Spiritual Combat, Part 12-Exegesis and Exposition of Ephesians 6:17

Ephesians 6:14-16 lists 4 items that help compose “the full armor of God”: (1) Ephesians 6:14a: “Belt of truth.” (2) Ephesians 6:14b: “Breastplate, which is (Christ’s) righteousness.” (3) Ephesians 6:15: “Combat boots, namely, the Gospel.” (4) Ephesians 6:16: “Shield, which is your faith.”

All of four these items presented in Ephesians 6:14-16 are for “defensive” purposes. “The helmet of salvation” in Ephesians 6:17 is the fifth and final item that is for “defensive” purposes.

Ephesians 6:17a lists the final item in the full armor of God that is used for defensive purposes. Ephesians 6:17b and Ephesians 6:18 present the “offensive” weapons provided by God for the soldier of Christ Jesus, namely, the Word of God and prayer.

Now, that we have completed the exegesis and exposition of Ephesians 6:10-16, we will move on to Ephesians 6:17. As we did in the previous verses, we will employ the New American Standard Updated version as a guide as we perform the exegesis and exposition to Ephesians 6:17.

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)

“And” is the “adjunctive” use of the coordinating conjunction kai and therefore, should not be translated “and” but rather “also.”

The coordinating conjunction kai is “adjunctive” in its use here since the context indicates that Paul is introducing an “additional” item that belongs to “the full armor of God.” Kai introduces command that presents to the Christian soldier the fifth item in the full armor of God, namely, the helmet, which is the believer’s salvation.

“Take” is the 2nd person plural aorist (deponent) middle imperative form of the verb dechomai, which is dexasthe.

The verb dechomai has 4 basic usages in the Greek New Testament: (1) To receive someone, to welcome (2) To take hold of, seize something (3) To approve, accept something (intangible). (4) To welcome someone, to accept (a person).

In Ephesians 6:17, the verb dechomai means, “to take hold of” something that is intangible and in context, that is “the helmet of salvation.”

The aorist imperative form of the verb dechomai in Ephesians 6:17 is a constative aorist imperative meaning that this is a solemn or categorical command, thus Paul is saying to the Ephesian believers, “I solemnly charge all of you” to take hold of the helmet of salvation.

This is a deponent middle meaning that the verb dechomai has a middle voice form but an active meaning. Thus, the Ephesian believers as the subject are to execute the command to take hold of the helmet of salvation.
We will translate *dexasthe*, “I solemnly charge all of you to take hold of.”

Corrected translation thus far of Ephesians 6:17, “Also, I solemnly charge all of you to take hold of.”

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)

“The helmet of salvation”: (1) Accusative feminine singular definite article *ten* (2) Accusative feminine singular form of the noun *perikephalaia*, which is *perikephalaian* (3) Genitive neuter singular definite article *tou* (4) Genitive neuter singular form of the adjective *soterias*, which is *soteriou*.

The noun *perikephalaia* is a compound word composed of: (1) Preposition *peri*, “around, about” (2) Noun *kephale*, “head.” Thus, this compound word denotes a “helmet.”

Armies have traditionally preferred the lightest type of effective cover for the head during combat. Originally, the helmets of most ancient warriors were made of quilted cloth or heavy leather. Metal helmets were considered too cumbersome and inconvenient in hot climates and yet they had proved to be the best safeguard against head injuries.

The Greeks had used metal helmets, but the Romans found theirs to be too heavy, and so adapted and improved them for their own needs. The Roman helmet was generally made from bronze, fitted over an iron skullcap, which had been lined with either leather or cloth for better comfort. The Roman armies stationed along the hostile frontiers of the Rhine and the Danube wore a heavier helmet.

The helmet covered the back of the head and was reinforced by a back plate, which protected the soldier’s neck. On top of each helmet was a ring into which a crest of horsehair or feather plumes could be inserted for parades or dress occasions. Those regimental plumes were never worn on the battlefield.

The Roman helmet had a small metal peak, which jutted out in front to offer added protection against the downward strokes of an opponent. Hinged bronze cheek pieces held the helmet securely in place. With the exception of the standard-bearer, who was permitted to wear a wolf’s head, a singular honor bestowed upon the man who carried the colors, every man, from the highest officer down to the lowest rank in the Roman military, wore a metal helmet over an iron skullcap.

Upon completing his basic training, each Roman soldier received his mark, which was a tattooed mark or a brand. At the same time, he was fitted with an iron skullcap of his own, which he was obliged to wear at all times. The idea was that once he had become accustomed to it, he would be far less conscious of its weight.

Wearing the helmet called for a particular mindset, namely, one who possessed respect for authority, respect for military discipline, not to mention the benefit of self-discipline. He had learned to respect the judgment of his superiors, as well as appreciating the value of the helmet in combat. Though it was sometimes
uncomfortable, it was well worth the trouble, and he welcomed the defense it offered him.

The noun *perikephalaia* appears only twice in the Greek New Testament (Eph. 6:17; 1 Thess. 5:8).

1 Thess 5:9, “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.”

In 1 Thessalonians 5:9 and Ephesians 6:17, the compound noun *perikephalaia* is used figuratively of course to express the idea of “protection” or “safety”. The helmet of course protected the head of the Roman soldier from being injured on the battlefield by flying debris or objects such as arrows.

The figure in 1 Thessalonians 5:9 and Ephesians 6:17 is that the believer’s spiritual helmet protects his head and in particular what’s inside his head, namely, this thinking.

The Roman soldier would never think of advancing in combat without his helmet. The helmet of the Roman soldier was designed to protect him from the blows the broadsword.

The enemy at times would come against a soldier armed with one or two kinds of swords: (1) Short dagger type, designed to pierce the breastplate (2) Three to four foot long broadsword, designed to split the skull open.

The soldier did not need a helmet to protect himself against the dagger type sword since the shield was designed to stop the thrusts of this weapon but rather the helmet was needed to protect against the broadsword, which was designed to crush the skull. Therefore, the Roman soldier in combat would have his helmet on to protect a blow from the broadsword. Just as the Roman soldier’s head was protected with the helmet, so believers in the Lord Jesus Christ have been provided with the helmet of salvation.

As we noted the Greek word translated “**salvation**” is the adjective *soterias*. The cognate noun of the adjective *soterias* is *soteria*. The noun *soteria* appears 46 times in the Greek New Testament whereas the adjective *soterias* appears only 5 times (Lk. 2:30; 3:6; Acts 28:28; Eph. 6:17; Titus 2:11).

In classical Greek and the LXX, the noun *soteria* when used of people can mean: (1) Deliverance, preservation (2) a way of means of safety (3) Safe return (4) Salvation.

When used of things: (1) Keeping safe, preservation (2) Security, guarantee for safety (3) Security, safety (4) Security against (5) Bodily health, well-being.

The concept of deliverance from one’s enemies both temporal and spiritual is the basic usage of the noun soteria in the LXX.

The noun *soteria* has a wide range of meanings in the Greek New Testament as it has in classical Greek. It can refer to deliverance from spiritual death and eternal condemnation through faith in Christ (Luke 1:69, 77; 19:9; John 4:22; Acts 4:12;
Soteria can refer to ultimate sanctification and receiving one’s resurrection body (Rom. 13:11; 1 Thess. 5:8-9; Heb. 1:14; 9:28; 1 Pet. 1:5). It can be used with reference to experiential sanctification as well meaning the believer’s spiritual life after getting saved (2 Cor. 1:6; 7:10; 2 Tim. 2:10).

The word is often used of deliverance or rescue from one’s enemies or difficult circumstances (Luke 1:71; Acts 7:25; Heb. 11:7; Rev. 12:10).

Soteria also refers to the prosperity the victorious resurrected incarnate Son of God will receive at His 2nd Advent resulting in His Millennial reign (Rev. 7:10; Rev. 19:1). It is used in reference to one’s physical health and well-being (Acts 27:34).

In several places in the NT soteria acquires a totally new and unique meaning where it is used to describe the spiritual life of the church age believer (Phil. 2:12; Heb. 2:3, 10; 1 Pet. 2:2; Jude 3).

Thus, the word’s wide range of meaning demands that one must carefully study the context in which it appears to determine its exact meaning and correct translation.

In classical Greek, the adjective soterias indicates the act of saving, delivering or preserving. The word is used quite often as a substantive (noun) and is at times synonymous with the noun soterias, “salvation.” The adjective was used much in the same manner as the noun soteria in the LXX.

As we noted the adjective appears only 5 times in the Greek New Testament (Lk. 2:30; 3:6; Acts 28:28; Eph. 6:17; Titus 2:11).

Luke 2:25 and 3:6, the adjective soterias is used with reference to the Person of Christ, who would bring salvation to all men.

Luke 2:25, “For my eyes have seen Your salvation.”


The adjective is used in Acts 28:28 of the gospel message, which conveys to the unbeliever the message of the Christ event, namely, His death, resurrection, ascension and session.

Acts 28:28, “Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen.”

The adjective is used of Christ as well in Titus 2:11.

Titus 2:11-12, “For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age.”

The adjective soterias in Ephesians 6:17 means, “salvation.” It appears to combine the thought of Isaiah 59:17 with the Roman soldier’s armor.
Isa 59:15-18, “Now the LORD saw, and it was displeasing in His sight that there was no justice. And He saw that there was no man, and was astonished that there was no one to intercede; Then His own arm brought salvation to Him, and His righteousness upheld Him. 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. According to their deeds, so He will repay, wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense.”

When Paul speaks of salvation here in Ephesians 6:17, he is speaking of salvation in the sense of a 3-fold deliverance from the believer’s 3 great enemies, namely, sin nature, cosmic system of Satan and Satan himself (cf. Eph. 2:1-3).

Salvation, like sanctification is accomplished in 3 stages: (1) Positional: At the moment exercising faith alone in Christ alone and being delivered “positionally” (God’s work and viewpoint of the believer) from real spiritual death and eternal condemnation, the devil, his cosmic system and the sin nature through the death, resurrection and session of the Lord Jesus Christ. (2) Experiential: After salvation, being delivered from the devil, his cosmic system and the sin nature “experientially” by appropriating by faith the believer’s union and identification with Christ in His death, burial, resurrection and session. (3) Ultimate: At the resurrection the believer will be delivered “ultimately” and permanently from the devil, his cosmic system and the sin nature when he receives his resurrection body at the rapture of the church, which is imminent.

This 3-fold deliverance helps to compose the believer’s eternal security. Thus, the adjective soterias, “salvation” in Ephesians 6:17 is a reference to the believer’s eternal security that is a result of this positional, experiential and ultimate deliverance from sin, Satan and his cosmic system, which the Father accomplished through the death, burial, resurrection, ascension and session of Christ.

If we combine the context and the concepts expressed in the noun perikephalaia, “helmet” and the adjective soterias, “salvation” we can see that “the helmet of salvation” refers to salvation in the “positional” “experiential” and “ultimate” sense.

The believer’s eternal security protects his soul in spiritual combat with the kingdom of darkness because it gives him assurance that he is a permanent member of the royal family of God and thus a child of God. It reassures him that he has the forgiveness of his sins.

Eph 1:7, “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.”

This assurance gives him the courage to withstand the attacks launched against the soul by the kingdom of darkness. “The helmet of salvation” protects the believer’s soul from the attacks upon it by Satan and the kingdom of darkness.
The believer’s spiritual helmet provides him protection because it gives him assurance that he has received this 3-fold deliverance from his 3-fold enemy, namely, the sin nature, cosmic system of Satan and Satan himself. The believer appropriates this deliverance by faith, which in turn enables him to experience this deliverance, which is his positionally and guaranteed to him ultimately in a resurrection body.

Appropriating by faith the believer’s deliverance assures him of his eternal security and thus, in turn protects his thought process, which is attacked daily by the sin nature, Satan and his cosmic system of anti-Bible, anti-Christ, anti-Establishment concepts and ideas.

Although the believer has eternal security, he is still vulnerable to attack by the enemy in the sense that Satan will tempt the believer to doubt his salvation! The helmet of salvation refers to the believer’s eternal security, which provides his soul protection in spiritual combat and thus gives him assurance.

Assurance is freedom from doubt. Assurance is a sense of certainty that something is true that it will occur or that all is okay.

Webster’s New Universal Unabridged Dictionary lists the following definitions for assurance: (1) a positive declaration intended to give confidence. (2) Pledge, guaranty, surety. (3) Full confidence; freedom from doubt, certainty. (4) Freedom from timidity; self-confidence; self-possession; firmness; courage.

Paraphrasing this definition and giving it a spiritual application, we can say that the promises of God as revealed in the Scriptures are a positive declaration from God intended to give the believer in the Lord Jesus Christ confidence.

Romans 15:4-5, “For whatever stands written were written for our instruction so that through the endurance and through the encouragement of the Scriptures we might possess confidence. Now may the God of confidence and encouragement provide all of you with the same mind toward each other according to Christ Jesus.”

Assurance produces confidence. In order for the believer to have confidence in life he must have absolute assurance from God. The believer’s confidence is produced by having absolute assurance that God will fulfill His promises, which are found in His Word. The believer’s assurance and his confidence are built upon a firm foundation and there is no other foundation to build upon than that of Christ Jesus, our Savior.

1 Cor 3:11, “For no man can lay a foundation other than the one which is laid, which is Jesus Christ.”

The believer’s salvation is based upon the Rock, namely, the Lord Jesus Christ. The impeccable, unique theanthropic Person of Christ and His finished work on the cross are the basis for the believer’s salvation and the same holds true for the believer after salvation.
The Scriptures describe the believer’s salvation and subsequent spiritual life as being built upon the Rock, the Lord Jesus Christ Himself.

Deut 32:4, “The Rock. His work is perfect, for all His ways are just; a God of faithfulness and without injustice, Righteous and upright is He.” 1 Sam 2:2, “There is no one holy like the LORD, indeed, there is no one besides you, nor is there any rock like our God.”

Ps 62:2, “He only is my rock and my salvation, My stronghold; I shall not be greatly shaken.”

Ps 89:26, “He will cry to me, "You are my Father, My God, and the rock of my salvation.”

Matt 7:25, “And the rain fell, and the floods came, and the winds blew and slammed against that house; and {yet} it did not fall, for it had been founded on the rock.”

Matt 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 it.”

1 Cor 10:4, “and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.”

All these Scriptures are designed to give the believer encouragement that his salvation is secure because it is not built upon the work of man but the work of God that was accomplished through the Person and Work of Christ Jesus.

The believer’s salvation is built upon an eternal foundation.

Prov 10:25, “When the whirlwind passes, the wicked is no more, but the righteous {has} an eternal foundation.”

Ps 3:8, “Salvation belongs to the LORD; Your blessing be upon Your people! Selah.”

Ps 13:5, “But I have trusted in Your lovingkindness; My heart shall rejoice in Your salvation.”

Ps 18:2, “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.”

Ps 18:35, “You have also given me the shield of Your salvation, and Your right hand upholds me; And Your gentleness makes me great.”

Ps 18:46, “The LORD lives, and blessed be my rock; And exalted be the God of my salvation.”

Ps 25:5, “Lead me in Your truth and teach me, for You are the God of my salvation; For You I wait all the day.”

Ps 27:1, “The LORD is my light and my salvation; Whom shall I fear? The LORD is the defense of my life; Whom shall I dread?”

Ps 37:39, “But the salvation of the righteous is from the LORD; He is their strength in time of trouble.”
Ps 40:16, “Let all who seek You rejoice and be glad in You; Let those who love Your salvation say continually, ‘The LORD be magnified!’”

Ps 62:1-2, “My soul waits in silence for God only; From Him is my salvation. He only is my rock and my salvation, my stronghold; I shall not be greatly shaken.”

Ps 89:26, “My God, and the rock of my salvation.”

Ps 140:7, “O GOD the Lord, the strength of my salvation, You have covered my head in the day of battle.”

Rom 1:16, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”

Rom 13:10-11, “Love does no wrong to a neighbor; therefore love is the fulfillment of the law. Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.”

2 Cor 6:2, “for He says, ‘AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU.’ Behold, now is ‘THE ACCEPTABLE TIME,’ behold, now is ‘THE DAY OF SALVATION.’”

Eph 1:13-14, “In Him, you also, after listening to the message of truth, the gospel of your salvation -- having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.”

1 Thess 5:8-10, “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. For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we will live together with Him.”

2 Thess 2:13, “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.”

1 Tim 4:16, “Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.”

2 Tim 2:10, “For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.”

2 Tim 3:15-17, “and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable
for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

Titus 2:11-14, “For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.”

Heb 2:10, “For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.”

Heb 9:28, “so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.”

1 Peter 1:3-11, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance, which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls. As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow.”

1 Peter 2:1-3, “Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord.”

Rev 12:10, “Then I heard a loud voice in heaven, saying, ‘Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night.’”
Rev 19:1-2, “After these things I heard something like a loud voice of a
great multitude in heaven, saying, ‘Hallelujah! Salvation and glory and power
belong to our God; BECAUSE HIS JUDGMENTS ARE TRUE AND
RIGHTHEOUS; for He has judged the great harlot who was corrupting the
earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS
BOND-SERVANTS ON HER.’”

Understanding that you have eternal security will produce assurance in you.
Assurance comes from faith in the Word of God. Faith is simply trusting in the
promises of the Word of God. God wants our souls to be anchored so that we don’t
drift off course as we go through the storms of life. Unfortunately many believers
suffer the shipwreck of their faith because of doubt.

1 Tim 1:18-19, “This command I entrust to you, Timothy, {my} son, in
accordance with the prophecies previously made concerning you, that by them
you fight the good fight, keeping faith and a good conscience, which some have
rejected and suffered shipwreck in regard to their faith.”

If you are not assured of your salvation, eternal security, the veracity of the
Scriptures, promises of God, God’s daily provision, provision for sin, divine
guidance, that the Lord Jesus Christ controls history and that you will be rewarded
for your faithfulness in time, then as a believer you will suffer shipwreck of your
faith.

Suffering shipwreck of your faith means that you will succumb to fear, worry,
anxiety and doubt. The Lord is not pleased with us when we doubt because it calls
into question His integrity, and His care for His children. We must not doubt our
Lord’s ability to fulfill His promises. When we doubt we are not trusting in God to
fulfill His promises.

God wants us to be totally assured and confident based upon Who and What He
is and His wonderful promises that are found in the Word of God. God wants our
souls to be anchored by the promises of the Word of God and the knowledge of the
immutability of His essence.

Heb 6:10-11, “For God is not unjust so as to forget your work and the love
which you have shown toward His name, in having ministered and in still
ministering to the saints. And we desire that each one of you show the same
diligence so as to realize the full assurance of hope until the end.”

All 3 members of the Trinity work together in concert to keep the believer
eternally secure after he has exercised faith in Christ for salvation.

Rom 8:33-34, “Who will bring a charge against God’s elect? God is the one
who justifies; who is the one who condemns? Christ Jesus is He who died, yes,
rather who was raised, who is at the right hand of God, who also intercedes
for us.”
There are 2 reasons stated in Romans 8:34 that relate the eternal security of the believer to the work of God the Son: (1) Christ as our Redeemer and Substitute (2) Christ as our Intercessor at the right hand of the Father.

Christ’s death on the cross as a substitute for the entire human race destroyed the barrier, which separated man from God because it satisfied the perfect integrity of God, which said that sin must be judged.

Christ was judged in our place as our Substitute.

Rom 5:6-8, “For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as our Substitute.”

God is now free to justify any member of the human race who exercises faith in His Son for salvation. God is free to impute His perfect righteousness to any member of the human race who exercises faith alone in Christ alone.

Once the believer receives the righteousness of God at salvation, God the Father is free to declare the believer justified, thus making them eternally secure (Rm. 3:22-28; 5:1, 8).

The book of Hebrews teaches that Christ’s death on the cross is the only sacrifice acceptable to the perfect righteousness of the Father, which stands for all of eternity (Hb. 9:11-14, 26-28; 10:12-14).

The 2nd reason stated in Romans 8:34 that relates the eternal security of the believer to God the Son is that of His intercessory ministry at the right hand of the Father during the church age. Paul’s 2nd argument in Romans 8:34 concerns the resurrection, ascension and present session of the Lord Jesus Christ at the right hand of the Father.

The Lord Jesus Christ sits at the right hand of the Father as sovereign ruler of the cosmos. He also intercedes for the believer as the believer’s defense attorney when Satan accuses him before the Father (Rev. 12:10 cf. Hb. 7:25).

Our eternal security is also protected by God the Father whose perfect righteousness was satisfied by the spiritual death on the cross of the perfect humanity of Christ in hypostatic union.

God is responsible for bringing our salvation to pass and not us. Nothing can frustrate God the Father’s eternal and sovereign purpose, not even our sins…no matter how gross.

Since the Father’s righteousness was satisfied by the death of His Son on the cross, the Father is now free to impute His righteousness and consequently justify us when we believed in His Son Jesus Christ for salvation (Eph. 1:3-6).

Eph 1:3-6, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,
just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”

The Father keeps us eternally secure for the sake of His Son and what He did for us at the Cross. God the Father loves the believer with an eternal, immutable, unconditional, self-sacrificial love because of our relationship with His Son and nothing can separate the believer from that divine love (Rm. 8:39; Jo. 17:11).

**Rom 8:38-39, “For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”**

The fact that the Father disciplines us proves that we are still sons when we sin. The Father does not disown us when we sin but rather disciplines us in order to get us to acknowledge our sin and thus recover our fellowship with Him (Heb. 12:5-11).

**Heb 12:6, “FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.”**

Sin does not change our eternal relationship with God, but rather sin adversely affects our fellowship with God in time. Sin affects our intimacy with God or cuts off our fellowship with Him in time. It adversely affects our ability to serve Him and if left unchecked will result in loss of rewards at the Bema Seat Evaluation of the church age believer (cf. 1 Co. 3:11-15). No one is stronger than God the Father. No one can defeat His sovereign purpose to save us and protect us for all of eternity (1 Pet. 1:3-5; Jud. 24).

At the moment of salvation, the omnipotence of God the Holy Spirit places a person who exercises faith alone in Christ alone for salvation in an eternal union with Jesus Christ, which identifies the believer with Christ in His death and resurrection positionally. The Baptism of the Spirit provides the believer with eternal security. It makes the believer a permanent member of the Body of Christ.

If a believer could lose his salvation then this would maim the body of Christ (1 Co. 12:12-13). The believer is also eternally secure because of the work of God the Holy Spirit in regeneration, which makes him a new spiritual species, meaning that the believer now has a new nature or Christ nature. This new Christ nature can never sin and provides the believer with an alternative to living according to the old Adamic sin nature (2 Co. 5:17; Titus 3:5-7).

God the Holy Spirit permanently indwells our body at the moment of salvation (Rm. 8:11; 1 Co. 3:16; 6:1-10).
1 Cor 3:16, “Do you not know that you are a temple of God and that the Spirit of God dwells in you?”

This too provides the believer with eternal security.

The sealing ministry of God the Holy Spirit also provides the believer with the eternal security (1 Co. 1:21-22a; Eph. 1:13; 2 Co. 1:22; Eph. 4:30).

Eph 1:13, “In Him, you also, after listening to the message of truth, the gospel of your salvation -- having also believed, you were sealed in Him with the Holy Spirit of promise.”

"Sealed" is the verb sphagizo, which means, "to mark with a seal as a means of identification."

God the Holy Spirit puts His mark on us at the moment of salvation. This mark not only denotes ownership but also carries with it the protection of the owner. God not only owns us at the moment of salvation, but He is our protection.

The sealing ministry of God the Holy Spirit is important because it guarantees our salvation!

2 Corinthians 1:22, “Who also sealed us and gave us the Spirit in our hearts as a pledge.”

“Pledge” is the noun arrhabon, “guarantee.” This Greek term is actually a Semitic loan word. The Hebrew form is `eravon. Arrhabon was a technical word in the realm of business and commercial trade. It was used to indicate a guaranteed amount, which a buyer pays on a contract to deem it unalterable.

Arrhabon denotes a deposit or pledge, which guarantees fulfillment. The word is used figuratively by Paul in Ephesians 1:14 and 2 Corinthians 1:22 of God the Holy Spirit who has been given to the believer at salvation by the Father as a guarantee of their full future possession of eternal salvation.

The permanent indwelling presence of the Spirit guarantees the believer that he will receive a resurrection body in the future. The indwelling of the Spirit guarantees that we have eternal security and will receive the future blessing of a resurrection body.

When approaching the subject of eternal security, we can look at it from an exegetical standpoint in the original languages. The use of the perfect tense in a number of New Testament passages would further point to the believer’s security.

The meaning of the perfect tense in Greek combined with the context and the analogy of Scripture forms another argument for the security of the believer. The perfect tense refers to action or an event which, completed in the past, has results existing in the present time (i.e., in relation to the time of the speaker). It looks at the present state of affairs.

The following passages that use the perfect tense stress the saved state of the believer who has trusted in the Savior. The force of the perfect tense is simply that it describes an event that completed in the past (we are speaking of the perfect
indicative here), has results existing in the present time (i.e., in relation to the time of the speaker). The perfect tense is used for “indicating not the past action as such but the present ‘state of affairs’ resulting from the past action.”

**John 5:24,**”Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”

The phrase “has passed” is the perfect tense of the verb *metabaino*, “to pass over from one place to another.”

In John 5:24 it means “to pass over from the state of spiritual death to the state of possessing eternal life.”

This is called gnomic perfect used to speak of a generic or proverbial occurrence. It expresses a general timeless fact. The perfect tense of the verb *metabaino* denotes that if any individual who believes in Jesus Christ for salvation will as a general timeless dogmatic statement of fact have passed out of the state of spiritual death and into eternal life.

**Romans 5:2,**”through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.”

The phrase “we stand” is the perfect active indicative form of the verb *histemi*. This is an intensive perfect used to emphasize the results or present state produced by a past action.

The intensive perfect of the verb *histemi* in Romans 5:2 expresses the fact that the believer is eternally secure as a result of his decision in the past to make the non-meritorious decision to believe in the Lord Jesus for salvation. The intensive perfect denotes that the believer’s past act of believing in Christ for salvation has eternal ramifications…or in other words results that go on forever. The believer has eternal security.

**1 Corinthians 1:2,** “to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours.”

The phrase “who have been sanctified” is the perfect passive participle form of the verb *hagiazo*. The verb *hagiazo* means “to make holy, to sanctify, to consecrate, to set apart.”

The NT uses the verb *hagiazo* to signify an act whereby people or things are set apart for the exclusive use of God and are His special possession. When used of persons, *hagiazo* means, “to consecrate, dedicate, to sanctify.”

The church age believer is consecrated, dedicated, sanctified and set apart for the exclusive use of God. The Baptism of the Spirit is the act of God, which makes the church age believer set apart for God. This again is an intensive perfect emphasizing the present results of a past action.
The believer’s faith in Christ at the moment of hearing the Gospel has produced the present result of being forever set apart for the exclusive purpose of God. Ephesians 2:8,”For by grace you have been saved through faith; and that not of yourselves, it is the gift of God.”

The phrase “you have been saved” is what we call in the Greek an intensive perfect periphrastic construction, which is used to express the believer’s eternal security in emphatic terms.

This intensive perfect periphrastic construction is composed of 2 words: (1) 2nd person plural present active indicative form of the copulative verb eimi, which is este. (2) Nominative masculine plural perfect middle participle form of the verb sozo, which is sesosmenoi.

The anarthrous periphrastic participle sozo is employed with the verb of being eimi to form a finite verbal idea. This participle is called periphrastic because it is a round-about way of saying what could be expressed by a single verb. The participle is almost always nominative case and usually follows the verb. This mode of expression, common to all languages, is extensively employed in Greek. It occurs in all the voices and tenses, though rare in the aorist.

The perfect tense of the periphrastic participle is intensive emphasizing the present results of a past action. The intensive perfect denotes the fact that the believer has been saved in the past at the moment of salvation, which has results that go on forever into eternity.

The intensive perfect periphrastic participle construction states in emphatic terms that the believer has been saved in the past at the moment he exercised faith alone in Christ alone and the results of this decision in the past continue into the present and go on forever into eternity.

So Paul is saying that the Ephesians that they have eternal security. They have been saved in the past with results that go on forever into eternity.

The eternal security of the believer can be approached from the standpoint of the believer’s position in Christ, which was accomplished through the Baptism of the Spirit.

At the moment of salvation, the omnipotence of God the Holy Spirit places the church age believer in an eternal union with Christ, thus identifying the believer with Christ and making them a permanent member of the royal family of God, a new spiritual species and eternally secure (Rom. 6:3-5; 1 Cor. 12:13; Gal. 3:26-28; Eph. 4:5; Col. 2:11-13; 1 Pet. 3:21).

1 Cor 12:13, “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”

At the moment of salvation, the believer has been permanently identified positionally with Christ in His death and resurrection. Spirit baptism joins the
believer into union with Christ. This becomes the new spiritual position of the believer. There are many references in the Word of God to the Baptism of the Spirit and its resultant positional truth. Our union with Christ is a guarantee of glory (Col. 3:3-4).

Another approach to the subject of eternal security is that of the anthropomorphic rationale.

John 10:28-29, “and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given {them} to Me, is greater than all; and no one is able to snatch {them} out of the Father's hand.”

An anthropomorphism is ascribing to God a human characteristic that He does not possess. Here in John 10:28-29 we have the Lord Jesus Christ ascribing a human hand to God that He does not possess but He does this in order to appeal to His audience’s human frame of reference so that He might communicate a spiritual truth, a dogmatic statement of Bible doctrine.

The hand represents the omnipotence of God. No one is stronger than God and the Lord employs this anthropomorphism in order to communicate this spiritual truth to His audience.

Every believer at the moment of salvation becomes a member of the royal family of God through regeneration and the baptism of the Spirit. At the moment the believer exercised faith alone in Christ alone he became a child of God (Jn. 1:12-13).

At the moment of salvation the believer became a son of God. We are all sons of God through faith in the Lord Jesus Christ at the moment of salvation. Never before in human history have believers been called “sons of God.”

The title “sons of God” was only used in the Old Testament for the angels (Gen. 6:2, 4; Job 1:6; 2:1; 38:7) and never was applied to believers. At no time in history have believers been given the privilege of calling God, Father, yet church age believers have this distinct privilege to call God, Father because they are sons of God.

Because the church age believer is a son of God, he cannot be removed from the royal family of God. Once in the family always in the family. Success or failure on the part of the church age believer to execute the plan of God does not determine whether we remain or not in the family of God.

Gal 3:26-28, “For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

The word for “sons” is the noun huios. It is used to convey the Father-son relationship that the believer now has been entered into through faith alone in
Christ alone. The Scriptures also state the believer at the moment of salvation has been adopted (Roman style) into the royal family of God (Ga. 4:4-7).

Rom 8:15, “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’”

Eph 1:5-6, “He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace.”

This makes them an heir of God (Rm. 8:14-23). The act of adoption is the conclusion of any action by which any person, usually a son, is brought into a new family relationship where he now has new privileges and responsibilities as a member of the family, and at the same time loses all previous rights and is divested of the previous duties of his former family relationship.

The church age believer has been removed from the cosmic system as a child of the devil and has been placed as an adult son into the royal family of God, of which the Lord Jesus Christ is the Head.

At the moment of salvation the church age believer is adopted Roman style into the royal family of God through the Baptism of the Spirit thus making him an heir of God and spiritual aristocracy.

The Greek word for “adoption” is the huiotothesia, “adoption, placing as a son.” It is a cognate of the noun huios. It is not so much a word of relationship but of position.

In regeneration a Christian receives the new nature as a child of God. In adoption he receives the position of a son of God at the moment of salvation through the Baptism of the Spirit. Every Christian obtains the place of a child and the right to be called a son the moment he believes in Jesus Christ for salvation (Gal. 3:25-26; 4:6; 1 John 3:1-2).

The NT Scriptures teach that the Church has been adopted into the royal family of God as adult sons thus conferring upon them all the privileges and responsibilities that go along with this new relationship with God.

The apostle Paul used the Roman style adoption analogy in his epistles to communicate to members of the churches throughout the Roman Empire their new relationship with God the Father, which was acquired at the moment of faith in Christ.

As a Roman citizen the apostle would naturally know of the Roman custom but in the cosmopolitan city of Tarsus and again on his travels, he would become equally familiar with the corresponding customs of other nations. He employed the Roman style adoption analogy to teach the spiritual adoption of church age believers much in the same manner that our Lord did in His parables. Paul utilized the Roman style adoption illustration to teach church age believers that God the
Father’s grace policy places them into the relation of sons to Himself and communicates to them the experience of sonship by applying the Word of God and thus, influenced, empowered and guided by means of the Spirit of God.

The adoption of the Church Age believer means: (1) Privileges as an adult son of God (2) Responsibility to grow to spiritual maturity.

The adoption of the believer means that he has obtained an eternal inheritance as a result of becoming an heir of God and joint-heir with Christ (Rom. 8:14-17; Eph. 1:13-14).

The Indwelling of the Spirit gives the guarantee of the believer’s adoption (Gal. 4:6). The Filling of the Spirit enables the believer to experience his adoption.

The full manifestation of the believer’s sonship awaits the resurrection of the Church or the Rapture which is called the “redemption of the body” (Rom. 8:23; 1 Thess. 4:14-17; Eph. 1:14; 1 John 3:2).

One of the great analogies found in Scripture, which teach the eternal security of the believer is that of the Body of Christ Metaphor.

The New Testament Scriptures emphatically declare that every person who trusts in the Lord Jesus Christ for salvation has been made a member of the Body of Christ. Every church age believer is a member of the body of Christ through the Baptism of the Spirit (Rom. 12:5; 1 Cor. 12:12-13, 27; Eph. 3:4-6). The Church is called the body of Christ on earth. But in heaven, the Church will be called the “Bride of Christ” (Rev. 19:7).

The body of Christ is being formed here in the church age. The body is not complete until the last member of the Church has been born. Just as a bride would look funny without a nose or an arm so would the church be without all its members.

God the Father would not give His Son a bride without a nose or an arm. The Body of Christ will become the Bride of Christ at the Rapture or Resurrection of the Church. Therefore, each of you hold an important function in the body of Christ (1 Cor. 12:12-27; Rm. 12:4-5; Col. 1:18).

We are intimately related to the Lord Jesus Christ and in need of Him just as the foot needs the head of the physical body to function. We are all in need of each other just as our physical bodies need the proper function of each member (1 Cor. 12:12-27). This means that we are not to function independently of the Lord or each other in the body of Christ, the church. We are all members of the Body of Christ through the Baptism of the Spirit and if we could lose our salvation by committing any act of sin then the Body of Christ would be deformed. Arms and legs would be missing on the body of Christ. God the Father will see to it that His Son Jesus Christ has a perfect Bride.
God wills not only that all men to be saved but after salvation He will to keep
the believer saved.

John 6:37, “All that the Father gives Me will come to Me, and the one who
comes to Me I will certainly not cast out.”

John 6:40, “For this is the will of My Father, that everyone who beholds
the Son and believes in Him will have eternal life, and I Myself will raise him
up on the last day.”

Our eternal security is directly related to the faithfulness of God. Faithfulness is
one of the relative attributes of God related to angels and men. We have eternal
security because God is faithful. If we are unfaithful to God after salvation, He still
remains faithful to us.

2 Tim 2:11-13, “It is a trustworthy statement: for if we died with Him, we
will also live with Him; If we endure, we will also reign with Him; if we deny
Him, He also will deny us (rewards, not salvation); If we are faithless, He
remains faithful, for He cannot deny himself.”

Deut 7:9, “Know therefore that the LORD your God, He is God, the
faithful God, who keeps His covenant and His lovingkindness to a thousandth
generation with those who love Him and keep His commandments.”

1Thes 5:24, “Faithful is He who calls you, and He also will bring it to pass.”

II Th 3:3, “But the Lord is faithful, and He will strengthen and protect you
from the evil {one.}.”

We also have eternal security because of the finished work of Christ on the
cross. Finished Work of Christ on the Cross: (1) Defeated Satan at the Cross (2)
Fulfilled the Mosaic Law (3) Provided the means of salvation for mankind.

The finished work of Christ refers to the doctrines of: (1) Redemption (Eph.
1:7; 1 Pet. 1:18-19) (2) Unlimited Atonement (2 Cor. 5:14-15; 1 Tim. 4:10) (3)
Expiation (Col. 2:14) (4) Regeneration (John 3:1-18) (5) Imputation (1 Cor. 1:30; 2
Cor. 5:21) (6) Justification (Rom. 4:1-5; Gal. 2:16) (7) Propitiation (Rom. 3:22-26;
1 John 2:2) (8) Position in Christ (1 Cor. 15:22b; 2 Cor. 5:17) (9) Strategic Victory
over Satan (Col. 2:15; Heb. 2:14; 1 John 3:8) (10) Reconciliation (2 Cor. 5:18;
Eph. 2:14-16; Col. 1:20-21).

The work of our Lord is finished because there is nothing that can be added to it
(John 19:30). We have eternal security because of Christ’s perfect work on the
cross. If we could lose our salvation because of any sin after salvation, then
Christ’s work on the cross was not perfect and He in effect did not die for every sin
on the cross, which is blasphemous.

John 19:30, “Therefore when Jesus had received the sour wine, He said, "It
is finished," And He bowed His head and gave up His spirit.”

“*It is finished*” is the 3rd person singular perfect passive indicative form of the
verb *teleo*, which is *tetelestai*.
The verb *teleo* can “to bring an activity to a successful conclusion, to complete, finish, conclude, accomplish.” The verb *teleo* John 19:30 means that Christ’s work of salvation that the Father sent Him into the world to perform on behalf of fallen mankind has been accomplished.

Christ accomplished the work the Father sent Him into the world to perform, which was to defeat and destroy His works, provide salvation for all mankind, to fulfill the righteous demands of the Mosaic Law.

The perfect tense is significant here in John 19:30 because it brings out the eternal security of the believer. The perfect may be used to emphasize the results or present state produced by a past action.

This is called an intensive perfect. An intensive perfect emphasizes the existing results of a past action. It is the tense of the finished product. When special attention is directed to the results of the action, stress upon the existing fact is intensified. The intensive perfect is the emphatic method in the Greek of presenting a fact or condition. It is a strong way of saying a thing is. The intensive perfect emphasizes the resultant state or condition as a result of what Christ accomplished at the cross of Calvary by means of His voluntary substitutionary spiritual death.

The intensive perfect of *teleo* in John 19:30 means that the work of Christ on the cross is accomplished finished with results that continue into the present and on into eternity.

Christ’s voluntary substitutionary spiritual death on the cross defeated Satan, fulfilled the righteous demands of the Mosaic Law and provided salvation for all mankind and the intensive perfect tense says that has been accomplished in the past, with results that continue into the present and on into eternity.

Therefore, there is no sin that we could commit after salvation that could cause us to lose our salvation since the intensive perfect tense of the verb *teleo* in John 19:30 says that these sins have been completely paid for in the past at the cross and the results of this payment continue into the present and on into eternity. So we could say “it has been finished with results that go on forever into eternity.”

The doctrine of eternal security can be approached from that of the merit of Christ. We were saved based upon the merits of the impeccable humanity of Christ in hypostatic union. He is the only 1 in both heaven and on earth that has merit with God. There is no angel in heaven that has merit with God otherwise God would have sent an angel to die for the sins of the world rather than His Son (Rev. 5:1-2). If we were saved based upon the merits of Christ and we are, then there is absolutely no sin that we could commit that could cause us to lose our salvation since we got saved based upon Christ’s merits in the first place.

**Eph 2:8-9**, “For by grace you have been saved through faith; and that not of yourselves, {it is} the gift of God; not as a result of works, so that no one may boast.” The entire human race has no merit with God.
Rom 3:10, “as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE."

Rom 3:23, “for all have sinned and fall short of the glory of God.”

Yet though the entire human race has no merit with God, the Lord Jesus Christ does. Why is that? Because the Lord Jesus Christ is impeccable. The Lord Jesus Christ kept Himself experientially sinless throughout His 1st Advent and through the experience of the cross where He received the imputation of the sins of the world and was judged by the justice of God thus fulfilling the demands of God’s perfect righteousness.

To be impeccable means, "to be free from fault or blame, to be flawless." Our Lord was totally free from sin, which means He was perfect or flawless.

Christ remained free from all 3 categories of sin in the human race: (1) Old sin nature (2) Adam's original sin (3) Personal sins.

The Lord Jesus Christ was found to be without sin in His humanity (John 8:46a; 2 Cor. 5:21; Heb. 7:26; 1 Pet. 2:22; 1 John 3:5). So our so great salvation is based upon the merits of the impeccable Christ.

The believer’s salvation is as strong and as the love of God.

Rom 8:38-39, “For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

So the believer’s helmet of salvation is a reference to his eternal security, which protects his soul in spiritual combat from the attacks of the kingdom of darkness. The believer who is assured that his salvation is eternal and secure has his soul protected from the enemy but the one does not have assurance is why opened for attack and will be attacked and will become a casualty in the angelic conflict.

God is very concerned about our thinking and seeks to protect from the devil who seeks to influence our thinking as well. The battleground in the angelic conflict is the soul.

2 Cor 10:3-6, “For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete.”

There are 2 viewpoints in all of God’s creation: (1) Divine viewpoint based upon the infallible Word of God. (2) Satanic viewpoint based upon the genius of Satan, which is described in the Bible as evil.
Humanity was created to resolve the angelic conflict through the function of human volition. Your mental attitude as an unbeliever toward the Lord Jesus Christ when the gospel is presented will determine your eternal destiny whether in heaven or the lake of fire.

Positive volition towards the gospel results in the believer receiving eternal life. Your mental attitude toward Bible doctrine after you have been saved will determine whether or not you will receive rewards or not (1 Cor. 3:11-15; 1 Jn. 2:28).

Your thinking ultimately determines who you are. You are what you think. **Proverbs 23:7,** “For as a man thinks within himself, so he is.”

Your thinking will determine your motivation and your motivation will determine your actions. Right thinking from divine viewpoint will produce right motivation and right motivation will result in right actions culminating in the production of divine good which brings glory to God and rewards and blessings in the eternal state. Wrong thinking from satanic viewpoint will produce wrong motivation and wrong motivation will result in wrong actions eventuating in the production of human good and evil, which does not bring glory to God.

**Philippians 4:6,** “At this very moment, all of you stop continuing to be anxious about absolutely anything, but rather, concerning anything at all by means of reverential prayer in the presence of the Father and by means of petition accompanied by the giving of thanks, let your specific detailed requests be repeatedly made known in the presence of the Father.”

**Philippians 4:7,** “and as a result the peace produced by God the Holy Spirit, which is always superior to any and every human conception, will cause your hearts to be protected and as a result your thoughts by means of the doctrine of Christ Jesus.”

**Philippians 4:8a,** “Finally, brothers whatever things exist eternally in a state of being true in character, whatever things exist eternally in a state of being noble in character, whatever things exist eternally in a state of being righteous in character, whatever things exist eternally in a state of being pure in character, whatever things exist eternally in a state of being lovely in character, whatever things exist eternally in a state of being admirable in character,

**Philippians 4:8b,** “if-and let us assume for the sake of argument there exists eternally anything in a state of being virtuous in character…and we agree that there is and if-and let us assume for the sake of argument there exists eternally anything in a state of being praiseworthy in character…and we agree that there is, then from now on, make it a habit of meditating upon these things.”
Philippians 4:9, “Concerning which things, all of you both learned through instruction, yes-and all of you accepted as well, all of you both heard, yes-and all of you observed as well in my presence, from now on make it a habit of practicing these things and as a result God the Holy Spirit who produces a peace that is divine in nature, will as a spiritual truth be among all of you.”

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)

“The helmet of salvation”: (1) Accusative feminine singular definite article ten (2) Accusative feminine singular form of the noun perikephalaia, which is perikephalaian (3) Genitive neuter singular definite article tou (4) Genitive neuter singular form of the adjective soterias, which is soteriou.

The noun perikephalaia, “helmet” functions as an accusative direct object receiving the action of the 2nd person plural aorist (deponent) middle imperative form of the verb dechomai, which is dexasthe, which we translated “I solemnly charge all of you to take hold of.”

The definite article preceding the noun perikephalaia functions as a possessive pronoun and should be translated “your.”

Corrected translation thus far of Ephesians 6:17, “Also, I solemnly charge all of you to take hold of your helmet.”

In Ephesians 6:17, the adjective soterias functions as a substantive, which is a common usage of the word in classical Greek and the LXX. It is in the neuter gender to denote the concept of eternal security.

The adjective soterias functions in Ephesians 6:17 with the noun perikephalaia, “helmet” as an “epexegetical” or genitive “of apposition.”

The noun soterias, “salvation” in Ephesians 6:17 is an “epexegetical” genitive or some classify, a genitive of “apposition” where soterias refers to the same thing as the noun perikephalaia, “helmet” to which it stands related.

The equation, however, is not exact. The genitive of apposition typically states a specific example that is a part of the larger category named by the head noun. It is used when the head noun is ambiguous or metaphorical (hence the name “epexegetical genitive” is quite appropriate).

Indeed, one of the chief reasons to identify a particular genitive as a genitive of apposition is that it is related to a noun, which begs to be defined. This is the case here where perikephalaia, “helmet” begs to be defined or explained.

The ambiguity of the head noun is forcefully dissipated with the genitive. But the reason for an author using the head noun in the first place becomes clear: The collocation of the two nouns often suggests provocative imagery (“the breastplate of righteousness,” “the down payment of the Spirit,” “the temple of his body”), which would be the poorer if the genitive simply replaced the head noun. Thus, the
two nouns stand in symbiotic relation: they need each other if both clarification and connotation are to take place!

Thus *soterias* is defining or explaining the metaphorical noun *perikephalaia*, “helmet.” It states clearly and concisely what this helmet is composed of. Therefore, the articular genitive *tou soteriou* with the articular noun *ten perikephalaia*, “helmet” should be translated “the helmet, which is your salvation.”

The definite article preceding the noun *soterias* functions as a possessive pronoun and should be translated “your.”

Therefore, the adjective *soterias*, “deliverance” with *perikephalaia*, “helmet” should be translated, “your helmet, which is your salvation.”

Corrected translation thus far of Ephesians 6:17, “Also, I solemnly charge all of you to take hold of your helmet, which is your salvation.”

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)

The helmet, which is the believer’s salvation, completes the believer’s armor, which was used for defensive purposes.

Ephesians 6:14-16 lists 4 items that help compose “the full armor of God”: (1) Ephesians 6:14a: “Belt of truth.” (2) Ephesians 6:14b: “Breastplate, which is (Christ’s) righteousness.” (3) Ephesians 6:15: “Combat boots, namely, the Gospel.” (4) Ephesians 6:16: “Shield, which is your faith” (5) Ephesians 6:17a: “Your helmet, which is your salvation.”

Not one of these items that help to compose the full armor of God are designed to defeat the believer’s spiritual enemy, Satan, but rather these items all serve to protect the soul of the believer against the offensive tactics of “rulers, the authorities, the world-rulers, which produce this present darkness, the wicked spiritual forces residing in the heavenlies.”

If you notice, the armor is for the protection of the front of the individual and not the back and the reason for that is that God makes no provision for the believer in case of retreat!

As J. Vernon McGee used to say, “A retreating Christian is certainly open season for the enemy; the enemy can get through to him.”

Ephesians 6:17b presents the first offensive weapon that has been given to the believer by God, namely, the Word of God. The second offensive weapon is noted in Ephesians 6:18, which is prayer. These two weapons provide the believer the means to defeat Satan and the kingdom of darkness. They enable the believer to experience the victory that has already been accomplished for them through their union with Christ.

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)
“And” is the “adjunctive” use of the conjunction *kai*, but instead of translating it “also,” we will translate it with “as well as.”

The conjunction *kai* is “adjunctive” in that it is introducing an “additional” item that the solider of Christ Jesus is to take hold of. He is not only to take hold of his spiritual helmet, which is his salvation providing him with eternal security but “in addition” he is to take hold of the sword that is wielded by the Spirit, which is the Word of God.

Corrected translation thus far of Ephesians 6:17, “Also, I solemnly charge all of you to take hold of your helmet, which is your salvation as well as.”

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)

“The sword of the Spirit”: (1) Accusative feminine singular definite article *ten* (2) Accusative feminine singular form of the noun *machaira*, which *is* *machairan* (3) Genitive neuter singular definite article *tou* (4) Genitive neuter singular form of the noun *pneuma*, which *is* *pneumatos*.

The noun *machaira* denoted a “sword” and was used in classical Greek from Homer onward. It earliest usage includes that of a large knife used for slaughtering and sacrificing animals, for cutting up meat, and for the occupational purposes of tanning or even gardening. Later, *machaira* came to denote a weapon, and in particular a small sword or dagger.

The LXX employs the word approximately 180 times and would denote a literal weapon, namely, a small sword. It is seldom used to refer to a knife nor figuratively.

The noun *machaira* appears 29 times in the Greek New Testament and was used to denote a sword in both the literal and figurative sense.

The word has 3 basic usages:

1. Literal: Matt 26:52, “Then Jesus said to him (Peter), ‘Put your *sword* back into its place; for all those who take up the sword shall perish by the sword.”

2. Metonymically to denote the power and authority of the government: Rom 13:4, “for it (the government) is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the *sword* for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.”

   Connected to this concept is the connotation of violent death at the hands of rulers (Acts 12:2) or even as a result of war or persecution (Lk. 21:24; Rm. 8:35; Heb. 11:34).

3. Metaphorical used to denote “violence, dissension,” or the “disruption of peace”: Matt 10:34, “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a *sword*."

©2004 William E. Wenstrom, Jr. Bible Ministries
In Ephesians 6:17, the noun *machaira* refers to a “small sword” such as a dagger and is used in a figurative sense for the Word of God. During the days of the Roman Empire in which Paul lived, the *machaira* enable the Romans to dominate the world for 1000 years. It was a short double-edged sword, which was developed by the Romans.

Before the *machaira*, swords in the ancient world were large and cumbersome. The *machaira* gave the Romans a distinct and decisive advantage in battle. They could make several short quick thrusts in hand-to-hand combat before the enemy could ever wield a stroke.

The analogy that Paul is making here is this: Just as the enemies of Rome could not stand up to the Roman soldier’s short double-edged sword, so the kingdom of darkness can not stand up to the Christian soldier’s double-edged sword, the Word of God.

The *machaira* of the Roman soldier was six to eighteen inches long and was the common sword carried by infantrymen. It was the principal weapon in hand-to-hand combat and was carried in a sheath or scabbard attached to their belts. It was always at hand and ready for use.

The apostle Paul employs the noun *machaira* (Latin *gladius*) or short two-edged cut-and-thrust sword wielded by the heavily armed legionnaire rather than the *rhomphaia* or large Thracian broadsword since he is speaking in the context of spiritual combat, which is comparable to hand-to-hand combat in the temporal realm that the *machaira* was used for.

The *machaira* revolutionized warfare in the ancient world just as the automatic rifle has. Swords had always been symbolic of warfare and slaughter, and many different kinds of swords existed in the ancient world. While the earliest swords were made of bronze; those of later periods were forged of iron.

Although other offensive weapons were frequently used such as the bow, the spear, the javelin, the mace and battle-axe, the sling, battering ram and the ballista for throwing stones, it was generally conceded that the primary weapon for physical combat was the sword. As a rule, therefore, the ancient warriors were impressed by the size and strength of a sword.

The largest and most impressive of the swords used in antiquity was the *rhomphaia*, the Thracian broadsword. Invented by the Thracians, the *rhomphaia* was a broadsword of considerable length-- never shorter than four feet and often up to six feet in length. This broadsword had one sharp cutting edge and was held by a double handle. It took a giant to use this thing, hence, it became the preferred weapon of the Thracians, the Gauls and the Germanic barbarians; all of whom were staunch enemies of Rome. One man would haul this out onto the battlefield and hand it over to the barbarian soldier, who would then just stand there with this huge sword and attempt to mow men down as they came at him.
Because the *romphaia’s* rather unwieldy length and weight caught the barbarian temporarily off-balance after a stroke, precious moments were lost before he could regain his balance and combat effectiveness. It was in these moments that the soldier was vulnerable to the danger of the swift Roman *machaira*.

As these two enemies faced off, the Romans would advance, the barbarians would begin to surge forward with these enormous weapons, and the Roman soldiers would just back up and let the broadsword go by. Then they stepped in with their *machaira’s*, and they carved these barbarians to pieces. With the advance of the Roman Empire and its awesome military might, the ancients began to wonder, “How will the world ever survive the *machaira*?”

Since Roman men averaged 5’8” and weighed usually less than 170 pounds, a six-foot sword simply would not do. So, they invented the *machaira*, which turned out to be the most ingenious implement of warfare in its day. The blade of this perfectly balanced weapon was usually only eighteen to twenty inches long; however, each one was matched to the man who wielded it. Its length was the distance from the soldier’s fingertips to his elbow, for this was considered to be the most natural extension.

The *machaira* had two cutting edges instead of one, both tapered off to a sharp point. It was very flexible and its outstanding advantage was that the Roman soldier was never off-balance while engaging the enemy.

The introduction of this new weapon constituted a remarkable innovation in the weaponry of the ancient world and demanded a complete reversal in the training of the Roman swordsman.

Recruits were taught not to cut or hack, but to thrust with their swords. Vegetius, a fourth century Roman military historian, comments on the training necessary in the use of his weaponry, especially his *machaira*.

In his book, *De Re Militari*, “Military Institutions of the Romans,” Vegetius states: “The ancients trained their recruits in this manner. They made round wickerwork (wooden) shields, twice as heavy as those of service weight, and gave their recruits wooden staves (stake or pole) instead of swords, and these again were of double weight. With these they were made to practice at the stakes both morning and afternoon. A stake was planted in the ground by each recruit, in such a manner that it projected six feet in height and could not sway. Against this stake the recruit practiced with his wickerwork shield and wooden stave, just as if he were fighting a real enemy. Sometimes he aimed as against the head or the face, sometimes he threatened from the flanks, sometimes he endeavored to strike down the knees and the legs. He gave ground, he attacked, he assaulted, and he assailed the stake with all the skill and energy required in actual fighting, just as if it were a real enemy. In this exercise care was taken to see that the recruit did not rush forward so rashly to inflict a wound as to lay himself open to a counterstroke from any quarter.
Furthermore, they learned to strike, not with the edge, but with the point. For those who strike with the edge have not only been beaten by the Romans quite easily, but they have even been laughed at.”

A firm grip on the hand-guard of the *machaira*, and a stab to a vital part of the body and the enemy of Rome fell mortally wounded. Unlike his enemy who must expose his right arm and side in order to strike a hacking blow, the Roman soldier’s body was covered as he thrust his sword at his opponent.

Being well protected by his shield and heavy armor, the blow did little harm. Since he exerted less force, the Roman soldier’s stamina in battle extended far beyond that of his enemy.

The finest of these double-edged swords were issued to the Praetorian Guard, who as we studied were the finest warriors of the Roman Legions, hand-picked by the Emperor to serve in Rome as his Imperial Bodyguard. It is significant that the Holy Spirit has chosen the Roman *machaira* as the metaphorical counterpart to the soldier of Christ Jesus’ most dangerous and effective weapon, namely, “the *machaira* of the Spirit.”

Because the sword, given by the Spirit to be wielded by us, is our only offensive weapon in the battle between good and evil! That “sword” is the Word of God. Epignosis, “an experiential knowledge” is used by the Holy Spirit in both and offensive and defensive capacity.

The Roman soldier’s *machaira* could pierce the human body of his enemy but the Christian soldier’s *machaira* pierces the human soul.

Heb 4:12, “For the word of God is alive and powerful, sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and is a critic of thoughts and intents of the heart.”

The Lord Jesus Christ employed His *machaira* when facing Satan in hand-to-hand combat. Three times the Lord employed Scripture to defeat Satan.

Matt 4:1-11, “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after He had fasted forty days and forty nights, He then became hungry. And the tempter came and said to Him, ‘If You are the Son of God, command that these stones become bread.’ But He answered and said, ‘It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.’ Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, and said to Him, ‘If You are the Son of God, throw Yourself down; for it is written, ‘HE WILL COMMAND HIS ANGELS CONCERNING YOU’; and ‘ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.’ Jesus said to him, ‘On the other hand, it is written, ‘YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.’ Again, the devil took
Him to a very high mountain and showed Him all the kingdoms of the world and their glory; and he said to Him, ‘All these things I will give You, if You fall down and worship me.’ Then Jesus said to him, ‘Go, Satan! For it is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.’’ Then the devil left Him; and behold, angels came and began to minister to Him.”

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)

“The sword of the Spirit”: (1) Accusative feminine singular definite article ten (2) Accusative feminine singular form of the noun machaira, which is machairan (3) Genitive neuter singular definite article tou (4) Genitive neuter singular form of the noun pneuma, which is pneumatos.

The noun machaira functions in Ephesians 6:17 as an accusative direct object meaning it is receiving the action of the verb of the 2nd person plural aorist (deponent) middle imperative form of the verb dechomai, which is dexasthe, which we translated “I solemnly charge all of you to take hold of.”

The definite article preceding the noun machaira functions as a possessive pronoun and should be translated “your.”

Corrected translation thus far of Ephesians 6:17, “Also, I solemnly charge all of you to take hold of your helmet, which is your salvation as well as your sword.”

In Ephesians 6:17 the noun pneuma refers of course to God the Holy Spirit who is the divine author of Scripture.

The noun pneuma in Ephesians 6:17 is a genitive of “source” meaning that the machaira, “sword” of the soldier of Christ Jesus, which is the Word of God “originates from” the Holy Spirit since He is the divine author of Scripture.

The doctrine of inspiration contends that, God the Holy Spirit so supernaturally directed the human authors of Scripture, that without destroying their individuality, their literary style, their personal interests, their vocabulary, and God’s complete and connected thought towards man was recorded with perfect accuracy in the original languages of Scripture. The original languages of Scripture contain the very words of God, and therefore, bear the “authority” of divine authorship.

2 Peter 1:20-21, “But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”

2 Tim 3:16-17, “All Scripture is God-breathed and is profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”
Acts 28:25, “And when they (the unbelieving Jews in Rome) did not agree with one another, they began leaving after Paul had spoken one parting word, ‘The Holy Spirit rightly spoke through Isaiah the prophet to your fathers.”

Rev 2:7, “He who has an ear, let him hear what the Spirit says to the churches.”

1 Tim 4:1, “But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.”

Heb 3:7, “Therefore, just as the Holy Spirit says, ‘TODAY IF YOU HEAR HIS VOICE.’”

The definite article preceding the noun pneuma is “monadic” indicating that the God the Holy Spirit is one of a kind. It denotes the unique Personality of the Holy Spirit.

Corrected translation thus far of Ephesians 6:17, “Also, I solemnly charge all of you to take hold of your helmet, which is your salvation as well as your sword that originates from the Spirit.”

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)

“Which” is the nominative neuter singular form of the relative pronoun hos, which is ho and is correctly translated.

The relative pronoun hos is often used to link a noun or other substantive to the relative clause, which describes, clarifies, or restricts the meaning of the noun.

In Ephesians 6:17, the relative pronoun hos is linked to the clause ten machairan tou pneumatos, “your sword that originates from the Spirit” and “describes” and “clarifies” the meaning of this expression. It agrees in gender (neuter) and number (singular) with its antecedent pneumatos. The relative pronoun introduces a dependent adjectival clause meaning that the clause which hos introduces is functioning like an adjective and modifying the noun phrase ten machairan tou pneumatos, “your sword that originates from the Spirit.”

The dependent adjectival relative pronoun clause ho estin rhema theou defines the preceding expression ten machairan tou pneumatos, “your sword that originates from the Spirit.”

Corrected translation thus far of Ephesians 6:17, “Also, I solemnly charge all of you to take hold of your helmet, which is your salvation as well as your sword that originates from the Spirit, which.”

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)

“Is” is the 3rd person singular present active indicative form of the verb eimi, which is estin. The verb eimi is employed here in Ephesians 6:17 as a copula placing the nominative subject relative pronoun hos, “which” and the predicate
nominative rhema, “Word” in relation to each other. It is serving to unite these 2 words. Thus, the relative pronoun hos, “which” and the predicate nominative rhema, “Word” are referring to the same thing.

The relative pronoun hos functions as the nominative subject and the rhema functions as the predicate nominative since a pronoun has the highest priority regardless of what grammatical tag of the other substantive.

The present tense of estin is gnomic and is used to make an absolute statement or expresses something that is true all of the time or a general timeless truth. The gnomic present indicates that the believer’s spiritual sword that originates from the Holy Spirit is “as an eternal spiritual truth” God’s Word.

This is a stative active voice indicating the subject, namely, the believer’s spiritual sword that originates from the Spirit, exists in the state indicated by the verb. The stative active voice indicates that the subject, namely, the believer’s spiritual sword that originates from the Spirit, as existing in the state indicated by the verb estin, “is, as an eternal spiritual truth.” Therefore, the stative active voice of the verb estin indicates that the believer’s spiritual sword that originates from the Spirit exists eternally in the state of being God’s Word.

This is also a “declarative” indicative presenting the assertion that the believer’s spiritual sword that originates from the Spirit is as an eternal spiritual truth God’s Word, as a non-contingent statement.

We will translate estin, “is, as an eternal spiritual truth.”

Corrected translation thus far of Ephesians 6:17, “Also, I solemnly charge all of you to take hold of your helmet, which is your salvation as well as your sword that originates from the Spirit, which is, as an eternal spiritual truth.”

Ephesians 6:17, “And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God.” (NASU)

“The Word of God”: (1) Nominative neuter singular noun rhema (\(\rho\eta\mu\alpha\)) (2) Genitive masculine singular form of the noun theos, which is theou.

“Word” is not the usual logos that we see often in the New Testament.

John 1:1, “In the beginning was the Word (Logos), and the Word (Logos) was with God, and the Word (Logos) was God.”

Instead we have a different word in the Greek: “Word” is the (predicate) nominative neuter singular noun rhema (\(\rho\eta\mu\alpha\)).

Rhema and logos are not synonyms. There is a distinction between the two. Here rhema does not refer to the whole Bible as such, but to the individual Scripture, which the Spirit brings to our remembrance for use in time of need, a prerequisite being the regular storing of the mind with Scripture.

Rhema is a specific passage of Scripture, which applies to a particular situation. When the believer is influenced by means of the Spirit, this enables the Holy Spirit to bring to the believer’s remembrance a specific passage or concept in the
Scripture, which will apply to the believer’s problem or specific set of circumstances.

This is further substantiated by the fact that as the Lord Jesus employed Scripture to repulse the temptations presented to Him by Satan in Luke 4 so the soldier of Christ Jesus, the Christian must utilize the Words that are inspired by the Spirit to repulse the temptations presented to Him by Satan.

Also, it is significant that in Matthew’s account of our Lord’s encounter with Satan in Matthew 4, the Lord Jesus quotes Deuteronomy 8:3 and refers to “**every word (rhema) that comes from the mouth of God**” (Mt. 4:40). He employs relevant Scriptures to defeat the devil’s stratagems.

The noun *theou*, “**God**” is a genitive of possession meaning that the substantive *theou*, “**God**” in the genitive possesses the thing *rhema*, “**Word**” to which it stands related. That is, in some sense the head noun is owned by the genitive noun. Therefore, we will translate the phrase *rhema theou*, “**God’s Word.**”

Completed corrected translation Ephesians 6:17, “**Also, I solemnly charge all of you to take hold of your helmet, which is your salvation as well as your sword that originates from the Spirit, which is, as an eternal spiritual truth, God’s Word.**”