan, for we are not ignorant of his **schemes / evil way of thinking**"

(#3540, νοημα).

2 Cor. 10:3 "For though we walk in the flesh, we do

not

war according to the flesh,"

2 Cor. 10:4 "for the **weapons of our warfare** are not of the flesh, but **divinely** (#2316, *qeos*) **powerful** (#1415, *δυνατος*) for the **destruction** (#2506, *καθαιρεισις*) of **fortresses/castles,"** **/strongholds.** (#3794, *οχυρωμα*)

((("Used metaphorically of any strong points or arguments in which one trusts" WSD))

2 Cor. 10:5 "We are **destroying** (#2507, *καθαιρειω*) **speculations** (#3053, *λογισμος*) and every **lofty thing** (#5313, *υψωμα*)* raised up against the knowledge of God, and we are taking every thought captive (at spear point) to the obedience of Christ,"

((("Figuratively of a proud adversary, a **lofty tower** or fortress built up proudly by the enemy" WSD))

2 Cor. 11:3 "But I am afraid that, as the serpent **completely deceived** (#1818, *εξαπαταω* (*) *act. ind.*) Eve by his craftiness (#3834, *πανουργια*)

your minds will be **led astray** (#5351, *φθειρω* (*) *pass subj.*) from the purity and singlemindedness (#572, *απλοτης*) of Christ."

2 Cor. 11:4 "For if one comes and preaches **another** (#243, *αλλος*) Jesus whom we have not preached, or you receive a **different** (#2087, *ετερος*) **spirit** which you have not received, or a **different** (#2087, *ετερος*) **gospel** which you have not (previously) accepted, you were bearing/tolerating (#430, *ανεχομαι*, *imperf mid ind.*) this beautifully."

(((*αλλος* (#243) **Another, numerically** but of the same kind in contrast to *heteros* (#2087), **another qualitatively**, other, different one. WSD))

2 Cor. 11:13 "For such men are false apostles (#5570, *ψευδαποστολος*), deceitful (#1386, *δολιος*) workers, disguising (#3345, *μετασχηματιζω* (-) *mid part.*) themselves as apostles of Christ."

2 Cor. 11:14 No wonder, for even Satan **disguises** (#3345, μετασχηματίζω (-) mid ind) himself as an angel of light. **2 Cor. 11:15** - Therefore it's not surprising if his servants also **disguise** (#3345, μετασχηματίζω (-) pass ind) themselves as servants of righteousness, whose end will be according to their deeds.

2 Cor. 11:19 "But you, being so intelligent/**conceited** (#5429, φρονιμος) are **tolerating** (#430, ανεχομαι, (-) mid ind.) the foolish gladly."

2 Cor. 11:20 "For you **tolerate** (#430, ανεχομαι,(-) mid ind. it if anyone **enslaves** you (#2650, καταδουλόω, (-) act ind), anyone **devours** you (#2719, καταφάγω, (-) act ind) anyone **takes advantage** of you, (#2983, lambanw), anyone exalts himself, anyone hits you in the face."

Ephesians 6:12

(#3823, παλη)

"For our struggle
(combat)

(παλη - "from Homer, down, **wrestling** (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able *to crush and restrain* his prostrate antagonist, i.e. hold him down with his hand upon his neck . ." Thayer - p. 474)

is Not against flesh and blood,

(#746, αρχη)

but against the Rulers

(preeminent)

(authorities/dominions/powers)

This word describes “rule” or “rulers” in the N.T. and is often coupled with the word for “authorities”.

1 Cor. 15:24 then comes **the end**, when He hands over the kingdom to the God and Father, when He has abolished all **rule** (#746, ἀρχη)
and all **authority** (#1849, εξουσια)
and **power**. (#1411, δυναμις)

The word ἐξουσία means “authority,” “the power to decide.”
(Pg. 33 here -from Stewart Custer’s book referenced here
& throughout: *A Treasury of New Testament Synonyms*.)

“The word δυναμις signifies “power” or “strength,” with a root meaning of “being able” Custer

Eph 1:18 I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

Eph 1:19 and what is the **surpassing greatness** of His **power** (#1411 toward us who believe. These are in accordance with the working of the strength of His might

Eph 1:20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,

Eph 1:21 far above all **rule** (#746, ἀρχη)
and **authority** (#1849, εξουσια)
and **power**. (#1411, δυναμις)
and **dominion**, (#2963, κυριότης)

and **every name** that is named,
not only in this age but also in the one to come.

Eph 3:9 “and **to bring to light** what is the administration of the mystery which for ages has been hidden in **God who created all things**;

Eph 3:10 so that the manifold wisdom of God might now be made known through the church to the **rulers** (#746, ἀρχη)
and the **authorities** (#1849, εξουσία)
in the heavenly places.

Col 1:16 "For **by Him all things were created**, both in the heavens and on earth, **visible and invisible**, whether **thrones** (#2362, θρονος)
or **dominions** (#2963, κυριοτητος)
or **rulers** (#746, αρχη)
or **authorities** (#1849, εξουσιας)

--all things have been Created Through HIM and For Him."

Col 2:10 "and in Him you have been made complete, and **He is the head over all rule and authority**;

Col 2:13 **He made you alive together with Him**, having forgiven us all our transgressions,

Col 2:14 having canceled out the certificate of debt consisting of **decrees against us**,

which was **hostile to us**; and He has taken it out of the way, having nailed it to the cross.

15 When He had disarmed

the rulers (#746, αρχη)

and authorities, (#1849, εξουσιας)

He made a public display of them, having triumphed over them through Himself".

against the Powers (#1849, εξουσιας),

Again, the word *ἐξουσία* means "authority," "the power to decide." Pg. 33 Stewart Custer

This word is used throughout the Gospels to describe the "authority" of Jesus and then in His final words and Great Commission in Matthew:

Matt. 28:18 And Jesus came up and spoke to them, saying, "**All AUTHORITY** (#1849, εξουσία) **has been given to Me in heaven and on earth.**

19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, **20** teaching them to observe all that I commanded you; and lo, I Am with you always, even to the end of the age."

1 Peter 3:21 through the resurrection of Jesus Christ, **22** who is at the right hand of God, having gone

into heaven, **after angels** (#32, αγγελος)
and **authorities** (#1849, εξουσίας)
and **powers** (#1411, δυναμεις)
had been subjected to Him.

against the **world forces**

(#2888, κοσμο κράτῳ -only used this time in the N.T.)

(kosmo+) κράτος designates “power” or “strength,” with the connotation of “possession” or “mastery.” (Custer)

of this age of **Darkness**, (#4655, σκοτος)

against the spiritual forces (#4152, πνευματικᾶ)
of malicious wickedness (#4189, πονηρίας)

“πονηρος is a word at once stronger and more active (than kakos), it means mischief-making, delighting in injury, doing evil to others, dangerous, destructive. κακος describes the quality according to its nature, πονηρος, according to its effects.” (Berry)

Ponería means maliciousness and it is to be

distinguished

from κακία (#2549) which is simply the evil habit of mind, depravity, not necessarily being expressed and affecting others. Both words are contrasted, however, with kakoetheia (#2550), a vicious ill will, active malevolence toward others. (WSD)

. . . . "Poneros refers to a person who has been trained in every crime and completely prepared for inflicting injury to anyone." According to its derivation, the poneros is "one who furnishes trouble to others." Jeremy Taylor defined poneros as an "aptness to do shrewd turns, to delight in mischief and tragedies; a loving to trouble our neighbor and to do him ill offices; crossness, perverseness, and peevishness of action. . . . The kakos may be content to perish in his own corruption, but the poneros is not content unless he is corrupting others and drawing them into his own destruction.

"For they do not sleep unless they have done evil; and their sleep is taken away unless they make someone fall"

(Prov. 4:16).

Trench

in the **heavenly places**. (#2032, επουρανιος)

"Of the lower heavens, the sky or air as the seat of evil spirits" WSD

Ephesians 6:13

Therefore, Take up (#353, ἀναλάβετε (*) act imper)

the Full Armor (#3833, παν-οπλια)

(every Offensive &
Defensive Weapon of God)
OF GOD

**As in VERSE 11 -
THEN**

**REPEATED HERE
FOR EMPHASIS**

Romans 13:12 "Therefore let us lay aside
the deeds of darkness and
Put on (#1746) **the Armor** (#3696, ὄπλον) **of Light**"

13:14 "But **Put on** (#1746) **the Lord Jesus Christ**"

("Among the Greeks the **pan oplia** was the complete
equipment used by heavily armed infantry." Vines)

"so that

you will be Able (#1410, δύναμαι, (-) mid infin.)

(Continually)

(Powerful Enough)

to Resist (#436, ἀντιστηναι)

Set Yourself Against (the enemy)

(Stand Against /withstand)

in the **day of Malicious Evil** (#4190, πονηρος),

and **having Done Everything** (#2716, , katergazomai) / (#537, 'apas),

NOTE:

This word is: katergazomai (#2716) (kat ergazomai) the **intensive form** of the word for accomplish. It therefore speaks of completely accomplishing something, of doing everything possible to finish it. Thayer's Greek-English Dictionary translates this: "having gone through every struggle of the fight"

Further, this verb is then coupled with the word: 'apas (#537), 'a pas which is the **intensive form** of the normal word for everything which is: pas (#3956) pas. Its use here with katergazomai is basically redundant for **double emphasis** - both by repetition and by using the intensive form of this word - emphasizing and underlining the idea of doing **absolutely everything possible!**

to Stand Firm

(continue/endure/persist)

(#2476, σθηναι (*) act infin.)

(ἵστημι - hold your ground, be moored - of boats)

You think that you're so strong! Your personal armor will only protect you from someone weaker than you. God's armor is Protecting His Own personal interests instead of yours.

Luke 11:21 "When a strong *man* (#2478, ἰσχυρός), fully armed / armed all over (#2528, καθοπλισμένος, perf pass part.), guards / watches (#5442, φυλασσω, (-) act subj.) his own house and property (#833, ἀγλη), his possessions are undisturbed.

Luke 11:22 "But when

someone stronger (#2478, ἰσχυρότερος) than he

attacks / invades (#1904, ἐπερχομαι, (*) act part) him

and overpowers (#3528, νικῶ, (*) act subj) him,

he takes away from him

all his **Armor** (#3833, πανοπλίαν)

on which he had relied (#3982, πειθω, plup act ind)

and distributes his plunder.

James 4:7 - "Submit yourselves therefore to God.

Resist the devil and he will flee from you

1 Peter 5:6,7 **Humble yourselves** therefore under the mighty hand of God, that He may exalt you at the proper time; casting all your anxiety on Him, because He cares for you.

1 Peter 5:8 Be of sober (#3525, νηφω) *spirit*, be on the alert (#1127, γρηγορεω)

Your **adversary** (#476, αντιδικος), the devil, **prows around** (#4043, περιπατεω) like a roaring lion, **seeking someone to devour**.



1 Peter 5:9 But **resist / stand against him**, (#436, ανθιστημι)

firm/immovable (#4731, στερεος) **in your faith**, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

10 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, Will Himself

perfect, (#2675, katartizw, - restore /make complete /fully train)

confirm, (#4741, sthrizw, set fast)

strengthen (#4599, sqenow) and

establish (#2311, qemeliow)you.

He will perfect you, support you, strengthen you, & build a solid foundation in you!

Consider the danger of policemen not wearing bullet-proof vests and body armor. Yet because of the monetary cost and often the discomfort, many risk going without them.

So, why are many so-called believers not wearing God's armor? Because of its COST.

You Must first humble yourself before God - must lay aside your personal armor - your walls of selfishness, and sin - must let God in - allow Him to clothe you with His armor - and then to

be serving Him - **as a Walking Wall of Resistance** - instead of cowering in a corner - and serving yourself.

1 Tim. 6:12 - "Fight the good fight of faith. Take hold of the eternal life . . ."

There's a new year before you. Will you Fight or Fall! There is no neutral ground. Your personal strength and defensive armor will not protect you.

Remember Your armor will only protect you from someone weaker than you

Lk. 11:21-22 - "When a strong man fully armed guards his own homestead, his possessions are undisturbed; but when someone stronger than he attacks him and overpowers him, he takes away from him all HIS ARMOR on which he had relied, and distributes his plunder."

With God, there is no light armor that will protect you. And there is no heavy armor that will fit over your rebellion, your selfishness, or your sin, And you are already enslaved or in danger of enslavement if you are not actively serving Him and wearing His armor? What will you do?

Eph 1:18 I pray that the **Eyes** (#3788) of your Heart (#2588, καρδία)
may be **Enlightened**, so that (#5461, φωτίζω)
you will know what is the **Hope** of His calling, (#1680, ελπίς)
what are the **Riches** (#4149, πλουτος)
of the **Glor**y (#1391, δόξα)
of His **Inheritance** in the saints,
(#2817, κληρονομία)

Eph 1:19 and what is the
Surpassing (#5235, ὑπερβάλλω)
Greatness (#3174, μέγεθος)
of His **Power** (#1411, δυναμις)
toward us who believe. These are
in accordance with the **Working** of the (#1753b, ενέργεια)
Strength /dominion/manifested power (#2904, κρατος)
of His **Might** /inherent power/sheer strength (#2479, ισχύος)

Eph 1:20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places,

Eph 1:21 far above all **Rule** (#746, αρχή)
and **Authority** (#1849, εξουσία)
and **Power** (#1411, δύναμις)
and **Dominion**, (#2963, κυριότης)
and every **Name** that is named,
not only in this age but also in the one to come.

Further Study on Armor - Panoply - (#3833, πανοπλίαν)

The Greek word for “armor” is panoplia. It takes no imagination to see the English equivalent “panoply.” Panoply means simply a complete suit of armor, or a splendid array. The word is a combination of two Greek words: pan means “all,” “every,” “entirety.” One sees it in such English words as “Panamerican,” pertaining to North and South America. Another example of pan is “panorama,” the overall view of a scene. The second word in panoplia is oplon, meaning “arms,” “weapons,” or “equipment.” So panoplia is armor which protects every part of a person.

The New Testament was written in Roman times, so the idea of armor was meaningful to most people. Everywhere the apostolic writers saw Roman soldiers suited up in their full panoply. Thus armor was an easily understood picture word for New Testament readers. Josephus wrote of the soldiers of Titus (about a.d. 70) whose **equipment consisted of helmet, shield, sword, dagger, javelin, and tools to entrench themselves.**

BIBLE USAGES

The word for armor occurs only twice in the New Testament. When describing the devil's devices, Jesus spoke of a soldier whose armor is taken away. As a result he is plundered (Luke 11:22) and dealt a deathblow. The armor could have protected him, but without it he was vulnerable.

It was the Apostle Paul who portrayed armor as a source of spiritual protection. The apostle described the armor in detail (Eph. 6:13–17). He employed the picture of the Roman legionnaires. By comparing Paul's panoply with first-century Roman references we gain a remarkable biblical picture.

The “**belt of truth**” (6:14) was first. A Roman soldier's vitals were protected by this belt, which also served to hold his sword. A Christian's spiritual vitals are protected by truth. He not only speaks the truth, but he also lives the truth. Truth is an essential spiritual element and the sole support against hypocrisy.

Second, Paul mentioned “the **breastplate of righteousness**” (6:14). This was called the thorax, because it protected the chest region, which we now medically call the thorax. Our heart is protected by God's righteousness. In Christ God makes us righteous. Thus we are enabled to live righteous lives before other people. This protects our hearts from Satan's spears.

Third, **feet were shod** with the Gospel of peace (6:15). Caesar's troops were successful in their military prowess, partly because of their strong footwear. This enabled them to undertake long treks and fight when they arrived. Christians are at peace with God and man, and this enables them to march on, overcoming obstacles. God's peace protects us against the stress that saps our strength.

Fourth, the **shield of faith** deflects the devil's darts (6:16). There were two types of shields in the Roman ranks. The thureos was used by combat soldiers in the ranks, and the aspis was used by the general's guard. It is the combat shield that Paul presents in the Christian's armor. When enemy forces shot flaming arrows at the army, they were fended ...

Ephesians 6:14

Therefore,

Stand Firm (#2476, ἵστημι (*) act imper.Emphatic repeat)
(continue/endure/persist)

Having Girded (#4024, περιζωννυμι (*) mid. Part)

"spoken in reference to the long flowing garments of the Orientals which were pulled up and knotted at the waist for freedom of movement. Figuratively. . . ."be ye ready"
WSD

Your Loins (#3751, ὀσφύς) **With Truth,** (Regeneration power)

Loin, the lower region of the back, the lumbar region, the hips as opposed to the shoulders and thighs, the organs of reproduction.

(I) The loins of the human body comprising the five lower vertebrae of the back, so-called perhaps from the labor they can do and sustain when a man exerts his strength ([Matt. 3:4](#); [Mark 1:6](#)). The expression, "to have the loins girded," means to be in readiness for anything The garments of the Orientals being loose and flowing, it was necessary to wrap them about their hips when they wanted to exert or display their strength.

WSD

Vines - Loins osphus ([G3751](#)) . . . (c) metaphorically, (1) of girding the "loins" in readiness for active service for the Lord, **Luke 12:35** "Be dressed in readiness, and keep your lamps lit."

(2) the same, with truth, **Eph 6:14**, i.e., bracing up oneself so as to maintain perfect sincerity and reality as the counteractive in Christian character against hypocrisy and falsehood; (3) of girding the "loins" of the mind,

[1 Pet 1:13](#), "Therefore, **prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.**"

RV, "girding," suggestive of the alertness necessary for sobriety and for setting one's hope perfectly on "the

grace to be brought...at the revelation of Jesus Christ" (the present participle, "girding," is introductory to the rest of the verse)." (-end of Vines)

Filled With Truth - Psalm. 51:6 "Behold, Thou dost desire TRUTH in the INNERMOST BEING . . ."

and **HAVING PUT ON** (#1746, enduw, (*) mid. part.)

Of one who puts on or assumes a new character, the new man ([Eph 4:24](#); [Col 3:10](#)) We are to "put on Christ" (a.t.), which means to be filled, endued with Christ's spirit, be like Him ([Rom 13:14](#); [Gal 3:27](#)).
WSD

God

Eph. 4:24 and **Put On the New Self**, which in the likeness of

has been created in righteousness and holiness of the truth.

Col. 3:10 and **Have Put On the New Self** who is being renewed to a true knowledge according to the image of the One Who created him--

Romans 13:14 But **Put On the Lord Jesus Christ**, and make no provision for the flesh in regard to its lusts

Galatians 3:27 For all of you who were baptized into Christ **have clothed yourselves with Christ.**

THE BREASTPLATE (#2382, θωραξ)

OF RIGHTEOUSNESS, Protecting the Heart

A breastplate or armor covering the body from the neck to the thighs. It consisted of two parts, one covering the front and the other the back
WSD

thorax (#2382), primarily, "the breast," denotes "a breastplate or corselet," consisting of two parts and protecting the body on both sides, from the neck to the middle. It is used metaphorically of righteousness,

[Eph_6:14](#); of faith and love, [1Th_5:8](#), with perhaps a suggestion of the two parts, front and back, which formed the coat of mail Vines

1 Thess. 5:8 But since we are of the day, let us be sober, having put on the **Breastplate of faith and love**, and **as a helmet, the hope of salvation**.

FOLLOWING TRUTH - With your Heart - OBEDIENCE

Isa. 59:17 - of God - "And He put on righteousness like a **Breastplate**, and a **Helmet of Salvation** on His head; and He put on garments of vengeance for clothing, and wrapped Himself with Zeal as a mantle."

Psa. 15:1-3 - "O Lord, who may abide in Thy tent? . . . He who walks with integrity, and **works righteousness, and speaks truth in his heart**. . . ."

Prov. 4:23 - "**Watch over your heart** with all diligence, for from it flow the springs of life."

Deut. 33:12 - "Of Benjamin he said, 'May the beloved of the Lord dwell in security by Him, Who **shields him** all the day, and He **dwells between His shoulders**.'"

Ephesians 6:15

and **Having Shod YOUR FEET**
(Bound)

WITH THE **PREPARATION** (#2091, ἑτοιμασία)

OF THE **GOSPEL OF PEACE**;

preparation or a basis, foundation, firm footing
This meaning best agrees with the scope of [Eph_6:15](#),
the only passage in the NT where the word occurs in
relation to the use of the military shoe.
....Stand therefore having . . . your feet shod with the

preparation [hetoimasía, or firm footing for the foundation] of the gospel of peace" ([Eph 6:13-15](#)). This intimates the firm and solid knowledge of the gospel in which the believer may stand firm and unmoved like soldiers in their military duty. The Roman soldiers were furnished with shoes that had cleats on the soles for this purpose.

WSD

Ephesians 6:16

In addition to all,

Taking Up (#353, αναλαμβανω (*) act. part.)

the **Shield of Faith**

"a shield," large and oblong,
protecting every part of the soldier

Vines

you will be Able (#1410, δύναμαι, (-) mid infin.)

(Continually)
(Powerful Enough)

to **Extinguish** (aor. act. Infin.)

(perf pass part)

All the Flaming Arrows
(darts)

of the Malicious Evil One (#4190, ponhros).

Ephesians 6:17

And **Take The Helmet** (#4030, περικεφαλαια)

Of Salvation,

from περί (#4012), about, and κephale⁷ (#2776), head

1 Thess. 5:8 But since we are of the day, let us be sober, having put on the **breastplate of faith and love, and as a helmet, the hope of salvation.**

VISOR of the Helmet - Protection from glare - bright lights and distractions of the world 1 John 2:16 - "the lust of the eyes"

and **the Sword of the Spirit,**

which is the Word of God.

Heb 4:12 For **the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.**

Heb 4:13 And there is no creation/creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

2 Tim. 2:15 - "Handling accurately the Word of Truth"

Ephesians 6:18

With All **Prayer**
and **Petition**
Pray
at All Times

(#4335, προσευχης)

(#1162, δεήσεως)

A wanting, a need,

(#4336, προσευχόμεαι)

In the Spirit,

and **With This in View,**

Continually Be On the Alert (#69, αγρυπνεω, - act. part)

(Sleepless)
with **All Perseverance**
and **Petition**
For All the Saints,

(#4343, προσκατερήσει)

(#1162, δεήσει)

Psa. 18:31 For who is God, but the Lord? And who is a rock, except our God,
32 **The God who girds me with strength,** And makes my way blameless?
33 He **makes my feet like hinds' feet,** And sets me upon my high places.
34 He **trains my hands for battle,** So that my arms can bend a bow of bronze.
35 Thou hast also given me **the shield of Thy salvation,** And **Thy right hand**
upholds me; And Thy gentleness makes me great.
36 **Thou dost enlarge my steps under me,** And **my feet have not slipped.**

2. Principles of Prayer - Further study in Spiritual Warfare

Jas 5:13

Is anyone among you suffering?

(#2553, κακοπαθεω, (-) act. ind.)

Then he must **pray.**

(#4336, προσευχώμαι, (-) mid imper.)

Is anyone cheerful?

He is to **sing praises.**

Jas 5:14

Is anyone among you sick?

(#770, ασθενεω, (-) act. ind.)

Then he must call for the elders of the church and they are to

pray (#4336, προσευχόμεαι, (*) mid.imper) over him
anointing (#218, αλειφω (*) aor act part)
him with oil in the name of the Lord;

Jas 5:15

and the **prayer** (#2171, ευχη)
offered in faith will **save/restore**
(#4982, σωζω, fut. act. Ind.)

the **weary/sick/exhausted** (#2577, καμνω)
one

and the Lord **will** raise him up,

and if he has (-*-) committed **sins**, they **will** be **forgiven** (#863, αφημι) him.
(#266, ἁμαρτια)

Jas 5:16 Therefore, confess (#1843, εξομολογεω (-) mid. imp.) (Intensive w "εξ")

your **sins/lapses/wrongdoings** to one another,
(#3900, παραπτωμα)

((Careful here. Clearly, if you have sinned against another - confess **to them**. However, indiscriminate confession of sins to others outside of a situation, can often create problems. There's a saying that you're either part of the solution or part of the problem. Potentially, any solution that makes a situation worse is to be avoided.))

and **pray** (#2172, ευχομαι, pres mid imp.) for one another

so that you may **be healed** /cured / restored (#2390, ιαομαι (*) pass. subj.)

The **effective / active** / (#1754, ενεργεω (-) mid part.) (Super-active (-)
prayer (#1162, δεήσεως)
of a righteous man
can accomplish much / prevails much / is very strong
(2480, ισχυω, (-) act. ind.)

Jas 5:17 Elijah was a man with a nature like ours,

and he **prayed** (#4336, προσευχομαι, (*) mid. Ind.) **with prayer** (#4335, προσευχη')
((intensive repetition - translated as

"earnestly"))

that it would not rain, and it did not rain on the earth for three years and six months.

Jas 5:18 Then he **prayed** (#4336, προσευχομαι, (*) mid. Ind.) again, and the sky poured rain and the earth produced its fruit.

Jas 5:19 My brethren, if any among you strays from the truth and one turns him back,

Jas 5:20 let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

3. PRAYER - Primary Words

Prayer - “For the most part, however, these words do not refer to different kinds of prayer but to different aspects of prayer.” **Trench**

“All these words may indicate at times not different kinds of prayer, but the same prayer viewed from different stand-points.” **Berry**

#134 αἰνεῶ **aineo** is always used of "praise" to God, (a) by angels, [Luk_2:13](#); (b) by men -
Vine's

#155 **αἴτημα aitema** denotes a specific **petition** for a particular thing - Berry
"A **petition** is a part of a prayer, so that if you call the entire Lord's Prayer a prayer, indeed its individual parts or requests are **petitions**." - Witsius

#1162 **δεησις deesis** "refers chiefly to prayer for particular benefits" - Berry & Calvin

"supplication brought for deliverance from some distressing things" -Theodoret
"an imploring for a favor in a certain particular need" - Bengel

Not limited to prayers to God - Trench

"Think of supplication [deesin] as the request for what is lacking" - Gregory of Nazianzus

#1783 **ἐντευξις enteuxis**

-prominent thought is that of boldness and freedom in approach to God. -Berry
used in the NT only in 1 Tim. 2:1 and 4.5

"free, intimate prayer that boldly draws near to God" - Fritzsche

"*Enteuxis*, then, is the technical word for a *petition to a king*; and *entugchanein* (1793) is the technical word for presenting such a petition. (NTW)

#1793 **ἐντυγχανω entugchano** **To make intercession for** "Originally *entugchanein*

meant quite simply *to meet a person*, to fall in with a person, to come close to a person. When we meet a person we talk to him and he talks to us; and so the word went on to mean *to converse with a person*'; even further, it began to mean *to have intimate fellowship and communion with a person*. Here then is the first idea in *entugchanein*. It speaks of the right to approach God; it speaks of the intimate fellowship which the Christian can enjoy with God; it means that we do not make our requests to God from a great distance and across some infinity of space, but that we can talk and converse with him as a man talks with his friend. As we meet our friends, so we can meet God.

But the word develops still another meaning. It begins by meaning simply to meet a person; it goes on to mean to have intimate converse and fellowship with a person; but finally it becomes in the papyri an almost technical word for *presenting a petition to someone* in authority and especially to the king. (NTW)

#1189 **δεομαι deomai** The idea in this word is to "beg" or "request." It is the intensity of the request which here is emphasized. A basic, urgent need is presented in this prayer. If anything, *deomai* is stronger than *proseuchomai* (NTW)

2127 **εὐλογεω eulogeo** lit., "to speak well of" (eu, "well," logos, "a word"), signifies, (a) "to praise, to celebrate with praises," of that which is addressed to God, acknowledging His goodness, with desire for His glory "to consecrate a thing with solemn prayers, to ask God's blessing on a thing," (Vine's)

#2169 **εὐχαριστία eucharistia**

is **thanksgiving**, the grateful acknowledgment of God's mercies -Berry

"Rarely used outside of the NT, except in sacred Greek" - Trench

"eucharistia expresses what should always be present in our devotions: the grateful acknowledgment of past mercies as distinct from seeking future ones. This aspect of prayer will exist in heaven (Rev. 4:9; 7:12), being larger, deeper, and fuller there, since only there will the redeemed know how much they owe to their Lord. In the very nature of things, all other forms of prayer will cease, because all other prayers will have come to fruition. -Trench

"Actually, the root word in the Greek is *chair* or *char*, which means "joy." Therefore "thanks"

is expressing joy because of a person, event, or thing. Originally the word meant a thankful attitude. Later it came to mean the expression of thanks.” (NTW)

Ambrose (A.D. 340–397), that Bishop of Milan through whom Augustine came to faith, wrote: “No duty is more urgent than that of returning thanks.” (NTW)

The venerable English preacher, **John Henry Jowett** (1864–1923), was also strong in his advocacy of thanksgiving. For he wrote: “Every virtue divorced from thankfulness is maimed and limps along the spiritual road.” (NTW)

Helen Keller (1890–1968), a shining example of triumphant living, spoke glowingly of thanksgiving: “For three things I thank God every day of my life: thanks that He has vouchsafed me knowledge of His works; deep thanks that He has set in my darkness the lamp of faith; deep, deepest thanks that I have another life to look forward—a life joyous with light and flowers and heavenly song.” One recalls that Helen Keller was both blind & deaf. (NTW)

Andrew Murray (1828–1917), noted South African devotional writer, urged the duty of thanksgiving on his hearers by saying: “To be thankful for what I have received and for what my Lord has prepared, is the surest way to receive more.” (NTW)

Christina Rossetti (1830–94), sister of the famous poet Dante Gabriel Rossetti, wrote thus concerning thanksgiving: “[Imagine being] in this glorious world with grateful hearts—and no one to thank.” (NTW)

George Washington (1732–99), wrote: “[Let us thank God] for His kind care and protection of the people of this country previous to their becoming a nation... for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness.” (NTW)

The 16th President, **Abraham Lincoln** (1809–65) wrote: “It has seemed to me fit and proper that [the gifts of God] should be solemnly, reverently, and gratefully acknowledged with one heart and voice by the whole American people.” (NTW)

On his first Thanksgiving in office, **President John Kennedy** (1917–1963) issued this proclamation: “Let us observe this day with reverence and with prayer that will rekindle in us the will and show us the way not only to preserve our blessings, but also to extend them to the four corners of the earth.” (NTW)

President Lyndon Johnson (1908–73): “Let us ... give thanks to God for His graciousness and generosity to us—pledge to Him our everlasting devotion—beseech His Divine guidance, and the wisdom and strength to recognize and follow that guidance.” (NTW)

#2171 εὐχῆ **euche** **prayer in NT** (James 5:5) **or vow** (Acts 18:18; 21:23) The basic meaning of the word euche⁷ is wish or vow. When it is addressed to God, it becomes proseuche⁷, from prós ([G4314](#)), toward, and euche⁷, wish. When we pray to God, we wish that He would intervene to permit something in our lives that we feel is proper and right. (**Vine's**)

#2428 ἱκετηρία **hiketeria** attitude of humility in prayer - Berry used Heb. 5:7 in NT

#4335 προσευχῆ **proseuche** “Is restricted to prayer to God” -Berry

“A request for good things - Theodoret

“is through any presentation of wishes and desires before God.” - Bengel

“proseuche is restricted to sacred uses. Proseuche always refers to prayer to God - Trench

#4336 προσευχομαι **proseuchomai**

“In the Greek New Testament several words are used to describe prayer. The most common of these are *proseuche* (“prayer”) and *proseuchomai* (“I pray”). The basic idea is to bring something, and in prayer this pertains to bringing up prayer requests. In early Greek culture an offering was brought with a prayer that it be accepted. Later the idea was changed slightly, so that the thing brought to God was a prayer. In later Greek, prayers appealed to God for His presence. (NTW)

#4352 proskunew proskuneo “The Greek word for “worship” is *proskuneo*. Originally it meant “to kiss reverently,” which involved stooping down to kiss. Early Greek writers spoke of stooping to kiss the ground, as an expression of thanksgiving for a safe arrival. (This is the gesture Pope John Paul II makes on arriving in a foreign land.)
Later on, *proskuneo* came to mean prostration, throwing oneself on the ground to show awe or respect before some deity. This was seen not only with regard to pagan gods or goddesses. It also was practiced when appearing before rulers, such as Alexander the Great. The idea was one of reverence, and this attitude of submission was signaled by falling prostrate on the ground. In the Septuagint Greek Old Testament such worship was reserved for Jehovah God. In fact, it was considered sacrilege for a Jew to express worship toward any other pagan god or person. One recalls that Daniel’s friends refused to bow to their ruler’s idol (Dan. 3:1–12). (NTW)

#5312 ‘uyow hupsoo “Literally it means, “raise,” “elevate,” or “lift up.” In the Greek Old Testament the basic biblical meaning of exaltation is found. Jehovah God is exalted above all other false deities. Worship is seen as the act of lifting up God and making His name great. The Psalms are magnificent expressions of the exaltation of God. In the messianic sections of Isaiah, Christ, the Servant of Jehovah, is exalted. Thus exaltation in the New Testament builds on the ideas of the Old Testament.
The New Testament word *hupsoo* contains two main meanings. First it emphasizes the physical raising up of someone or something. Christ used this word to explain that He would be lifted up on a cross (John 3:14). . . . Not only does exaltation mean physical elevation, but it also means figurative elevation. God exalts, or raises up, one class of people: the humble (Matt. 23:12). When teaching the essentials of effective prayer, Jesus emphasized the need of humility as a prerequisite for prayer (Luke 18:14). (NTW)

4. Tense, Mood, & Voice of Greek Verb Forms

- For those who want to go deeper

- (-) Present Tense - Continuous Action -
- (<-) Imperfect Tense - Past Continuous Action -
- (*) Aorist Tense - Past Action - Speaks of a definite one time occurrence
- often very significant
- (-*) Perfect Tense - Past Continuous Action with Completed Results up to the Present
- with Continuing Action
- (-*/-) Pluperfect - Past Perfect Action with Completed Results
- (>-) Future / - Speaking of the indefinite future

- (ind) Indicative Mood - Statement of Fact
- (subj) Subjunctive Mood - Hypothetical Events

(imp) Imperative Mood - Commands

(pass) Passive Voice (:)

(act) Active Voice (+)