



Angelic Conflict, The Believer's Grace Resources

Preparation for the Enemy Attack – Spiritual Growth

There is only one way for the believer to be victorious in the Angelic Conflict – using the armor of God in the spiritual life. Ephesians 6:10 is directed to every Church Age believer. All believers are in full time Christian service.

"Finally, be strong in the Lord and in the strength of His might." (Ephesians 6:10, NASB)

The first command “be strong” is the present passive imperative of ἐνδυναμώω (endunamoō) and means to receive strength which is spiritual courage in the frame of reference of the soul. Why receive strength? Because when you start to get categorical doctrine, some of your friends will become your worst enemies. This even applies to your mother, father, sisters, daughters, or sons. How? By the intake and application of Bible doctrine through the grace apparatus for perception. This means daily perception and application of Bible doctrine.

“In the strength of His might.” is κράτος (kratos) and means inner power, self-discipline based on the understanding of God's grace resources and the power of the filling of the Holy Spirit.

In 2 Corinthians 10:5, “taking every thought captive” is the norms and standards (conscience) of the believer's soul full of divine viewpoint as opposed to the unbeliever who can only have human viewpoint. 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." (2 Corinthians 10:3-6, NASB)

Utilization of the Equipment

God has provided every believer spiritual equipment to fight in the Angelic Conflict. In Ephesians 6:11, “Put on” is the aorist middle imperative of ἐνδύω (enduō) and means to put on the equipment. The aorist tense means that at any point of time when you are functioning under the grace apparatus for perception, you are being prepared for the Angelic Conflict. The middle voice means two things: positive volition toward Bible doctrine and benefits derived from learning Bible doctrine. The imperative mood means every believer, regardless of level of spiritual growth, is commanded to put on the armor.

"Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil." (Ephesians 6:11, NASB)

In Ephesians 6:11, “the full armor” is πανοπλία (panoplia) and means all armor plus weapons. The analogy is based on military armor and weapons so isagogics is important here regarding the outfitting of a Roman soldier. There were three types of soldiers in the Roman ranks – the hasti, the princeps, and the triari.

The hastasi were the recruits with a light javelin and no spear. This represents the new believer who is not entrusted with much of a weapon as they are still ignorant of Bible doctrine. They are not yet in spiritual combat. Their place is to learn doctrine and to prepare. They should not be making decisions to serve the Lord, but to sit down and learn Bible doctrine. They should be on a crash program to get out of



their spiritual diapers. They are to start to put their armor on.

The princeps were the young vigorous soldier. This represents the spiritual adolescent under daily training, getting doctrine under grace apparatus for perception and the filling of the Holy Spirit. The triari were the veterans with experience and represent the spiritually mature believers with completed or nearly-completed edification complexes in the right lobe of their souls.

In Ephesians 6:11, “will be able” is the present active indicative of δύναμαι (dunamai) and means ability on the basis of the use of the grace apparatus for perception to learn Bible doctrine and the resulting frame of reference that allows you to function in the Angelic Conflict battles.

“To stand” ἵστημι (histēmi) and means to stand fast under combat conditions. This is the believer standing on their two doctrinal feet. Their primary purpose is to mature spiritually, more than praying, witnessing and a dozen other things!

Ephesians 5:18 tells us to be filled with the Spirit. 2 Timothy 2:15 tells us to be diligent in our study of the Word. This does not mean to just study the Bible on your own, but to be positive toward the canon of Scripture, the local church teaching categorical doctrine, and the pastor-teacher who is teaching it.

"And do not get drunk with wine, for that is dissipation, but be filled with the Spirit," (Ephesians 5:18, NASB)

"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth." (2 Timothy 2:15, NASB)

Putting on the Armor of God

In Ephesians 6:13, “Therefore” is *dia* plus the accusative of τοῦτο (touto) and means “because of this” and is referring to the Angelic Conflict and the Satanic organization in the world. “Take up” is the aorist active imperative of ἀναλαμβάνω (analambanō) and means to take, to receive again and again, to seize. The verb is a command given with military snap and curtness, a command to be obeyed at once. “The full armor of God” refers to the daily intake and application of Bible doctrine. It means you’ll never make it to spiritual maturity unless you come to Bible class consistently and take in the Word daily.

"Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm." (Ephesians 6:13, NASB)

Analambanō also means to take in the Word of God under authority. It is the responsibility of every pastor to provide believers in his congregation with daily spiritual food! You put the armor of God again and again and again. 2 Cor. 4:16.

"Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day." (2 Corinthians 4:16, NASB)

The historian Gibbon, related how the relaxation of discipline and the disuse of exercise rendered soldiers less willing and less able to support the fatigue of the service. They complained of the weight of their armor and obtained permission to lay aside some of their armor.

The armor of God is provided by grace. This is the complete armor, everything to fight in the intensive stage of the Angelic Conflict by applying positional truth. “That you will be able” is δύναμαι (dunamai) and is in the subjunctive mood which makes this potential. Without the armor on, you cannot stand against the demonic powers, the power is potential. “To resist” is ἀνθίστημι (anthistēmi) and means to resist, to stand your ground in the Angelic Conflict.



“In the evil day” is πονηρός (ponēros) and means pernicious evil, demonic evil, the intensified stage of the Angelic Conflict! “Having done everything, to stand firm” is κατεργάζομαι (katergazomai) and means to take in spiritual fuel daily, to function under the grace apparatus for perception and construct the edification complex of the soul.

The Pieces of Equipment

In Ephesians 6:14, the “breastplate of righteousness” refers by analogy, the equipment worn by the Praetorian Guard at the time this was written. This was the elite core of the Roman Army. Paul, at the time of the writing of Ephesians, had with him at all times a member of the Praetorian Guard. He is under house arrest in Rome for two years. One of the functions of their schooling during Paul’s imprisonment was to guard the Apostle Paul.

“Stand firm therefore, HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS,” (Ephesians 6:14, NASB)

“Stand firm” is the aorist active imperative of ἵστημι (histēmi) and means to be in the ranks, to be in the proper place in a combat situation. The aorist active imperative means that at a point in time, a volitional response is required on the part of the soldier to obey the command to stand firm. A series of aorist participles follow through Ephesians 6:17. Remember the action of the aorist participle precedes the action of the main verb. The main verb is stand therefore!

How do you stand? By putting on the armor! Preparation. “Having grided” is the aorist middle participle of περιζώννυμι (perizōnumi) and means to put around the waist. Before we can take our place in combat, there must be preparation. You don’t go from enlistment to combat.

The Romans had a large type of belt with a big buckle, a loop for the Machaira sword, a rope with a sack attached for food, and other things attached. The Belt of Truth is the grace apparatus for perception upon which all the armor is attached.

“Your loins” is where it was attached and worn. It was a basic item of equipment worn between the false ribs and the hipbone. “Truth” a technical word for Bible doctrine in its categories and refers to the categorical approach to doctrine. So, in reality, this is the whole doctrine of the grace apparatus for perception. See category on [Grace Apparatus for Perception](#).

“And having put on” an aorist middle participle of ἐνδύω (enduō) and means that each time you put on the belt and function daily under the grace apparatus for perception, the attached breastplate is useful. This is the result of edification complex of the soul.

“Breastplate” is the accusative singular (only one breastplate per believer) aorist middle participle of θώραξ (thōrax). The aorist means that it takes successive periods of consistently functioning under the grace apparatus for perception. The middle voice means you must make constant decisions to function under the grace apparatus for perception. The participle sets up a principle or function in the Christian life. As you function under the grace apparatus for perception, you gain spiritual maturity in the form of a completed edification complex of the soul.

The action of the aorist participle precedes the action of the main verb, “to stand.” If we are going to stand, we must function under the grace apparatus for perception intensively for a long period of time.

Isagogics of the breastplate or cuirass: The cuirass of the Egyptians involved about eleven horizontal rows of metal plates secured with brass pins. Greeks had bronze breastplates. The Assyrians used coats of scale armor and embroidered tunics, both of felt and leather. Romans had a bronze breastplate first,



but came to be made out of iron later. The breastplate was attached to the belt with leather thongs to keep it solid. The breastplate protected vital spots and speaks of aggressiveness and gives freedom and protection for production. The breastplate of righteousness is the edification complex of the soul.

The Footware

Ephesians 6:15 refers to the soldier who walks, the infantry. History has demonstrated that no nation has ever survived and maintained its freedom without a military force. All the military weapons are designed to move the infantry forward.

*"and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE;"
(Ephesians 6:15, NASB)*

“Having shod your feet” is the aorist middle participle of ὑποδέω (hupodeō) and means to bind underneath, to bind on sandals. Sandals were the GI issue of the ancient world. We do this every time we listen to Bible doctrine. The sandals were very heavy-soled with metal studs in the bottom. These were only worn by the infantry. The officers in the ranks did not wear them.

“With the preparation of” means by means of full preparation, full preparedness. “Preparation” is ἐτοιμασία (hetoimasia) and means being able to move on your feet in order with others over a long period of time so that you can arrive at some point, to use your weapons effectively and work in conjunction with others. This is full preparedness. The greatest marchers of history were under Alexander the Great. They could march hundreds of miles within one week. The second greatest were under Stonewall Jackson.

The principle is that every believer is involved in this. Every believer is to prepare so that they can give the Gospel. “Gospel of peace” is εὐαγγέλιον (euaggelion) and means good news. The Gospel refers to a specific type of Bible doctrine. The primary thrust of evangelism is not through the pastor-teacher. It is the responsibility of every believer! This is because every believer rubs shoulders with unbelievers.

The problem we have today is that witnessing has been reduced to a salesman course that gives you the phrases to say, or the “Four Spiritual Laws” concept, or the Navigator way of witnessing. And we have lost the preparedness to take in Gospel information and give it out in our own words. We have lost flexibility.

We fail by becoming stereotyped and believing that there is only one system or way to give the Gospel. We fail by not really being able to handle the situation at all. We fail by being able to only faintly recall some appropriate verses and really not being able to hang the whole message together.

Can you, right now, give the Gospel accurately? When the opportunity arises, when you get at the point of battle, are you ready? Can you give Gospel information at the precise time it is needed?

Readiness means a great deal of flexibility. Readiness means that the information is there at your fingertips. Readiness means that you have a vocabulary to communicate clearly and accurately which is communicated in terms of your own personality. It makes no difference whether you are an introvert or extrovert. You must have the spiritual discernment to evaluate a situation with a relaxed mental attitude and not being uptight or tied into knots.

Readiness means that you have no pressure from those idiots who say, “If you don’t witness to at least one person a day, you are not spiritual.” Spirituality is not measured in terms of how many people a day you witness to. Spirituality is an absolute based on the filling of the Spirit.

We must understand the Gospel and understand what is and is not spirituality. We must have the



readiness to witness without salesman tactics, pressure tactics, making people obligated tactics, and especially trickery tactics. We are to have readiness to witness without a guilt complex.

The Shield of Faith

In Ephesians 6:16, “in addition to all” means that which we have already observed. In addition to the belt – the grace apparatus for perception. In addition to the breastplate – the edification complex of the soul. In addition to a clear presentation of the Gospel – witnessing.

"in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one." (Ephesians 6:16, NASB)

“Taking up” is the aorist active participle of ἀναλαμβάνω (analambanō) and means to pick up lying on the ground. You don’t go into action with your shield laying on the ground. “The shield of faith” represents faith-rest. The Roman shield was round and maneuverable and then later it was oblong. It covered to the knees from the top of the chin. The latter shield was a little too cumbersome until they developed a manual of arms which made it maneuverable. The Greek word for “shield” is θυρεός (thureos) and refers to a stone for closing the entrance of a cave.

There are five ways to pick up a shield of faith. The daily function of the grace apparatus for perception. You need your shield every day. Rom. 10:17.

"So faith comes from hearing, and hearing by the word of Christ." (Romans 10:17, NASB)

The application of Bible doctrine by faith to life’s situations and for claiming God’s promises. Heb. 4:1-2.

"Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard." (Hebrews 4:1-2, NASB)

The filling of the Spirit. Gal. 5:22.

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness," (Galatians 5:22, NASB)

Using faith-rest and operating out of the soul’s frame of reference under pressure to handle the charge of the elephant, the shield is picked up for combat. 1 Pet. 1:7-8.

"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," (1 Peter 1:7-8, NASB)

The shield is then picked up with occupation with Christ, by thinking divine viewpoint. Occupation with Christ is an extension of faith-rest. Heb. 12:2.

"fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." (Hebrews 12:2, NASB)

In Ephesians 6:16, “you will be able” is the future active indicative of δύνάμει (dunamai) and is a word of ability or power. The future tense means there must be a training period and then the use of the shield.



First you learn some promises, then you learn some doctrines, then you begin to apply them. The active voice means you must prepare. The indicative mood is the reality of what you are doing.

“Extinguish” is the aorist active infinite of σβέννυμι (sbennumi) and means to extinguish a fire. The noun form of this word in the negative is ἀσβεστος (asbestos) from which we get the transliterated English word “asbestos” and means not quenched. It is used to describe the fire of Gehenna, the Lake of Fire in Matthew 3:12, Luke 3:17, and Mark 9:43.

“His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.” (Matthew 3:12, NASB)

“If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire,” (Mark 9:43, NASB)

In Ephesians 6:16, “flaming arrows” is the perfect passive participle of πυρόω (puroō) and means missiles that have been set on fire. Some isagogics on fiery missiles can be found in Livey’s history book 21, chapter 8 that describes the siege of Serguntum:

“There were used by the Serguntims, a missile called fiereka with the shaft of a fir tree with an iron projectile point. This part which was square--was smeared with pitch. But what caused the greatest fear with this weapon, even though it stuck in the shield and did not penetrate into the body, was that with discharge the fire surrounding the missile scared the soldier, making him drop his shield and expose himself.”

What are missiles set on fire? By application, they are pressures and problems of the Angelic Conflict in whatever form it comes. “Of the evil one” refers to Satanic pressure, demonic pressure, and Angelic Conflict pressure.

The Helmet of Salvation

In Ephesians 6:17, “take” is the aorist active imperative of δέχομαι (dechomai) and means to simply receive as an item of equipment, happily. The aorist tense refers to the particular point the soldier goes into combat. The active voice means he does it. The imperative mood means he is commanded to utilize the equipment.

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

“Helmet is περικεφαλαία (perikephalaia) and means to place around the head for protection. By application, inside the head is the soul of the individual. The soul is said to be saved at salvation. Heb. 10:39, Mark 8:36, Psalms 19:7. You are never in the plan of God unless you have accepted Jesus Christ as your personal Savior.

“But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.” (Hebrews 10:39, NASB)

“For what does it profit a man to gain the whole world, and forfeit his soul?” (Mark 8:36, NASB)

“The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple.” (Psalms 19:7, NASB)

The Romans had a foolproof helmet with a chin strap, visor, plume (showing rank) and it had an enclosed shape. It also had a helmet liner. By application to the spiritual life, the helmet liner refers to



the Blood of Christ and resulting imputed righteousness at salvation.

The main helmet was a bronze casing and refers to the plan of God at salvation. The chin strap gave the helmet stability on the head. The Romans had a rather unique chin strap that was very sturdy and speaks of the principle of eternal security. Actually the helmet then illustrates salvation and all its sundry doctrines.

When you believe in the Lord Jesus Christ, you put on the helmet. When you go into combat in the Angelic Conflict, you use the helmet, you use all of God's grace resources that you received when you were saved.

The Sword of the Spirit

In Ephesians 6:17, the Sword of the Spirit is the only offensive weapon. "Sword" is μάχαιρα (machaira) and was a Roman invention. Heb. 4:12.

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

There were five different swords being used at this time – the Romphaia, the Zephas, the Akinakes, the Dolon, and the Machaira.

The Romphaia was a broadsword first used by the Gauls and then by all the barbarians. It was a double-handled sword from 6 to 8 feet long. It had one good cutting edge, sometimes two and it would hack off heads. Once the soldier made a great sweep with the sword, they were open to attack and the Roman would pick up his 18-inch Machaira and puncture him.

The Zephas was a favorite with the Persians, like a big pencil with a spear. It just had a point with no cutting edges.

The Akinakes was a very beautiful, ornate sword, a dress sword and was largely a decoration.

The Dolon was a sword hidden in a cane or a sword hidden in a riding crop. It was used by assassins and was never very effective unless you could sneak up on your enemy.

Romans used none of these. The Romans had the mental attitude and the moral courage to use the Machaira. It was as big an invention then as nuclear weapons were in 1945. Listen to what Vagedicious had to say in his "Military Instructions to the Romans," translated from the Latin.

"They (the Romans) likewise were taught not to cut, but to thrust with the sword for the Romans not only made jest of those who fought with the edge of a weapon (barbarians) but always found them an easy conquest. A stroke with the edge though made with ever so much force, seldom kills, because the vital parts of the body are defended both by bones and armor. On the contrary a stab, even though it penetrates two inches is generally fatal. Besides, in the attitude of striking it is impossible to avoid exposing the right arm and side, but on the other hand the body is covered while the thrust is given and the enemy receives the thrust before he receives the sword."

The Machaira was two-edged and pointed and 18 inches long and deadly. The opposing soldier always got the point. It is no accident that the word Machaira is used here. This sword could be used standing, kneeling and on your back.

In Ephesians 6:17, "Sword of the Spirit" is really "Sword from the Spirit" and is the genitive of source which is the Word of God. "Word" is ῥῆμα (rhēma) and means the category, the concept. It is a



mandated category of Bible doctrine. The Greek word *logos* is talking about the whole realm of doctrine. The Greek word *rhēma* is talking about a specific category of doctrine. The only offensive weapon is Bible doctrine!