

The Attackers: Standing Fast in the “Evil Day” Refers to Temptations to Submit to the Lust Patters of the Sin Nature; Those with a Full Panoply Are Not Compromised; Rome Military Decline: Decision not to Wear Breastplates & Helmets; Believer’s Spiritual Failure: Decisions Not to Put on the Panoply, Eph 6:13; Reactor Factors: The Offended Believer Is a Weak Believer Who Cannot Stand Fast, Eph 6:14

31. The occasions to do this fill each day. You may be losing these battles and not know it. You may be in opposition to the Lord and be an emissary of the Dark Side and not know it. But, on the other hand, maybe you do know it and are too arrogant to admit it.
32. Regardless, Paul identifies the circumstance where you are to stand fast and resist as being “in the evil day.” The key word is **πονηρός, (ponērós):** “evil which corrupts others.”
33. Two illustrations here. First, when you come into knowledge that condemns others, you are challenged to decide if what is being told is true. If you accept it at face value and speak of it to others, then you are involved in sowing discord in the congregation.
34. By not having all the facts and to believe the report without question is to set yourself up for divine discipline. This is your evil day and you failed to stand fast and resist.
35. On the other hand, if you perceive you are somehow the victim of another’s actions and because of this you are tempted to relate your alleged mistreatment to others, then you have sown discord within the congregation and you have set yourself up for divine discipline. This is your evil day and you failed to stand fast and resist.
36. This is why the spiritual panoply is only effective in the life of the sophisticated believer. A seasoned warrior knows that life is not fair. Those that insist that it be fair live in a dreamworld of unrealistic expectations and iconoclastic arrogance.
37. No army can be successful and no soldier can be safe when there is dissension in the ranks. No church can survive when members are distracted by petty disputes, especially when it involves the ministries of that church.
38. The evil day is upon us, both extrinsically from the culture and intrinsically from discord. Orientation to the reality of the situation is imperative if we are to survive as a country and as a church.
39. Those who have voted for chaos are getting their way, but the ramifications are only temporal – people come and people go and eventually the laws of divine establishment restore order.
40. Those who promote discord are getting their way, but the ramifications for this are eternal – this sin is the most grievous because the foundation of the spiritual life in the Church Age is the local church. To disrupt the harmony of a local church can only invite the wrath of God! Some of you have come face to face with your evil day and have lost that battle.

Ephesians 6:13 - Because of the Angelic Conflict, pick up and put on the full armor of God, for the purpose that you might have the ability [power, intelligence, knowledge skill, and competence] and the capacity [to produce, perform, and deploy] to stand fast and resist in the evil day ...

41. But for the few of you left standing, congratulations, the next half of the verse is dedicated to you. It begins with the aorist active infinitive of the verb **κατεργάζομαι, katergázomai**: “to accomplish, to complete, to bring about, to perform, to achieve.”
42. The aorist tense is a culminative aorist: it indicates both the effort and progress of an action that is brought to a conclusion. The believer who can stand fast with doctrine and resist temptations associated with his “evil day” has fulfilled the imperative that introduces the verse: “Because of the angelic conflict, pick up and put on the full armor of God!”
43. The active voice of *katergázomai* means that the spiritually sophisticated believer has completed the task of putting on the full panoply of God.
44. The principle here is that after having put on the panoply he is to continue to hold his ground.
45. The participle is temporal and answers the question of *when* the action was completed. Therefore, in this context the participle is “antecedent,” meaning that the “power and ability” to “stand fast and resist” occurs *after* having “picked up and put on the full panoply of God.”
46. Once the challenges and temptations of the “evil day” have subsided, the spiritual sophisticate who had dressed his soul in the “full panoply of God” remains standing, the aorist active infinitive of the verb **ἵστημι, histēmi**: “to be in opposition.”
47. The constative aorist of being in opposition gathers into one entirety all the circumstances imposed by the Dark Side. No matter what you faced, you stood fast in fellowship, using biblical problem-solving devices, and functioning under the royal law.
48. The active voice is produced by the sophisticated believer since the adolescent believer is constantly being distracted by over-emphasis on self. This results in deception caused by the allurements of extrinsic propaganda and the self-induced misery of intrinsic sin, human good, and evil.
49. The infinitive expresses the purpose God has for believers to pick up and put on His armor: to oppose the temptations presented by extrinsic and intrinsic fifth columns.

Ephesians 6:13 - Because of the Angelic Conflict, pick up and put on the full armor of God, for the purpose that you might have the ability [**power, intelligence, knowledge skill, and competence**] and the capacity [**to produce, perform, and deploy**] to stand fast and resist in the evil day, even after having achieved everything, to oppose those things that are in conflict with the spiritual life.

50. It is impossible for a believer to advance to the sophisticated level of the spiritual life if he refuses to utilize the royal law.
51. Reason? Paul’s description of the spiritual panoply is useless if believers are unwilling to pick it up and put it on. I remind you of the Roman legionaries during the decline of the Empire:

Vegetius says that down to the death of the Emperor Gratian \grā'-shē-an\ (A.D. 383):

footsoldiers wore breastplates and helmets. But when, because of negligence and laziness, parade ground drills were abandoned, the customary armour began to seem heavy since the soldiers rarely ever wore it. Therefore, they first asked the emperor to set aside the breastplates and mail and then the helmets. So our soldiers fought the Goths without any protection for chest and head and were often beaten by archers. Although there were many disasters, which led to the loss of great cities, no one tried to restore breastplates and helmets to the infantry. Thus it happens that troops in battle, exposed to wounds because they have no armour, think about running and not about fighting.”¹ (pp. 128-29)

52. This church is where parade-ground drills are conducted for Christian warriors, yet each of you may refuse to pick up and put on the armor. It does no good to learn about the armor if there is no interest in wearing it.
53. A believer cannot pick up and put on the armor out of fellowship; he cannot hold his ground without problem-solving devices; he cannot oppose the enemy if he can't execute the royal law toward his fellow believer and according to the Royal Family Honor Code, his enemies (Romans 14:17-19).
54. Verses 14-17 of Ephesians 6 give the details about the six articles of the spiritual panoply with which the believer is to dress his soul if he is to win the scrums of the Invisible War.

Ephesians 6:14 - Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness. (NASB)

1. The verse begins with the aorist active imperative of the verb **ἵστημι** (*histēmi*): “to resist; to oppose; to stand fast in rank.”
2. The aorist tense is constative. It views the believer under attack, but who is able to stand fast under the pressure.
3. Often the source or reason for the circumstance that challenges a believer is not clear or understood by him, yet he is able to stand up under the pressure.
4. Free will is possessed by everyone and the decisions of others can be the cause that leads to the effect that confronts a believer.
5. What this amounts to is outside adversity. The battle for the believer at this point has to do with reactor factors.
6. Reactor factors flourish when accompanied by self-centeredness. An example that is currently popular among those who have little or no doctrinal inventory is the ploy of being offended.
7. The definition of its word group is helpful in understanding how being offended betrays weakness on the part of the allegedly injured person:

Offend: to cause dislike, anger, or vexation; to cause pain; to cause to feel vexation or resentment. Offend need not imply an intentional hurting but it may indicate merely a violation of the victim's sense of what is proper or fitting.²

¹ Arther Ferrill, *The Fall of the Roman Empire: The Military Explanation* (London: Thames and Hudson, 1986), 128-29.

² Merriam-Webster's Collegiate Dictionary, 11th ed., s.v.: “offend.”

8. The advanced believer should never do anything in front of an immature believer that would cause him to become offended.
9. Almost all new believers have preconceived ideas about the dos and don'ts of Christianity, usually based on legalism for the ascetics or antinomianism for the lascivious.
10. No matter what confronts a mature believer, he uses his problem-solving devices to manage the insult with poise and grace thus maintaining fellowship with the Holy Spirit.
11. The major issue that causes the unbeliever to become offended is the expression of truth. Here is a good example from Scripture:

Matthew 15:10 - After Jesus called the crowd to Him, He said to them, "Hear and understand.

v. 11- "It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man."

v. 12 - Then the disciples came and said to Him, "Do You know that the Pharisees were offended [aorist passive indicative of σκανδαλίζω (*skandalízō*)] when they heard this statement?"

v. 13 - But He answered and said, "Every plant which My heavenly Father did not plant shall be uprooted.

v. 14 - "Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."