

The Attackers: The Aorist Active Participles in Eph 6:14-17: Putting on the Spiritual Panoply Must Precede the Act of Standing Fast; First Element: Putting on the Belt of Truth; Use of the Panoply: Rally to the Guidon: Jesus Christ, Heb 12:1-2, We Follow Him Inside the Bubble in the Scrum of the Invisible War; Uses of *Pistis* (Faith) in the New Testament: Active & Passive

PRINCIPLES:

1. Greek grammar clearly indicates the correct procedure required to fulfill the mandate to “stand fast.”
2. The action of the aorist adverbial participle precedes the action of the controlling verb.
3. The metaphor instructs the believer to buckle around his waist the belt of biblical truth.
4. This mandate identifies the first action that must be fulfilled before one may stand fast in the conflict.
5. The believer is vulnerable to the exigencies of the “evil day” (v. 13) if he has not first put on his spiritual panoply beginning with doctrine in the *kardía* of his soul.
6. The completed panoply protects the believer from attacks that occur when he is facing the enemy. The panoply does not protect the soldier that turns his back to the enemy.
7. We must not cower to the challenges life presents. Whatever confronts us was permitted by God to occur. It is in the divine decree and He expects us to utilize Bible doctrine to manage the matter.
8. Therefore, we must access our artillery of truth; we are to never compromise with the lie, but fight the good fight of faith.

James 4:7 - Submit therefore to God. Resist [ἀνθίστημι (*anthístēmi*)] the devil and he will flee from you.

9. *Anthístēmi* is an aorist active imperative, a command to resist challenges from the Dark Side. The one that flees must not be you but the devil.
10. Success is not to be accomplished through arrogance, hostility, verbal or overt sins, human good, or evil. The battle is to be waged in the filling of the Spirit, free of fear, and engaged by applying resident doctrine.
11. The use of the military panoply in Ephesians 6 suggests the use of military synonyms to illustrate the execution of the panoply’s elements:
 - (1) **Rally to the Guidon:** Jesus Christ has set the standard by successfully utilizing the prototype divine dynasphere to maintain status quo perfection in the Incarnation.

We are to utilize the divinely imputed operational divine dynasphere to execute the plan of God during our physical lives.

Hebrews 12:1 - For this reason therefore, since we also keep having such a great battalion of witnesses supporting us, having stripped for action every impediment, and the easily ensnaring sin, let us advance on the run with endurance in the conflict set before us.

v. 2- Be concentrating on Jesus, our Prince Ruler and Guidon [τελειωτής (teleiōtēs)] for attainment of the sophisticated spiritual life [τῆς πίστεως (tēs pisteōs): “our faith”: NIV], Who, instead of His present happiness that was set before Him, He endured the cross, having disregarded its disgrace, and He remains seated at the right hand of the throne of God. (EXT & CTL)

The noun *teleiōtēs* is a hapax legomenon—this is the only place in the New Testament where it occurs. I choose to translate it “Guidon” because of the grammatical structure of the phrase in which it is found. Details are provided by this excerpt:

τελειωτής, one who reaches a goal so as to win the prize. This expression is commonly understood to mean that Jesus is the creator, sustainer and consummator of faith in the hearts of God’s people. However, the context may suggest another interpretation. The phrase “our faith” (NIV) is actually “the faith.” While the definite article can substitute for the possessive pronoun, it appears in this case to be anaphoric (referring to what has just been discussed or mentioned). The “faith,” then, is a term for the course of life dictated by faith. Jesus is presented as the supreme model of this way of life. Where others failed, He succeeded. By His unerring life of faith, Jesus has made a way to God for those who follow Him.¹

In battle or on the march, soldiers are able to orient to their unit by gravitating to its guidon:

In the United States Army, (a) the identification flag of a unit; (b) a soldier carrying such a flag in the head of the unit: also *Guidon bearer*.²

The word that is translated “faith” in the New Testament is πίστις (pístis) which has several meanings dependent upon the context. To clarify this and how it applies to Hebrews 12:2, we are required to review some principles regarding the biblical uses of the word.

Notes on the Uses of *Pístis* in the New Testament:

1. The noun *pístis* is always translated into English with the word “faith” while the verb *pisteuō* is always translated with the word “believe.”
2. *Pístis* is used in both the active and passive senses. In the active sense it is used three ways:
 - (1) Saving faith as used in Ephesians 2:8, “For by grace you have been saved through faith.”
 - (2) The three stages of the faith-rest drill: (1) claim a promise, (2) concentrate on a doctrinal rationale, and (3) rest on the doctrinal conclusion that God will take care of the details. **Romans 4:20**, “With respect to the promise of God, he (Abraham) did not waver in unbelief but grew strong in faith, giving glory to God, **(v. 21)** and being fully assured that what God had promised, He was able also to perform.”
 - (3) The inculcation of doctrine into the *kardía*. The spiritual mechanics of how divine thought is retained by the finite human mind is the subject of:

¹ “τελειωτής,” in *The Complete Word Study Dictionary: New Testament*, gen. ed. Spiros Zodhiates (Chattanooga, TN: AMG Publishers, 1993), 1374–75).

² *Webster’s New Twentieth Century Dictionary: Unabridged*, 2d ed., s.v.: “guidon.”

1 Corinthians 2:12 - Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,

v. 13 - which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thought with spiritual words.

3. The passive or instrumental meaning stresses that which is believed. *Pístis* is translated by the word “faith” in several passages which assign to it a passive meaning. In each, the word “doctrine” could replace “faith” indicating that confidence is directed toward one’s inventory of ideas. Some examples include, Galatians 1:23; 1 Timothy 1:19; 4:1, 6; and:

Hebrews 11:1 - In fact, **faith [doctrine]** keeps on being the reality from which source we keep on receiving confidence of things not being seen,

v. 2 - for by means of **it [doctrine]** the men of old gained divine approval. (EXT & CTL)

The things that are not seen are the truths of divine thought reduced to writing in the New Testament and which are referenced in:

2 Corinthians 4:18 - We do not concentrate on the things which are seen, but on the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. (EXT & CTL)

The “things” not seen are the doctrines contained in Scripture. They produce a system of thinking from an immutable resource referred to by the word *pístis*.

4. Both the noun *pístis* and the verb *pisteúō* are transitive and thus demand a direct object. If a person should say, “I have faith,” the comment makes no sense unless he indicates the object in which he places his faith. Here’s a definition and an illustration:

Transitive verbs take a direct object and can typically be transformed into a passive construction (“the boy hit the ball” can become “the ball was hit by the boy”).³

We can construct another illustration that drives home the point with the verb *pisteúō*: “The Philippian jailer believed (transitive verb) in Jesus (direct object)” can become “Jesus was believed in by the Philippian jailer.”

5. Therefore, the subject of a transitive verb has no merit. It is the object of the transitive verb that has the merit. This is grace.
6. Therefore, faith is not something we do, but the channel by which we appropriate what God has done for us in grace.

³ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 39.