

Ephesians Series

Lesson #275

July 6, 2025

Dean Bible Ministries

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Be Strong in the Lord
Ephesians 6:10–13



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

EPHESIANS

WEALTH 1:3–3:21

Blessed with every spiritual blessing, Eph. 1:3

Prayer of thanksgiving to God for His provision of this new position in Christ, especially Eph. 3:14–21

WALK 3:1–6:9

- **Walk worthy, Eph. 4:1**
- **Don't walk like the Gentiles, Eph. 4:17**
- **Walk in love, Eph. 5:2**
- **Walk as children of light, Eph. 5:8**
- **Walk carefully, Eph. 5:15**

WARFARE 6:10–20

Put on the whole armor of God that you may stand. Eph. 6:10–20

Eph. 6:10, “Finally, my brethren, be strong in the Lord and in the power of His might.

Eph. 6:11, “Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

Eph. 6:12, “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

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- 2. We engage that power by putting on the panoply ("full armor") of God. (Eph. 6:11a)**
- 3. Only the full armor of God enables us to stand our ground. (Eph. 6:11b)**
- 4. Why? Because our enemy is not flesh and blood, but the minions of Satan who seek to defeat us. (Eph. 6:12)**
- 5. Conclusion: Take up the full armor of God in order to resist and stand our ground. (Eph. 6:13)**

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Introduces some final exhortations.

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ἐνδυναμόω *endunamoō*

**2 plur pres passive
impera**

“to be empowered.”

**We as believers
receive this power
from God, it is not
something we
generate from
ourselves.**

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“in the Lord” and “in the power of His might” use the Greek preposition *en*, which means “by means of the Lord” and “by means of the power or ability” provided by the Lord.

Eph. 6:10, “Finally, my brethren, be strong by means of the Lord, that is by means of the power of His strength.” [RD]

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Rom. 4:20, “He [Abraham] did not waver at the promise of God through unbelief, but was strengthened in [by means of] faith, giving glory to God,”

Php. 4:13, “I can do all things through Christ who strengthens me.”

1 Tim. 1:12, “And I thank Christ Jesus our Lord who has enabled [strengthened] me, because He counted me faithful, putting me into the ministry,”

2 Tim. 2:1, “You therefore, my son, be strong in the grace that is in Christ Jesus.”

2 Tim. 4:17, “But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion.”

3 things:

- 1) The believer does not provide the power. The power comes from God;**
- 2) This only happens if we are walking by the Spirit, Gal. 5:16; and**
- 3) Obviously applying this passage and resting in the Lord's power rather than arrogantly trying to take dominion over the devil or his demons.**

Eph. 1:15, “Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints,

Eph. 1:16, “do not cease to give thanks for you, making mention of you in my prayers:

Eph. 1:17, “that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,

Eph. 1:18, “the eyes of your understanding being enlightened; that you may 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 exceeding greatness of His power toward us who believe, according to the power of His strength” [RD]

Eph. 6:10, “Finally, my brethren, be strong by means of the Lord, that is by means of the power of His strength.” [RD]

How do we do that?

**1. Only the Lord's power and might can protect us.
(Eph. 6:10)**

2. We engage that power by putting on the panoply ("full armor") of God. (Eph. 6:11a)

Eph. 6:10, “Finally, my brethren, be strong by means of the Lord, that is by means of the power of His strength.” [RD]

How do we do that? How are we to be strong in the Lord?

Eph. 6:11, “Put on the whole armor of God,”

Eph. 6:11a, “Put on the whole armor of God,”

Eph. 6:11, “Put on the whole armor of God, that you may be able to stand against the wiles of the devil.”

**ἐνδύω *enduō* 2 plur
aorist mid imperative
to wear, put on, clothe
oneself.
We are commanded as a
high priority, to clothe
ourselves with the whole
armor of God!**



Eph. 4:24, “and that you have already put on the new man which was created according to God, in true righteousness and holiness.” [RD]

Eph. 6:11, “Put on the whole armor of God, that you may be able to stand against the wiles of the devil.”

Eph. 6:14, “Stand therefore, having girded your waist with truth, because you have put on the breastplate of righteousness,”

Eph. 6:11, “Put on the whole armor of God, that you may be able to stand against the wiles of the devil.”

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How do we do that?

Eph. 6:11a, “Put on the whole armor of God,”

Why should we put on the whole armor of God?

Eph. 6:11b, “that you may be able to stand against the strategies of the devil.”

- 1. Only the Lord's power and might can protect us.
(Eph. 6:10)**
- 2. We engage that power by putting on the panoply ("full armor") of God. (Eph. 6:11a)**
- 3. Only the full armor of God enables us to stand our ground. (Eph. 6:11b)**

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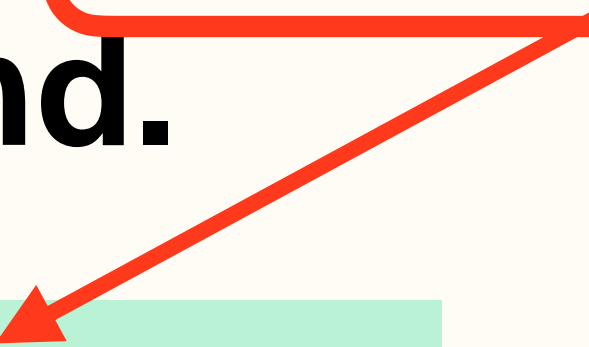
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Eph. 6:13, “Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.



ἀνθίστημι *anthistēmi*
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to stand against
A defensive posture

Eph. 6:14, “Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,”

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**μεθοδεία
methodeia
fem plur acc (f)
craftiness,
schemes,
tactics,
strategies**



Eph. 6:11, “Put on the whole armor of God, that you may be able to stand firm against the strategies of the devil.”

Eph. 6:13, “Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm.”

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***πάλη* *palē* fem sing nom “struggle”**

***πρός* *pros* Preposition (+acc)**

with the accusative indicates a close encounter, i.e.,

2 Cor. 5:8, “We are confident, yes, well pleased rather to be absent from the body and to be present ‘face to face with’ the Lord.”

Here “against” is a good translation.

Eph. 6:12, “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, face to face with spiritual hosts of wickedness in the heavenly places.”

***πάλη* *palē* fem sing nom “struggle”**

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with the accusative indicates “face-to-face” encounter, i.e.,

2 Cor. 5:8, “We are confident, yes, well pleased rather to be absent from the body and to be present ‘face to face with’ the Lord.”

Eph. 6:12, “For we do not struggle ‘face to face with’ flesh and blood, but ‘face to face with’ principalities, ‘face to face with’ powers, ‘face to face with’ the rulers of the darkness of this age, ‘face to face with’ spiritual hosts of wickedness in the heavenly places.”

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“But” indicates a strong contrast. Our struggle ultimately is not against people, but against the spiritual forces behind the people, or using the people.

With whom then is the ultimate struggle?

1. “Principalities”

2. “Powers”

3. “Rulers of the darkness of this age”

4. “Spiritual *hosts* of wickedness in the heavenlies”

1. “Principalities”

ἀρχή *archē*

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BDAG: an authority figure who initiates activity or process, ruler, authority; including “angelic or transcendent powers, indicating their organization”

In this context it indicates a (fallen) angelic ruler, i.e., a demon or evil spirit ruler.

Eph. 1:20, “which He worked 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 principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.”

Eph. 3:10, “to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,”

Col. 1:16, “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.”

2. “Powers”

ἐξουσία *exousia* authority, power

Though the word can refer to human rulers or government powers, but here it refers to angelic authorities, specifically in Eph. 6:12, the authorities within the organization of fallen angels, demons, evil spirits.

3. “Rulers of the darkness of this age”

κοσμοκράτωρ *kosmokratōr* world ruler

“world or cosmic rulers of this darkness”

darkness = the realm of sin, Satan, and total absence of divine influence.

John 3:19, “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

John 3:20, “For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.”

darkness = the realm of sin, Satan, and total absence of divine influence.

Acts 26:15, “So I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, whom you are persecuting.’ ”

Acts 26:17, “ ‘I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you,

Acts 26:18, “ ‘to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’ ”

darkness = the realm of sin, Satan, and total absence of divine influence.

Eph. 5:8, “For you were once darkness, but now you are light in the Lord. Walk as children of light”

1 John 1:6, “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.”

4. “Spiritual hosts of wickedness in the heavenlies”

Describes specific spiritual armies.

The nature of these armies is that these beings are

a) spiritual

b) wicked or evil

Their location or realm is “in the heavenlies.”

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Eph. 6:14, “Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,”

Summary:

- 1. We must recognize that we are all involved in a cosmic struggle, three options:**
 - a. You can be a victim, defeated, and a spiritual casualty, i.e., a “worldly” believer ruled by your sin nature.**
 - b. You can distort the significance of this and overemphasize the demonic aspect, “the devil made me do it” and also become a casualty.**
 - c. You can grow to spiritual maturity and become a victor in the spiritual struggle.**

Summary:

- 2. This passage emphasizes the ultimate source or reality behind the conflict, which is related to the rebellion of “Lucifer,” *Helel ben Shachar*, “Shining morning star” [HCSB]**

Summary:

- 3. The weapons of our warfare are spiritual, not physical.
Therefore you must:**
 - a. learn what these spiritual assets are and how to use them.**
 - b. make it your life's goal and priority to grow to spiritual maturity.**

Summary:

- 4. The posture of our warfare is defensive, not offensive.
We are to “stand” not to “attack.”**

Summary:

- 5. We must refuse to rely on our human knowledge, experience, feelings, but depend only on the instructions from the Word of God.**