

Ike nke Chineke	The Armor of God
<i>Ihe ngosi nke Ndi Efesos 6: 10-17</i>	<i>An Exposition of Ephesians 6:10-17</i>
Pọl onyeozu na ndị agha Rom na-akpakọrịta ruo ogologo oge. Ọ bụ nwa amaala Rom ma nwee ọmịiko; na mmasị ya maka agha ndị Rom na-alụ agha dị ukwu.	The apostle Paul had a lifelong contact with the Roman army. He was a Roman citizen and very patriotic; and his admiration of the fighting forces of Rome was great.
Ndị agha Rom nọ na njedebere nke arụmọrụ n'oge oge Ndị Kraịst oge mbụ. Ọ na-arụ ọrụ dika ndị uweojii na ndị na-eche nche n'akụkụ Europe dum, ala na Eshia na North Africa. Pọl nwere ọtụtụ ihe jikoro ya na ndị agha Rom.	The Roman army was at its peak of efficiency during the early Christian era. It served as police and frontier guard over all of Europe, the borders with Asia, and North Africa. Paul had many dealings with Roman legionnaires.
<ul style="list-style-type: none"> • Onye agha Rom napụtara Pọl n'aka igwè mmadụ ahụ nọ n'Efesos. 	<ul style="list-style-type: none"> • A Roman soldier delivered Paul from the mob in Ephesus.
<ul style="list-style-type: none"> • Ndị agha Rom chebere ndụ ya mgbe igwè mmadụ ahụ nọ na Jerusalem choro igbu ya n'ulo nsọ. 	<ul style="list-style-type: none"> • Roman soldiers saved his life when the mob in Jerusalem wanted to kill him in the temple area.
<ul style="list-style-type: none"> • Ndị agha Rom nwere ike inaputa Pọl n'aka ndị ndú okpukpe bụ ndị choro ka ọ nwuo na Jerusalem, ha wee kpọga ya na Sesaria. 	<ul style="list-style-type: none"> • The Roman soldiers were able to deliver Paul out of Jerusalem from the hands of the religious leaders who wanted him dead, and they brought him safely to Caesarea.
<ul style="list-style-type: none"> • Ọ bụ ndị agha Rom bụ ndị duru Pọl gaa njem si Sesaria gaa Rom, bụ njem ugbo mmiri Pọl tara. 	<ul style="list-style-type: none"> • It was Roman soldiers who escorted Paul on the trip from Caesarea to Rome, the voyage on which Paul suffered shipwreck.
<ul style="list-style-type: none"> • Ndị agha Rom nyefere Pọl n'ulo mkporo ndi Rom nke ndi nche ulo mkporo maka mkporo ya. 	<ul style="list-style-type: none"> • Roman soldiers delivered Paul to the Roman garrison of the Praetorian Guard for his imprisonment.
Ndị nche nke ndi nche na-anochite anya ihe nile a ma ama n'akuko ihe mere eme nke Rom. Ndị agha ha bụ ndị agha kachasi mma na ndi kachasi nwee ahumahu, ndi di ka ndi kasi mma site na West Point, Sandhurst, St. Cyr. Ha di ka ndi agha kachasi mma n'oge a, di ka Ndị Agha Puri Iche, 1st Marines, Patton's 3rd Army, Coldstream Guard, Big Red One, wdg. Na akuko ihe mere eme nke Rom, nwoke ahụ choro ibu Emperor aghaghi ibu uzọ merie ihu oma nke ndi nche obodo ukwu.	The Praetorian Guard represents everything that is famous in Roman history. Their ranks were made up of the best and most experienced combat tested centurions, comparable to the finest from West Point, Sandhurst, St. Cyr. They were comparable to the best combat units of modern times, such as Special Forces, 1st Marines, Patton's 3rd Army, the Coldstream Guard, Big Red One, etc. In Roman history, the man who wanted to be Emperor had first to win the favor of the Praetorian Guard.
Onye ọ bula nọ n'okwá bụ onye a na-akwanyere ụgwù, otu n'ime ndi dike a zuru azu n'akuko ihe mere eme. Ọchiagha nke ndi Nche bụ onye na-elekota ndi agha nke na-	Every man in the ranks was a respected veteran, one of the most highly trained warriors in history. The commander of the Guard was a chiliarch who maintained the

agbasi mbọ ike na ọzụzụ ilu agha, ọ bụ ezie na ọ bụ ndị agha na-alu ọgụ na-eme ka ndị agha niile nwee ọganihu.	strictest discipline and combat training, even though all ranks were seasoned combat veterans.
Eze ukwu Rom n'oge a tūrū Pōl mkpọrọ mbụ bụ Nero (Lucius Domitius Ahenobarbus), onye otu n'ime ezinụlọ kachasi ama nke ndị agha na ndị ndorọ ndorọ ọchịchị; ezinụlọ nke ọgụgụ isi, ma Nero onwe ya bụ onye isi. Ogologo oge Nero gere ntị na ndumọdụ Seneca, ọ bụ eze ma ọ bụ ma ọ bụ ihe ọmụma; ndien enye ama ada ikpe ikpe Paul ke akpa ini emi ekekọbide enye ke ufọk-ñkpọkọbi.	The emperor of Rome at the time of Paul's first imprisonment was Nero (Lucius Domitius Ahenobarbus), a member of one of the most distinguished families of military men and politicians; a family of genius, but Nero himself was insane. As long as Nero listened to the counsel of Seneca, he was more or less an enlightened monarch; and he managed to judge Paul fairly during the first imprisonment.
Paul ama ewet leta emi ọnọ mme Ephesus ke ini emi ekewotde ufọk esie ke Rome ke ini akwa ufọk-ñkpọkọbi ke ufọk-Ukpeme ekemekpe enye. Pōl gbara àmà nye ọtụtụ ndị nche n'oge afọ abuo ya n'okpuru njide ulọ; ma ka ha zigara mba ndi ọzọ, ha na-eburu ha ozi ọma ahụ. Paul ama ọfiok ñkukut utom udimekọñ emi onyūñ eneñede ọfiok uduak Abasi ke ndinam enye ke Rome ke idak idaha emi.	Paul wrote the epistle to the Ephesians during the period of his house arrest in Rome while he was guarded by a centurion of the Praetorian Guard. Paul witnessed to many guards during his two years under house arrest; and as these men were posted to other countries, they carried the gospel with them. Paul recognized the mission field of the military and understood very well God's plan in having him in Rome under these conditions.
Ebe a nke ndi Efesos nwere otutu ihe ndi agha Rom, dika i nwere ike iche. A na-ahụ ngwa ngwa ndi agha na ọtụtụ ihe Pōl dere; ọmụmaatụ:	This passage of Ephesians has as its background a large number of Roman military metaphors, as you might suppose. Military terminology is seen in a great deal of Paul writings; for example:
<ul style="list-style-type: none"> • Na Ndi Galetia 6:17, Pōl na-ekwu banyere iburu "akara" nke Onyenwe anyi Jisos. N'akuko ihe mere eme, akara a bu akara a na-etinye n'azu aka ekpe nke onye agha Rom bu onye guchara ozuzu. O bu nnukwu nsopuru na ihe iriba ama nke "nwoke nwoke." 	<ul style="list-style-type: none"> • In Galatians 6:17, Paul talks about bearing in his body the "mark" of the Lord Jesus. In history, this mark was a brand placed on the back of the left hand of a Roman soldier who had finished basic training. It was a high honor and the sign of a "man's man."
<ul style="list-style-type: none"> • Riba ama okwu agha na 2 Timoti 2: 3,4. Paul ama ewet Timothy 2 ke ini enye okodude ke ufok-ñkpokobi. 	<ul style="list-style-type: none"> • Note the military terms in 2 Timothy 2:3,4. Paul wrote 2 Timothy during his second imprisonment.
<ul style="list-style-type: none"> • Ndi agha Rom bu ndi agha agha bu ihe ndabere nke okwu ndi di na Ndi Galeshia 5:25; 1 Ndi Tesalonajika 5:14; Kpl. 2: 5. 	<ul style="list-style-type: none"> • Roman military drill is the background of the terminology in Galatians 5:25; 1 Thessalonians 5:14; Col. 2:5.
<ul style="list-style-type: none"> • 1 Ndi Korint 15: 20-23 na-akowa ozizi nke mbilite n'onwu nke ndi kwere ekwe na usoro agha. Enwere uzo abua nke ndi kwere ekwe "nagaghari nyocha", buru ndi buru ndi nwuru anwu, mgbe ahu ndi "di ndu ma nodu". 	<ul style="list-style-type: none"> • 1 Corinthians 15:20-23 describes the doctrine of the resurrection of believers in terms of a military parade. There are two "battalions" of believers "passing in review", first those who were dead, then those who are

	"alive and remain".
<ul style="list-style-type: none"> • Na 1 Ndi Korint 14: 8, Pɔl kɔwara iwu ndi agha nyere site na trumPeter Echiche a bu na ndi na-asu asusu di iche iche na-akpata ogba aghara n'okwa. 	<ul style="list-style-type: none"> • In 1 Corinthians 14:8, Paul described the military commands given by a trumPeter. The idea here is that those who speak in tongues cause confusion in the ranks.
<ul style="list-style-type: none"> • Na Ndi Galetia 1: 6, Pol na-ekwu maka ndi akwukwo iwu ka ha si na Ozi oma. 	<ul style="list-style-type: none"> • In Galatians 1:6, Paul speaks of legalists as having gone AWOL from the Gospel.
<ul style="list-style-type: none"> • Na Ndi Filipai 4: 6,7, Pɔl na-ezo aka na nrigo nke nche. 	<ul style="list-style-type: none"> • In Philippians 4:6,7, Paul refers to the mounting of the guard.
Ndi Efesos 6: 10-12 na-enye, n'usoro agha, "atumatu nke onodu". Atumatu di otu a dabere na eziokwu ndi a gbakotara na nyochaa site na ndi na-enyocha na ndi oru ogugu isi. Ajuju ndi a ga-aza bu:	Ephesians 6:10-12 provides, in military terms, an "estimate of the situation". Such an estimate is based on facts gathered and analyzed by reconnaissance and intelligence personnel. Questions to be answered are:
<ul style="list-style-type: none"> • Onye bu onye iro? 	<ul style="list-style-type: none"> • Who is the enemy?
<ul style="list-style-type: none"> • Ebee ka onye iro ahụ di? 	<ul style="list-style-type: none"> • Where is the enemy?
<ul style="list-style-type: none"> • Kedu ihe bu ike ya na onodu ya na ogwe nkwado ya? 	<ul style="list-style-type: none"> • What are his strength and disposition and his supporting units?
<ul style="list-style-type: none"> • Kedu ihe bu akwukwo nkwado ya, ebeekwa ka e si enweta ya? 	<ul style="list-style-type: none"> • What is his logistical support and where are his supply lines?
<ul style="list-style-type: none"> • Kedu ihe bu adighi ike ya? 	<ul style="list-style-type: none"> • What are his weaknesses?
<ul style="list-style-type: none"> • Kedu ebe bu ebe a ga-alu ogu? 	<ul style="list-style-type: none"> • What is the terrain like where the battle will be fought?
Ndi Efesos 6:10	Ephesians 6:10
"Banyere nkuzi foduru, nata ume di n'ime site n'aka Onyenwe anyi nakwa n'ime ike nke ike Ya."	"As to the remaining teaching, receive great inner strength from the Lord and in the inner power of His endowed power."
n'ikpeazu ... n'uzo nkiti, "dika ndi foduru", mana na ebe a, "ugbu a, i ga-agbadata atumatu ikpeazu maka ogu". Paul ch] r] ka OnyeKraist wee mee mkpasu megide ndi agha a naah ¹ ghZ anya,] chZchZ nke Setan.	finally ...literally, "as to the remaining", but in this context, "now to get down to the final planning for attack". Paul wants the Christian to go on the offensive against unseen forces, the forces of Satan.
di ike ... site na njedebe di ugbo a nke endunamao, ikpo aka ike ma o bu obi ike omume.	be strong ...from the present passive imperative of endunamao, a reference to inner strength or moral courage.
Iga nke oma n'ogu na-adabere mgbe nile na obi ike omume. Ugbo nke eji eme ihe n'ebe a na-egosi na a ghaghi iji obi ike na-eme omume na-aga n'ihu. Olu a na-egosi na onye kwere ekwe a sitere na Onyenwe anyi nata obi ike a di ka	Success in battle is always based on moral courage. The present tense used here indicates that moral courage must be used continuously. The passive voice shows that this courage is received by the believer from

ngwaahịa nke Grace. Ihe dị mkpa bụ ọnọdụ nke iwu; "A gwara gị ka ị nweta obi ike dị ukwu!"	the Lord as a product of Grace. The imperative is the mood of command; "You are ordered to receive great moral courage!"
Obi ike a na-abịa site n'uto Ndị Kraịst na ntozu okè, usoro okwukwe / amara maka nghọta na ngwa nke Akwụkwọ Nsọ.	This courage comes through Christian growth in maturity, the faith/grace process for Biblical perception and application.
Gụọ 2 Ndị Kọrint 10: 3-6	Read 2 Corinthians 10:3-6
Ihe agha anyị bụ ngwá agha nke mkpụrụ obi; nke a bụ otú onye kwere ekwe si enweta ike. Nkwenye siri ike dị na Iso Ụzọ Kraịst abụghị "ime ihe" kama "iche echiche". Ọrụ nke Chineke na-agbaso echiche Chineke. Mkpuru obi bu "njikere" mgbe ekwusiri onye kwere ekwe.	Our weapons are the weapons of the soul; this is how the believer receives strength. The basic emphasis in Christianity is not "doing something" but "thinking something". Divine production follows divine thinking. The soul is "armed" when the believer is edified.
Eziokwu Bible na-etinye aka na ndụ ga-agụnye nhazi ihu ọma Grace, àgwà uche dị ọjọ, ikike maka ihunanya onwe onye na nke na-abụghị onye, ezi obi na obi uto dị n'ime, na akụkụ nke Chineke. Ndị a bụ ihe niile gbasara obi ike.	Bible truth applied to the life will include orientation to Grace, a relaxed mental attitude, a capacity for personal and impersonal love, great inner peace and happiness, and a divine frame of reference. These are all ingredients of moral courage.
n'ime Onyenwe anyị. .. Onyenwe anyị bụ isi iyi nke ume anyị na ọzụzụ anyị.	in the Lord... the Lord is the source of our strength and training.
na ike. .. ihe akuku nke kratos, nke putara "ike di nime" ma obu nduzi onwe onye.	in the power... the instrumental case of kratos, meaning "inner power" or self-discipline.
nke ike ya ... ischus, "ike enyere". Isi iyi maka ihe niile bụ Onyenwe anyị n'onwe Ya. Lee Ọrụ 1: 8. Nke a na-eweghachi anyị na Efesọs 5:18 ma na-echetara anyị mkpa nke mmụọ nsọ.	of his might... ischus, "endowed power". The source for everything is the Lord Himself. See Acts 1:8. This takes us back to Ephesians 5:18 and reminds us of the necessity of the Holy Spirit's control.
Ndị Efesọs 6:11	Ephesians 6:11
"Tinye ngwá ọrụ agha ime mmụọ gị niile ka i wee nwee ike iguzo n'okwá, ihu na atụmatụ Setan."	"Put on all of your spiritual military equipment so that you may have the ability to stand in the ranks, face to face with the strategies of Satan."
Tinye aka ... na-ezo aka na onye agha na-eburu ngwá ọrụ na ngwá agha ya. Ngwaa a na etiti olu, na-egosi na onye kwere ekwe na-erite uru site na itinye ihe agha ahụ.	Put on... refers to the soldier picking up his equipment and weapons. This a verb in the middle voice, indicating that the believer receives benefit from putting on the armor.
ihe agha nile ... panoplia, "ihe agha niile na ngwá agha"; ya mere, "ihe agha nile". [The English cognate bụ "panoply".]	the whole armor... panoplia, "all armor and weapons"; so, "all military equipment". [The English cognate is "panoply".]

E nwere ụdị ndị agha atọ dị na ndị agha Rom nke yikwasị ihe agha ma buru ụdị ngwá agha ndị a.	There were three types of soldiers in the Roman army that wore armor and carried these types of weapons.
Ihe ngwa ngwa (site na ngwa ngwa, "ube") bụ ndị agha na-enweghị ahụmahụ n'oge ọzụzụ. A naghị ejikarị ngwá agha ndị ọzọ dị egwu dịka ube, mma agha machaira, ma ọ bụ ụta. A naghị ejikarị ndị agha a na-alụ agha, ma ọ bụ nanị na ngwucha oghere ka a na-atụba ihe agha na onye iro na-aga n'ihu. Onye kwere ekwe ohuru bu ihe omuma n'ime ndu ndi Kristain. A naghị azụ ya nke ukwu n'ụgbọ ngwá agha n'ihu na ọ ka na-amaghị ọtụtụ Okwu Chineke.	The hastati (from hasta, "javelin") were less experienced soldiers under training. They were usually not well trained with the more sophisticated weapons such as the spear, machaira sword, or bow. These troops were usually not used in the main battle, but only in the opening skirmish when javelins were thrown at the advancing enemy. The new believer is the hastati in the Christian life. He is not trained with much in the way of weapons because he is still ignorant of a lot of God's Word.
Ndị isi ahụ dịtụ elu. Nke a bụ onye na-eto eto, nke siri ike, onye agha dị ike, nke yiri ya na nke a na-atụle Onye Kraịst na-aga n'ihu nke na-amalite ịrụ ọrụ n'amaokwu nke Chineke.	The principes were somewhat more advanced. This was a young, vigorous, strong soldier, equivalent in this analogy to the vigorous advancing Christian who is beginning to operate on a divine frame of reference.
Ahịrị nke atọ bụ ndị triarii , ndị agha ndị agha, ndị agha nwere ike ịkwaga n'ebe ọ bụla agha, ma zụọ ngwá agha niile.	The third line of battle was composed of the triarii , the veterans, soldiers who could move into any area of combat and were well-trained with all weapons.
ka i wee nwee ike ... ihe egwu, okwu Grik eji eme ihe maka "ike". Nke a bụ ikike nke sitere na iwuli elu; ọ bụkwa isi iyi nke ike na agha ndị mmụọ ozi.	that ye may be able... dunamai, the ordinary Greek word for "ability". This is the ability which is the result of edification; and it is the main source of strength in the angelic conflict.
na-eguzo ... akụkọ ihe mere eme; nke a bụ njikere nke agha agha, "Onye agha" Ndị Kraịst, ndị agha, ndị siri ike, ndị na-enweghị nkwaado, na mpako na mkpali.	to stand... histomi; this is the readiness of the combat soldier, the Christian "centurion", armed, tough, unyielding, with pride and motivation.
"Iguzo" bụ ihe mbụ a kụziri n'arụ agha ma ọ bụ agha. Otu n'ime ihe ndị mbụ a kụziri na Judo, dịka ọmụmaatụ, bụ otu esi "agbaghasi" onye iro ahụ. Ndị Gaul, bụ ndị ndị Rom lụsoro ọtụtụ mkpọsa, n'okpuru Julius Caesar na ndị ọzọ, bụ "ụmụ nwoke" ụmụ mmadụ n'echiche na ikike ha nwere ịlụ ọgụ siri ike mere ka ha sie ike imeri n'ọgụ mmadụ.	"Standing" is the first thing taught in unarmed combat or martial arts. One of the first things taught in Judo, for instance, is how to "break the stance" of the opponent. The Gauls, against whom the Romans fought many campaigns, under Julius Caesar and others, were human "tanks" in the sense that their ability to take a very strong combat stance made them difficult to defeat in individual combat.
Onye kwere ekwe ọ bụla bụ onye so n'òtù ndị agha, ọ dịkwa mkpa ka ọ buru akụkụ nke aka	Every believer is a member of the combat team and is required to take his own part, to

ya, ka o guzoro onwe ya. Anyị ji ngwá ọrụ na onyinye nke mmụọ, nke Grace nyere, ilu ọgụ megide ike Setan.	stand on his own. We are armed with spiritual gifts and equipment, provided by Grace, to fight against the forces of Satan.
megide uzo nke ekwensu ... methodeia, "ihu na ihu" nke Setan.	against the wiles of the devil... methodeia, "face to face with the strategies" of Satan.
Ndị Efesọs 6:12	Ephesians 6:12
"Ebe ọ bụ na ọgụ anyị na ụmụ mmadụ adighị eche ihu, ma, n'uzo dị iche, anyị na ndị ọchịchị mmụọ ọjọọ, ndị isi agha nke Setan, ndị ọchịchị ụwa na ọchịchiri, na mmụọ nke ọjọọ dị n'eluigwe."	"Because our combat is not face to face with human beings but, by contrast, is in confrontation with demon rulers, military commanders of Satan, world-rulers of the darkness, and spirits of evil in the heavenlies."
n'ihì na anyị wrestle ... na-ezo aka na ụdị ọ bụla ọgụ. N'okwu agha, ọ na-ezo aka na ndị agha na onye iro ahụ.	for we wrestle ... refers to any sort of personal combat. In the military sense, it refers to military contact with the enemy.
ọ bughị megide anụ ahụ na ọbara ... nke bụ, "ọ bughị ihu na ụmụ mmadụ".	not against flesh and blood ...that is, "not face to face with human beings".
ma ... "n'adighị ka nke a"	but ... "in contrast to the foregoing"
megide ... "ihu na ihu" aha na-esonụ nke nzuko Setan.	against... "face to face with" the following roster of the Satanic organization.
ndị isi ... archon, okwu Grik maka otu n'ime ndị ọchịchị kachasi elu.	principalities... archon, a word in Greek for one of the highest rulers.
Okwu a na-egosi na Attic Greek (Athens) n'oge ọchịchị onye kwuo uche nke Athens. Archon bụ onyeisi oche ma ọ bụ onye na-eme mkpebi na Athens. A kpọrọ nwoke abụọ a na-akpọ bassileus archon, ma ọ bụ "eze-achi". A kpọrọ onye nke atọ polymark, onye ọchịchị na-achi achi. Ndị isi isii ndị na-esonụ dị na Athens bụ ndị na-akọwa ndị isi ma ọ bụ "legislators". Ọ bụ ezie na e nwere ọchịchị onye kwuo uche ya, ọ dighị ọchịchiri na Athens n'ihì na ndị isi a na-achikwa ihe.	This word first shows up in the Attic Greek (Athens) in the days of the Athenian democracy. The archon was the president or preeminent decision maker in Athens. The number two man was called bassileus archon, or "king-ruler". The third man was called polymark, a military ruler. The following six leaders in Athens were the thesmoteitai or "legislators". Even though there was democracy, there was no anarchy in Athens because these leaders kept things under control.
Nzuko nke Setan nwere ọtụtụ ndị ọchịchị kachasi elu; ugboro ole amaghị.	The Satanic organization has a number of supreme rulers; how many is not known.
ike ... site na eksousias, "ndị ọrụ nyere ọrụ"; ya mere, otu igwè nke ndị mmụọ ọjọọ.	powers ... from eksousias, "commissioned officers"; therefore, a secondary group of demon rulers.
ndị ọchịchị nke ọchịchiri nke ụwa a . Okwu ahụ bụ "onye na-achi ụwa a" bụ otu okwu n'asụsụ Grik: kosmokrator ["ụwa" + "onye ọchịchị"]. Okwu skotos na - esote; ya mere	rulers of the darkness of this world .. the phrase "ruler of this world" is all one word in Greek: kosmokrator ["world" + "ruler"]. The word skotos follows; therefore the phrase

okwu a kwesiri iguta "ndi ochichi nke uwa".	should read "world rulers of darkness".
Ndi a bu ndi mmuo ojoo na-akwado nzuko Setan;ndi a na-ahụ anya na ngwa ngwa, ogugu isi, ngwá agha puru iche, wdg.	These demonic rulers are Satan's supporting organization; analogous to logistics, intelligence, special weapons units, etc.
Setan nwere ike puru iche nke ndi mmuo ojoo di elu iji mee ka ndi isi a ma ama na ndi isi nke mba di iche iche wakpoo.	Satan has a special force of high ranking demons to make attacks against prominent officials and heads of nations.
Na Daniel 10: 13f, okwu a bu "onye isi nke Peasia" na-ezo aka na otu onye ozi dara ada, onye mo ojo ojoo, onye ji oso agha agha megide onye isi nke Persia. Gebriel egbughị oge n'izigara Daniel ozi n'ihu na o nọ na mgbagwoju anya nke mmuo ojoo a. Onyeisi ndi mmuo ozi, bu Michael, biara nyere ya aka ka o bia Daniel.	In Daniel 10:13f, the term "prince of Persia" refers to a fallen angel, a demon, who was busy attacking the ruler of Persia. Gabriel was delayed in bringing a message to Daniel because he was in conflict with this kosmokrator demon. The archangel Michael came to help and released Gabriel to come to Daniel.
Na Daniel 10:20, a kpọrọ "onye isi Gris", na-ezo aka na mmuo ojoo ahụ na-elekota ibiakwute onye ochichi Gris bu onye Alexander Onye Ukwu n'oge ahụ.	In Daniel 10:20, the "prince of Grecia" is mentioned, referring to the demon in charge of mounting attacks against the ruler of Greece who was Alexander the Great at that time.
Ukpuru ahụ bu na Setan ga-ebu agha megide mba o bula nke na-echebe ulo oru Chineke, na- enye onwe ya ohere nke umu amaala ya, ma na-echebe mba ahụ megide omume ruru aru. Na mba di iche iche dika ozi oma na oru ozi ala ozo, otu a ka a ga-esi aru oru mmuo ojoo na mba ndi ahụ.	The principle is that Satan will vigorously attack any nation which protects the divine institutions, allows personal freedom to its citizens, and protects the nation against immorality. In nations like that there is evangelism and missionary activity, so demon activity will be stepped up with respect to those countries.
Tukwasị na nke ahụ, a na-etinye ndi kwere ekwe Kraist niile aka n'uzo doro anya n'usoro uwa, na-ebu oké ogu megide ndi na-aga n'ihu n'uzo ndu Ndi Kraist.	In addition, all Christian believers are placed under direct attack in the world system, with particularly heavy attacks against those who are advancing in the Christian way of life.
ajo omume ime mmuo na ebe di elu ... nke oma, "ndi mo nke ojo di nelu igwe". Nke a na-ezo aka n'usoro na failu nke ndi mmuo ojoo nke na-arụ otutu oru.	spiritual wickedness in high places ... literally, "spirits of evil in the heavenlies". This refers to the rank and file of demons which perform numerous functions.
Ndi Efesos 6:13	Ephesians 6:13
"N'ihu nke a, na-eburu ihe agha niile nke Chineke, ka i wee nwee ike iguzo n'onodu gi n'ogu, ma mgbe ihe niile agwula ka i wee guzo."	"Because of this, continually take up the whole armor of God, that you may be able to take your position in combat, and when all is finished that you may remain standing."
Ajuju a kpatara ihe mere Chineke ji kwere ka agha ime mmuo (agha ndi mmuo ozi) nogide. Otu ihe kpatara ya bu na n'ime ogbo o	The question arises as to why God allows the spiritual warfare (the angelic conflict) to continue. One reason is that in every

bụla, Chineke na-ekwe ka Setan jiri amamihe ya mee ihe megide atumatụ nke Chineke na ụkpurụ nke Grace n'ime atumatụ ahụ. A na-eweta nrugide ka ndị kwere ekwe wee nwee ike ime ka onyinye nke Chineke dị mma.	generation, God permits Satan to use his genius to attack the Plan of God and the principle of Grace in the plan. Pressures are brought to bear on believers so that the divine provisions of Grace may be made manifest.
ya mere ... "n'ihì". Na-agbaso okwu ndị gara aga banyere agha ime mmụọ megide ndị mmụọ ọjọọ. Ya mere, "N'ihì nzukọ na ọrụ Setan, buru ihe agha niile nke Chineke ..."	wherefore ... "because of". Refers to the previous statements regarding spiritual warfare against demons. Hence, "Because of Satan's organization and activities, take the whole armor of God..."
wepụta ... ihe dị mkpa nke analambano, "iji weghara" na prefix nke na-agbakwunyere echiche nke ikwughachi okwu ngwaa. Anyị aghaghi 'ijide ihe agha Chineke' ma obu buru ugbua. Dị ka ihe atụ, otu ihe agha ahụ bụ "eziokwu" (amaokwu 14). Ejiri ihe agha a "dikwasi" kwa ubochi.	take ... imperative of analambano, "to take; to seize" with a prefix which adds the idea of repetition to the verb. We must "seize or take again and again" the armor of God. As an example, one piece of the armor is "truth" (verse 14). This piece of armor must be "put on" every day.
N'akuku ndi ozo nke ndi Kristain nwere uzo abuo, ndi "di njikere" na ndi "adigh njikere". Ejiri ihe agha agha ma tinye ya mgbe ọ bụla a na-atụ egwu. Nye Onye Kraịst, ọgụ na-aga n'ihu. Nkọwa okwu nke ngwaa a bụ "Unu ejidela ihe agha gi!"	In any group of Christians there are two types, those who are "ready" and those who are "not ready". A uniform of armor must be taken up and put on whenever combat is anticipated. For the Christian, combat is continuous. The emphasis of this verb is "Don't get caught without your armor on!"
ihe agha nile nke Chineke ... panoplia. Ihe omimi, ndị isi, na ndị triarii niile nwere otu ihe agha. N'amaokwu ndị na-esonụ, a kọwara akụkụ ọ bụla nke ihe agha ahụ.	the whole armor of God ...panoplia. The hastati, the princeps, and the triarii all wore the same basic armor. In the following verses, the individual parts of the armor are described.
ka unu we guzo. ..	that ye may be able to stand...
Akụkụ Akwụkwọ Nsọ ndị na-esonụ na-enye ihe atụ magburu onwe ya nke echiche nke "nkwụsị" Onye Kraịst.	The following passages of scripture provide excellent illustration of the concept of the Christian's "stand".
1 Ndị Kọrint 15: 57,58 57 Ma ekele dịrị Chineke, onye na-enye anyị mmeri site n'aka Onyenwe anyị Jizọs Kraịst 58 Ya mere, umu-nnam m'huru n'anya, guzosienụ ike, ghara idozi onwe-unu, nējeghari n'ọlu Onye-nwe-ayi mbe nile, ebe unu matara na ọlu-unu abughi ihe-efu nime Onye-nwe-ayi.	1 Corinthians 15:57,58 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ 58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
Abụ Ọma 16: 8 Emewom Onye-nwe-ayi mbe nile n'irum; N'ihì na Ọ nọ n'aka nri m Agaghị m akpali m.	Psalms 16:8 I have set the Lord always before me; Because He is at my right hand I shall not be moved.

<p>Abụ Qma 21: 7 N'ihì na eze nātukwasi Jehova obi, ọ bughì kwa ebere nke Onye kachasi ihe nile elu ka ọ nāgaghi-ewezuga onwe-ya.</p>	<p>Psalm 21:7 For the king trusts in the Lord, And through the mercy of the Most High he shall not be moved.</p>
<p>Abụ Qma 55:22 Tukwasi Jehova ibu-gi, Ọ gēdebe kwa gi; Ọ dighi mgbe ọ ga-ekwe ka ndi ezi omume kpalie.</p>	<p>Psalm 55:22 Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.</p>
<p>Abụ Qma 125: 1 Ndi tūkwasiri Jehova obi di ka ugwu Zaijon, nke a na-apughị ikwaghari, kama ọ na-anogide ruo mgbe ebighi ebi.</p>	<p>Psalm 125:1 Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever.</p>
<p>Ndi Galeshia 5: 1 Ya mere, guzosienụ ike na nnwere onwe nke Kraist ji me ka anyi nwere onwe anyi, ka unu gharakwa ijigbu yok nke ohu</p>	<p>Galatians 5:1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage</p>
<p>Ndi Filipai 1:27 Naanị ka omume gi buru nke ruru eru maka ozioma nke Kraist, ka m wee nu banyere ihe i na -eme, ma ọ buru na m abia ma hu gi ma ọ bu na anoghi m, na i guzosiri ike n'otu mmuo, jiri otu obi na - agba mbọ maka okwukwe nke ozioma ,</p>	<p>Philippians 1:27 Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,</p>
<p>1 Pita 5: 5-11</p>	<p>1 Peter 5:5-11</p>
<p>5 Unu onwe-unu, umu-ntakiri, menu onwe-unu n'okpuru ndi-okenye-unu. Ee, unu niile na-edo onwe unu n'okpuru ibe unu, ma di umeala n'obi, n'ihì na "Chineke na-eguzogide ndi mpako, ma na-enye ndi di umeala n'obi ihu oma."</p> <p>6 Ya mere wedanu onwe-unu n'okpuru aka di ike nke Chineke, ka O we bulie unu elu n'oge kwesiri ntukwasi-obi,</p> <p>7 na-elekwasị anya na Ya, na-eche banyere gi.</p> <p>8 Kpachara anya, kpachara anya; n'ihì na onye iro gi ekwensu na-ejeghari di ka odum na-ebigbo ebigbo, na-achọ onye ọ ga-eripia.</p> <p>9 Nagide ya, guzosie ike n'okwukwe, na i maara na otu ahuhu gi na-ahụ na otu umunna gi n'ụwa.</p> <p>Ma ka Chineke nke amara nile, Onye kpọrọ ayi rue ebube-Ya ebighi-ebi site n'aka Kraist Jisus, mhe unu nwusiri otutu oge, zuru okè, guzosie ike, me ka unu di ike, we me ka unu guzosie ike.</p>	<p>5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble."</p> <p>6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,</p> <p>7 casting all your care upon Him, for He cares for you.</p> <p>8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.</p> <p>9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.</p> <p>10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.</p> <p>11 To Him be the glory and the dominion forever and ever. Amen.</p>

11 Ka otuto ɖiri ya na ọchichi ya ruo mgbe ebighi ebi. Amen.	
Abụ Qma 46: 5 Chineke nọ n'etiti ya, a gaghi ewezuga ya; Chineke ga enyere ya aka, mgbe chi ɔrọ.	Psalms 46:5 God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn.
Abụ Qma 66: 9 Onye nēdebe nkpuru-obi-ayi n'etiti ndi di ndu, Ọ dighi-ekwe kwa ka obi-ayi di ike.	Psalms 66:9 Who keeps our soul among the living, And does not allow our feet to be moved.
Abụ Qma 112: 6 N'ezie, ọ gaghi-eme nkpato: Onye ezi omume gēcheta mbe ebighi-ebi.	Psalms 112:6 Surely he will never be shaken;The righteous will be in everlasting remembrance.
Abụ Qma 121: 3 Ọ gaghi ekwe ka ụkwu gi nwee mkpali; Onye nēdebe gi agaghi-arapu ya.	Psalms 121:3 He will not allow your foot to be moved; He who keeps you will not slumber.
Ilu 10:30 Apughi iwepu onye ezi omume: Ma ndi nēmebi iwu agaghi-ebi n'elu uwa.	Proverbs 10:30 The righteous will never be removed, But the wicked will not inhabit the earth.
1 Ndi Korint 10:12 Ya mere ka onye chere na ya guzoro, lezie anya ka o ghara ida.	1 Corinthians 10:12 Therefore let him who thinks he stands take heed lest he fall.
Job 11: 14,15 14 Ọ buru na ajo omume di n'aka-gi, I wezuga ya n'ebe di anya, I kweghi kwa ka ajo omume biri n'ulo-ikwu-gi nile; 15 N'ezie, i nwere ike iweli ihu gi n'enweghi ntupọ;	Job 11:14,15 14 If iniquity were in your hand, and you put it far away, And would not let wickedness dwell in your tents; 15 Then surely you could lift up your face without spot;
Oru 11:23 Mgbe ọ bjara ma hu amara nke Chineke, obi di ya uto, ma gbaa ha niile ume n'ebumnuche nke obi ha kwesiri iso Onyenwe anyi.	Acts 11:23 When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.
Ndi Filipai 4: 1 N'ihika, ndi m'huru n'anya na ndi nāchosi ike- n'ihika umu-nnam, ọhụm na okpu-ezem, unu guzosienụ ike nime Onye-nwe-ayi, ndi m'huru n'anya.	Philippians 4:1 Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.
1 Ndi Tesalonika 5:21 Nwale ihe niile; jide ihe di mma.	1 Thessalonians 5:21 Test all things; hold fast what is good.
2 Ndi Tesalonika 2:15 Ya mere, ụmụna m, guzosie ike ma jide ọdinala	2 Thessalonians 2:15

ndị a kuziiri gi, ma ọ bụ site na okwu ma ọ bụ akwụkwọ ozi anyị.	Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.
Ndị Hibru 3: 6 ma Kraist dika nwa n'onu ulo ya, onye ayi bu ulo ayi ma oburu na ayi ejide obi ike na olile anya nke olile anya rue njedebe.	Hebrews 3:6 but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.
Ndị Hibru 4:14 Mgbe ayi huru na ayi nwere Nnukwu Onye Nchụàjà di uku nke gabiga n'elu igwe, Jisos nwa Chineke, ka ayi jidesie nkwpụta ayi ike.	Hebrews 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.
Ndị Hibru 10:23 Ka ayi jidesie nkwpụta nke olile anya ayi ike n'enweghi obi abua, n'ih na Onye kwere nkwa kwesiri ntukwasi obi.	Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.
megide igwe nke ekwensu ...	against the wiles of the devil...
na ime ihe nile, iguzo.	and having done all, to stand.
otu njem nke dị n'akụkụ iji tlee Ndị Efesọs 4:14	a side trip to discuss Ephesians 4:14
Ka ayi we ghara ibu umu ọzọ, ka ha ghara ibia uhu a, ndi aneme ka ha jeharia, ha nagabiga kwa ifufe nile nke ozizi, na ochichiri di iche iche, nke ha neche nche ka ha ghobu:	That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, and cunning craftiness, by which they lie in wait to deceive:
Setan bu onye aghughu, na-echere ka o ghogbuo. O nwere usoro dum nke ozizi ugha nke o na-eji iji ghogbuo onye ahụ na-adighi ahukebe, onye novice, nke na-agbagha.	Satan is the crafty one, lying in wait to deceive. He has a whole program of false doctrine that he uses to fool the immature person, the novice, the gullible one.
Chester McCalley kwuru, si: "O buru na Onye Kraist amaghi ihe Chineke mere n'oge gara aga ma ghara inwe okwukwe n'ihe Chineke ga - eme n'odinihu, nsogbu nke taa ga - ewute ya."	Chester McCalley has said: "If a Christian does not know what God has done in the past and does not have faith in what God will do in the future, he will be overwhelmed by today's crisis."
Setan adighi ada mbà mgbe mmadu nabatara Kraist dika Onyenzoputa. N'ezie, o na-emewanye oru ya. O nwere atumatu banyere ndi kwere ekwe nke di nnoo aghughu ma di oke.	Satan doesn't give up when a person accepts Christ as Savior. In fact, he intensifies his activity. He has a strategy regarding believers which is very subtle and far-reaching.
Setan na-ebo ndi kwere ekwe ebubo n'ihu Chineke. Mmehie nke Onye Kraist ka ndi mmuo ozi dara ada na-ahu. Di ka a puru isi kwuo ya, a na-edebe ndeko na onye kwere ekwe o bua. Setan na-eme nke a iji gbalia	Satan accuses believers before God. The sins of the Christian are observed by the fallen angels and reported. In effect, a dossier is being kept on each believer. Satan does this to try to hinder the work of God on earth.

<p>igbochi ọrụ nke Chineke n'ụwa. Otú ọ dị, 1 Jọn 2: 1ff na-ekwu na Jizọs Kraịst bụ Onye Nkwado anyị na Nna anyị; ma Onyenwe anyị na echetara Nna nke ihe mere n'obe ma na-edeba okwukwe na onu kwere onye kwere ekwe n'ime Kraist.</p>	<p>However, 1 John 2:1ff points out that Jesus Christ is our Advocate with the Father; and the Lord reminds the Father of what happened at the Cross and makes note of the believer's faith and position in Christ.</p>
<p>Mkpughe 12: 9, 10 9 Ewe chụpu dragon uku ahu, agwọ ahu nke ochie, nke anākpọ Ekwensu na Setan, onye nēduhie uwa nile; a chūdara ya n'ụwa, chupụkwa ndị mmụọ ozi ya. 10 M wee nụ oké olu na-ekwu n'eluigwe, si, "Ugbu a nzoputa, na ume, na alaeze nke Chineke anyị, na ike nke Kraịst ya abịa, n'ihu na onye na-ebo ụmụnnā anyị ebubo, bụ onye boro ha ebubo n'ihu Chineke anyị ehihie na abalị , a chūdaala.</p>	<p>Revelation 12:9,10 9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. 10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.</p>
<p>Zechariah 3: 1,2 O we gosim Joshua, bú onye-isi-nchu-àjà, ka o nēguzo n'iru mọ-ozī nke Onye-nwe-ayi; Setan we guzo n'aka-nri-ya imegide ya. 2 Onye-nwe-ayi we si Setan, Onye-nwe-ayi bara gi nba, Setan. Onye-nwe-ayi, bú Onye ọputara Jerusalem, baara gi mba. Nke a ọ bughị ihe a na-agbanye ọkụ? "</p>	<p>Zechariah 3:1,2 Then he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to oppose him. 2 And the Lord said to Satan, "The Lord rebuke you, Satan! The Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"</p>
<p>Job 1: 6-11 Ma ụbụ a ọ di otú ubochi mbe umu Chineke biara ka ha guzo n'iru Jehova, Setan we biakute ha. Jehova we si Setan, Ìle ebe i si bia? Setan we za, si, Ọ bu ijeghari n'ụwa, na n'ijeghari na ya. 8 Jehova wee si Setan: "Ị tūlewo ohu m Job, na ọ dighị onye di ka ya n'ụwa, onye na-enweghị ihe a ga-eji taa ya ụta na onye ezi omume, onye na-atụ egwu Chineke ma na-ezere ihe ọjọọ?" + 9 Setan wee zaa Onyenwe anyị, si: "Job ọ na-atụ egwu Chineke n'efu? 10 I ghaghi ime ya gburugburu, na ulo ya, na gburugburu ihe nile o nwere n'ụwa nile? ! gọziwo ọrụ aka ya, ihe onwunwe ya abawanyewokwa n'ala. Ma ụbụ a, setipu aka-gi, metu ihe nile o nwere; ọ ghaghi kwa nkocha n'iru gi.</p>	<p>Job 1:6-11 6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. 7 And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it." 8 Then the Lord said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" 9 So Satan answered the Lord and said, "Does Job fear God for nothing? 10 Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.</p>

	11 But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"
2 Ndị Kọrint 2:11 ka Setan wee ghara iji anyị mee ihe; n'ihị na anyị abụghị ndị na-amaghị atụmatụ ya.	2 Corinthians 2:11 lest Satan should take advantage of us; for we are not ignorant of his devices.
Setan na-anwa igbochi onye kwere ekwe site n'Okwu Chineke. Ọ na-akụda ịdị n'otu n'etiti ndị kwere ekwe, ọ na-agbakwa Ndị Kraịst ume ka ha leghara Okwu ahụ anya ma nakwere ozizi ụgha ka ha wee laghachi na ụzọ ndụ ha.	Satan tries to keep the believer from the Word of God. He discourages unity among believers and he encourages Christians to ignore the Word and accept false teaching so that they will revert to their former manner of life.
1 Timoti 4: 1 Ugbu a, Mmụọ Nsọ na-ekwu n'ụzọ doro anya n'oge ikpeazụ, ụfọdụ ga-apụ n'okwukwe, na-aña ntị na mmụọ nduhie na ozizi nke ndị mmụọ ojọọ,	1 Timothy 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,
1 Ndị Kọrint 10: 19-21 19 Gịnị ka m na-ekwu mgbe ahụ? Na arusi bu ihe obula, ma obu ihe achuru arusi bu ihe obula? 20 Kama nke ahụ, na ihe ndị mba ọzọ na-achụ, ha na-achụrụ ndị mmụọ ojọọ àjà, ọ bụghị Chineke, achoghikwa m ka unu na ndị mmụọ ojọọ nwee mmekọrịta. 2 1 I nweghị ike ịnụ iko Onyenwe anyị na iko ndị mmụọ ojọọ; unu enweghị ike iri òkè na table Chineke na table nke ndi-mọ ojọ.	1 Corinthians 10:19-21 19 What am I saying then? That an idol is anything, or what is offered to idols is anything? 20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. 2 1 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.
2 Ndị Kọrint 11: 3, 13-15 3 Ma ana m atụ egwu, ka o wee ghara ime ka uche unu ghara ịdị ọcha nime Kraịst, dika agwọ ahụ si ghogbuo lv site na aghughọ ya. 13 N'ihị na ndi di otú a bu ndi-ozì ụgha, ndi nālu ọlu ọjọ, nēme onwe-ha ndi-ozì Kraist. 14 Ọ bughikwa ihe ijuanya! N'ihị na Setan n'onwe ya na-agbanwe onwe ya dika mmụọ ozi nke ìhè. Ya mere ọ bughị ihe di uku ma ọ buru na ndi-ozì-ya eme kwa onwe-ha ka ha buru ndi-ozì nke ezi omume, ndi ọgwugwu ha gādi kwa ka ọlu-ha si di.	2 Corinthians 11:3, 13-15 3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.
Setan na-adọgbu onwe ya n'ọrụ site n'igbalị igbochi ndị kwere ekwe na nzukọ ofufe ọha na eze.	Satan distracts by trying to keep believers from public assembly worship.
Ndị Hibru 10:25 ka anyị ghara ịhapụ nzukọta nke onwe anyị, dika	Hebrews 10:25 not forsaking the assembling of ourselves

<p>o bu udi nke ufodu, ma na-agbarita ibe anyi ume, ma karia ka i na-ahụ ubochi ahụ na-eru nso.</p>	<p>together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.</p>
<p>O na-anwale onye kwere ekwe na nkwenye na-ezighi ezi na nkowa nke ndu di ka ego, ihe iga nke oma, ndu mmadu, obi utu, ndi a huru n'anya, ahuike, mmekohu, ihe onwunwe, ma o bu akara onodu. Onye kwere ekwe tozuru okè maara na o bughi ihe ndi a ka o na-enweta obi utu, n'ihia ya o bughi ohu ha. Otú o di, Onye Kraist novice puru igbalị inweta obi utu site n'ihe ndi di otú ahụ, nke a ga-adopukwa ya n'Okwu Chineke.</p>	<p>He tempts the believer with an improper emphasis on details of life such as money, success, social life, pleasure, loved ones, health, sex, materialistic things, or status symbols. The mature believer knows that his happiness is not derived from these things, so he is not a slave to them. The novice Christian, however, may try to gain happiness from such things, and this will distract him from the Word of God.</p>
<p>Ozizi ugha bukwa akuku nke atumatu Setan. Ndi na-esonu bu ufodu n'ime agwa ndi nkuzi ugha:</p>	<p>False teaching is also a part of Satan's strategy. The following are some of the characteristics of false teachers:</p>
<p>Ha nwere ugha facade.</p>	<p>They have a false facade.</p>
<p>Matu 7:15 "Lezienụ anya maka ndi amuma ugha, ndi na-abiakwute unu n'oyiyi aturu, ma n'ime ha bu anu qhia wolves.</p>	<p>Matthew 7:15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.</p>
<p>Ndi Rom 16:18 N'ihia na ndi di otu ahụ adighi ejere Onyenwe anyi Jizos Kraist ozi, kama o bu afu ha, okwu ire utu na okwu ire utu na-eduhie obi ndi di mfe.</p>	<p>Romans 16:18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.</p>
<p>Ha na-ekpe ndi kwere ekwe ikpe.</p>	<p>They court believers.</p>
<p>Ndi Galeshia 4:17, 18 17 Ha ji inu oku n'obi na-ekpe gi ikpe; ee, ha choru iwepu gi, ka i wee nwee inu oku n'obi maka ha. Ma o di nma inwe obi-utu n'ezi ihe, o bughi kwa mbe mu na unu no.</p>	<p>Galatians 4:17,18 17 They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them. 18 But it is good to be zealous in a good thing always, and not only when I am present with you.</p>
<p>2 Timoti 3: 5-7 5 nwere odidi nke godliness ma na-agonahu ya ike.Na ndi di otu ahụ na-atughari! 6 N'ihia na nke a bu ndi na-abanye n'ime ezinulo na-adoro n'agha nke umu nwoke na-agaghari agaghari na-ebugbu mmehie, eduzi site agu di iche iche, 7 na-amu ihe mgbe nile ma ghara inwe ike imata ihe omuma nke eziokwu.</p>	<p>2 Timothy 3:5-7 5 having a form of godliness but denying its power. And from such people turn away! 6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, 7 always learning and never able to come to the knowledge of the truth.</p>

Ha na-arịọ ka nganga mmadụ.	They appeal to human pride.
2 Ndị Kọrint 10:12 N'ihì na anyị agaghị ama onwe anyị ma ọ bụ jiri onwe anyị tụnnyere ndị na-aja onwe ha mma. Ma, ha onwe ha, iji onwe ha atụ onwe ha atụ, na iji onwe ha atụnnyere onwe ha, abughị ndị maara ihe.	2 Corinthians 10:12 For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.
Ha na-akwalite ikpere arụsị n'ihì na ọ bụ ụzọ ọsọ ọsọ si na mmụọ ọjọọ.	They promote idolatry because it is a quick way to demon influence.
Habakuk 2:18 "Gịnị bụ onyinyo ahụ, nke onye na-eme ya ga-atụ ya, Ihe oyiyi a kpurụ akpụ, Onye ozizi nke ụgha, Na onye na-akpụ ya kwesiri itụkwasị ya obi, Iji mee arụsị na-abaghị uru?	Habakkuk 2:18 "What profit is the image, that its maker should carve it, The molded image, a teacher of lies, That the maker of its mold should trust in it, To make mute idols?
Ha na-akwado iwu.	They promote legalism.
1 Timoti 1: 7,8 7 nāchọ ka ha buru ndi-ode-akwukwọ, nāghotaghi ihe ha nēkwu ma ọ bu ihe ha nēme. Mana anyị maara na iwu dị mma ma ọ bụrụ na mmadụ ejiri ya mee ihe n'usoro,	1 Timothy 1:7,8 7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm. 8 But we know that the law is good if one uses it lawfully,
Ndị ozizi ụgha ga-anọgide na-arụ ọrụ n'oge nile Setan na-achị n'ụwa.	The false teachers will continue to operate throughout Satan's rule on earth.
1 Jọn 4: 1 Ndi m'huru n'anya, unu ekwela nkpuru-obi ọ bula, kama nānwa ndi mọ, ma ha sitere na Chineke; n'ihì na ọtụtụ ndị amụma ụgha abanyela n'ụwa.	1 John 4:1 Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.
Setan na-achọ imebi uche Chineke maka onye kwere ekwe. E nwere ụzọ atọ nke uche Chineke nke Setan na-agba mbọ ịgbachi.	Satan seeks to frustrate the will of God for the believer. There are three categories of the will of God which Satan tries to interdict.
1. Ihe Chineke chọrọ ime (ihe Chineke chọrọ ka anyị mee).	1. The operational will of God (what God wants us to do).
Jemes 4: 7,8 7 Ya mere, rubere Chineke isi. + Guzogide ekwensu ahu ma o ga agbalaga gi. 8 Bjaruonụ Chineke nso, Ọ ga-abjarukwa unu nso.Me ka aka-unu di ọcha, unu ndi-nmehie; me kwa ka obi-unu di ọcha, unu ndi nwere obi abua.	James 4:7,8 7 Therefore submit to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.
Ndi Galetia 5: 7 Ị gbara ọsọ. Ònye gbochiri gi irubere eziokwu ahụ	Galatians 5:7 You ran well. Who hindered you from obeying

isi?	the truth?
2. Chineke nwere uche, ma ọ bụ ọgụgụ isi, (ihe Chineke chọrọ ka anyị chee).	2. The mental, or intellectual, will of God (what God wants us to think).
1 Timoti 4: 1 Ugbu a, Mmụọ Nsọ na-ekwu n'ụzọ doro anya n'oge ikpeazụ, ụfọdụ ga-apụ n'okwukwe, na-aña ntị na mmụọ nduhie na ozizi nke ndị mmụọ ọjọọ,	1 Timothy 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,
3. Ọchịchị obodo nke Chineke (ebe Chineke chọrọ ka anyị bụrụ).	3. The geographical will of God (where God wants us to be).
1 Ndị Tesalonajika 2:18 Ya mere, anyị chọrọ ịbịakwute gi-ọbunadi m, Pọl, ugboro ugboro-ma Setan gbochiri anyị.	1 Thessalonians 2:18 Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us.
Setan na-agba ndị kwere ekwe ume ichegbu onwe ha. Nchegbu na-egbochi mkpụrụ obi nke onye kwere ekwe. Ọ na-agbalị ịtụ egwu Ndị Kraist banyere ọnwụ nkịtị	Satan encourages believers to worry. Worry neutralizes the soul of the believer. He tries to frighten Christians with regard to physical death
1 Pita 5: 7-9 7 na-elekwasị anya na Ya, na-eche banyere gi. 8 Kpachara anya, kpachara anya; n'ihi na onye iro gi ekwensu na-ejeghari di ka ọdum na-ebigbo ebigbo, na-achọ onye ọ ga-eripịa. 9 Nagide ya, guzosie ike n'okwukwe, na ị maara na otu ahụhụ gi na-ahụ na ọtù ụmụna gi n'ụwa.	1 Peter 5:7-9 7 casting all your care upon Him, for He cares for you. 8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.
Ndị Hibru 2: 14,15 14 Ya mere, dika umuaka natara anu aru na obara, Ya onwe ya mekwara otu ihe ahu, ka O site n'onwu we kpochapu onye nwere ike nke onwu, ya bu ekwensu, 15 ma hapụ ndị na-atụ egwu ọnwụ n'oge ndụ ha nile ka ha bụrụ ndị ohu.	Hebrews 2:14,15 14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, 15 and release those who through fear of death were all their lifetime subject to bondage.
Setan na-agba mbọ ịgbanwe onye ahụ kwere ekwe. Kama ijikọta na Kraist, Setan choro ka ndi Kristain tinye aka	Satan attempts to change the focus of the believer. Instead of Occupation with Christ, Satan wants the Christian to be occupied with
Ibanye na Onwe	Occupation with Self
Ndị Kọlọsi 3: 1 Ya mere, ọ buru na amulitere gi na Kraist, chọ ihe ndi di n'elu, ebe Kraist nọ, nānọdu n'aka-nri Chineke.	Colossians 3:1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.

<p>1 Ndị Kọrịnt 1: 10,11 Ma uḅu a, umu-nnam, ariḡm unu, n'aha Onye-nwe-ayi Jisus Kraist, ka unu nile n'otù n'otù n'otù n'otù kwu otù okwu, ka unu ghara kwa ikpa n'etiti unu, kama ka ewe me ka unu jikḡta onwe-unu n'otù uche na n'otù ikpe. 11 N'ihì na umu-nnam, eziteworom bayere unu, ndi sitere na ulo Chloe, na esemokwu di n'etiti unu.</p>	<p>1 Corinthians 1:10,11 10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. 11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.</p>
<p>Jenesis 3: 4,5 4 Agwḡ ahṡ wee si nwaanyi ahṡ: "Ị gaghi anwu ma ḡlì. 5 N'ihì na Chineke mara na n'ubḡchi unu nēri ya, anya-unu gāsaghe, unu gādi kwa ka Chineke, mara ezi ihe na ihe ḡḡ.</p>	<p>Genesis 3:4,5 4 Then the serpent said to the woman, "You will not surely die. 5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."</p>
<p>Matiu 26: 31-35 Jisus we si ha, Unu nile gābu ndi-ngḡḡḡ n'abali a: n'ihì na edewo ya n'akwukwḡ nsḡ, si, Mu onwem gētiḡu Onye-ḡzùzù-aturu, ìgwè ewu na aturu nile gāḡasa kwa. Ma mḡe emere ka M'si n'ḡnwu bilie, Mu onwem gēje n'iru unu rue Galili. 33 Pita zara, si Ya, Ḳ buru na agēme ka madu nile ma n'ḡnyà site n'aka Gi, agaghi-eme ka m'ma n'ḡnyà. 34 Jisus si ya, N'ezie, asim i, na n'abali a, mḡe oke-ḡkuku nākḡḡ, i gāḡonarim uḡḡ atḡ. 35 Pita we si Ya, Ḳ buru na mu na Gi nwua, m'gaghi-agḡnari Gi.</p>	<p>Matthew 26:31–35 Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.' 32 But after I have been raised, I will go before you to Galilee." 33 Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble." 34 Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times." 35 Peter said to Him, "Even if I have to die with You, I will not deny You!"</p>
<p>Ịrṡ ḡrṡ na Ihe</p>	<p>Occupation with Things</p>
<p>Ndị Hibru 13: 5,6 Ka omume-gi ghara inwe anyaukwu; nwee obi ṡḡ na ihe ndi di ka i nwere. N'ihì na Ya onwe ya ekwuwo, "Agaghi arapu gi ma obu rapupu gi." 6 Ya mere, anyi nwere ike iji obi ike kwuo, si: "Onyenwe anyi bu onye inyeaka m; Agaghi m atṡ egwu. Gini ka mmadu ga-eme m? "</p>	<p>Hebrews 13:5,6 5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?"</p>
<p>1 Ndị Kọrịnt 1: 10,11 Ma uḅu a, umu-nnam, ariḡm unu, n'aha Onye-nwe-ayi Jisus Kraist, ka unu nile n'otù n'otù n'otù</p>	<p>1 Corinthians 1:10,11 10 Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the</p>

<p>n'otù kwu otù okwu, ka unu ghara kwa ikpa n'etiti unu, kama ka ewe me ka unu jikọta onwe-unu n'otù uche na n'otù ikpe.</p> <p>11 N'ihì na umu-nnam, eziteworom bayere unu, ndi sitere na ulo Chloe, na esemokwu di n'etiti unu.</p>	<p>same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.</p> <p>11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.</p>
Ibanye na ndị mmadụ	Occupation with People
<p>Jeremiah 17: 5</p> <p>Otú a ka Onye-nwe-ayi Jehova siri: Onye anābu ọnu ka nwoke ahu bu, nke nātukwasi madu obi, nke nēme kwa anu-arụ ka ọ di ike, onye obi-ya nēsi n'ebe Jehova nọ la.</p>	<p>Jeremiah 17:5</p> <p>Thus says the Lord: "Cursed is the man who trusts in man And makes flesh his strength, Whose heart departs from the Lord.</p>
<p>1 Ndị Eze 19:10</p> <p>O we si, Ọ bu Jehova, bú Chineke nke usu nile nke ndi-agma, ka m'nēkpe ọku n'obi; n'ihì na umu Israel arapuwo ọbụba-ndu-Gi, kwatu ebe-ichu-àjà-Gi nile, were mma-agma ọue ndi-amuma-Gi. Ọ bụ naanị m ọdụrụ; ha na-achọkwa igbu onwe m. "</p>	<p>1 Kings 19:10</p> <p>So he said, "I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."</p>
Jeremiah 17: 4	Jeremiah 17:4
<p>Ma gi onwe-gi, Gi onwe-gi, ka ihe-nketa-gi si di, nke M'nyeworo gi; M'gēme kwa ka i jekuru ndi-iro-gi n'ala ahu nke i nāmaghi; N'ihì na unu esurewo ọku n'iwem, nke gēre ọku rue mbe ebighi-ebi.</p>	<p>And you, even yourself, Shall let go of your heritage which I gave you; And I will cause you to serve your enemies In the land which you do not know; For you have kindled a fire in My anger which shall burn forever."</p>
<p>Otu n'ime ọrụ nke Okwukwe-Ugha bụ iji chebe Onye Kraịst n'ọ̀nọ̀dụ nke ilekwasi anyanwu na ndụ.</p>	<p>One of the functions of the Faith-Rest principle is to protect the Christian in the area of having a proper focus on life.</p>
<p>Setan na-akwalitekwa n'echiche nke uche dika egwu, nchegbu, obi ilu, ọchịchọ maka imegwara, mpako, obi amamikpe, enweghi ihunanya, enweghi mgbaghara, ikpasi, ikwa iko, na ihe ndi ọzọ. A kwere onye kwere ekwe site na mmehie; na echiche uche di iche iche na-akpata mmehie niile. Ma ha bu ụdị kachasi njo n'ihì na ha di oke njo. Ogologo oge echiche echiche nke mmehie na-eme, a na-eleghara okwu Chineke anya.</p>	<p>Satan also promotes heavily in the area of mental attitude sins such as fear, worry, bitterness, desires for revenge, pride, guilt feelings, lack of love, failure to forgive, hatred, mental adultery, and so forth. A believer is neutralized by sin; and mental attitude sins are behind all sin. And they are the worst category because they are so devastating. As long as mental attitude sin is taking place, the Word of God is being ignored.</p>
<p>E nwere ọtụtụ okpukpe ugha a kpọturụ aha na Bible.</p>	<p>There are several religious counterfeits mentioned in the Bible.</p>
Ozioma ugha.	A counterfeit gospel.

<p>2 Ndị Kọrint 11: 3,4 3 Ma ana m atụ egwu, ka o wee ghara ime ka uche unu ghara ịdị ọcha nime Kraist, dika agwọ ahụ si ghogbuo Ịv site na aghughọ ya. 4 N'ihị na ọ bụrụ na onye ahụ nke na-abịa na-ekwusa ọzọ Jizọs onye anyị na-adighị ekwusa, ma ọ bụ ọ bụrụ na ị na-enweta a dị iche iche mmụọ nke ị natara, ma ọ bụ ozioma ozioma nke ị nabatara-i nwere ike na-anabata ya!</p>	<p>2 Corinthians 11:3,4 3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. 4 For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!</p>
<p>Ndị ụkọchukwu aghọla (ndị a na-azoputaghi, ndị mmadụ, ndị e duhiere, wdg)</p>	<p>Counterfeit ministers (unsaved, humanists, misled, etc.)</p>
<p>2 Ndị Kọrint 11: 13-15 13 N'ihị na ndi di otú a bu ndi-ozì ugha, ndi nālu ọlu ọjọ, nēme onwe-ha ndi-ozì Kraist. 14 Ọ bughịkwa ihe ijuanya! N'ihị na Setan n'onwe ya na-agbanwe onwe ya dika mmụọ ozi nke ịhè. Ya mere ọ bughị ihe di uku ma ọ buru na ndi-ozì-ya eme kwa onwe-ha ka ha buru ndi-ozì nke ezi omume, ndi ọgwugwu ha gādi kwa ka ọlu-ha si di.</p>	<p>2 Corinthians 11:13-15 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.</p>
<p>Ozizi ụgha</p>	<p>Counterfeit doctrine</p>
<p>2 Timoti 4: 1 N'ihị nka ka m'nēnye unu iwu n'iru Chineke na Onye-nwe-ayi Jisus Kraist, Onye gēkpe ndi di ndu na ndi nwuru anwu ikpe na nputa-Ya na ala-eze-Ya:</p>	<p>2 Timothy 4:1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:</p>
<p>Tebul oriri udo</p>	<p>Counterfeit communion table</p>
<p>1 Ndị Kọrint 10: 19-21 19 Gịnị ka m na-ekwu mgbe ahụ? Na arusi bu ihe obula, ma obu ihe achuru arusi bu ihe obula? 20 Kama nke ahụ, na ihe ndị mba ọzọ na-achụ, ha na-achurụ ndị mmụọ ọjọọ àjà, ọ bughị Chineke, achoghikwa m ka unu na ndị mmụọ ọjọọ nwee mmekọrịta. 21 Unu enweghi ike inu iko Onye-nwe-ayi na iko ndi-mọ ọjọ; unu enweghi ike iri òkè na table Chineke na table nke ndi-mọ ọjọ.</p>	<p>1 Corinthians 10:19-21 19 What am I saying then? That an idol is anything, or what is offered to idols is anything? 20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. 21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.</p>
<p>Gwa ezi omume</p>	<p>Counterfeit righteousness</p>
<p>Matiu 19: 16-18 Ma le, otù onye biara, si Ya, Ezi Onye-ozizí, gini ka</p>	<p>Matthew 19:16-18 16 Now behold, one came and said to Him,</p>

<p>m'gēme ka m'we nwe ndu ebighi-ebi? O we si ya, Gini mere i nākpom Onye-nwe-ayi? Ọ dighi onye di mma mana otu, ya bu, Chineke. Ma ọ buru na ichoro ibanye na ndu, debe iwu. " O we si Ya, òle ndia?</p>	<p>"Good Teacher, what good thing shall I do that I may have eternal life?" 17 So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments." 18 He said to Him, "Which ones?"</p>
Udi ndu ("ibi ndu mara mma")	Counterfeit manner of life ("living the beautiful life")
Gụọ Matiu 23	Read Matthew 23
Ike ike	Counterfeit power
<p>2 Ndi Tesalonaiika 2: 8-10 8 Mgbe ahụ ka a ga-ekpughe onye na-emebi iwu, + onye Onyenwe anyị ga-iji ume nke ọnụ ya ripịa wee jiri ihè nke ọbịbịa ya laa n'iyi. + 9 Ọbịbịa nke onye ahụ na-emebi iwu dika ọrụ nke Setan, site n'ike nile, ihe iriba ama, na igha ụgha, 10 na aghughọ nile nke ajọ omume n'etiti ndi nāla n'iyi, n'ihu na ha anataghi ihu-n'anya nke ezi-okwu, ka ewe zoputa ha.</p>	<p>2 Thessalonians 2:8-10 8 And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. 9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.</p>
Na-atụ egwu chi	Counterfeit gods
<p>2 Ndi Tesalonaiika 2: 3,4 3 Ka onye ọ bula ghara iduhie gi n'uzọ ọ bula; n'ihu na ụbọchị ahụ agaghị abia ọ gwula ma ọdịda ahụ na-abia na mbụ, a na-ekpughekwa onye nke mmehie, nwa nke ila n'iyi, 4 onye na-emegide ma na-ebuli onwe ya elu karịa ihe niile a na-akpọ Chineke ma ọ bụ nke a na-eke ofufe, ka o wee di ka Chineke n'ụlọ nsọ Chineke, na-egosi onwe ya na ya bu Chineke.</p>	<p>2 Thessalonians 2:3,4 3 Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.</p>
<p>The Bible talks about the Armor of God as enabling the believer to "stand against the wiles of the devil". This armor is protection for us while we live in kosmos diabolikos, and the weapons of our warfare are stronger than Satan as we take our stand in the Lord Jesus Christ.</p>	<p>The Bible talks about the Armor of God as enabling the believer to "stand against the wiles of the devil". This armor is protection for us while we live in kosmos diabolikos, and the weapons of our warfare are stronger than Satan as we take our stand in the Lord Jesus Christ.</p>
Ephesians 6:14	Ephesians 6:14
"Stand, therefore, having about your waist the equipment belt of truth, and having put on the	"Stand, therefore, having about your waist the equipment belt of truth, and having put on the

breastplate of divine righteousness;"	breastplate of divine righteousness;"
With this verse begins the categorization of the Christian's armor, using by way of illustration the armor of the Roman soldier.	With this verse begins the categorization of the Christian's armor, using by way of illustration the armor of the Roman soldier.
stand therefore ... aorist active imperative of histomi, the ordinary verb for standing, but in this context "to stand in military rank".	stand therefore... aorist active imperative of histomi, the ordinary verb for standing, but in this context "to stand in military rank".
Grammar Note: In verses 14 to 17 there is a string of verbs, all of which are aorist participles in the middle voice. These are the verbs such as "take" or "put on" associated with putting on the pieces of armor. The Greek aorist participles have the same standing in a context as the English past participle in that the action of the participles precedes the action of the main verb in the sentence. The idea is that before a soldier can take his place in the ranks, he must be outfitted and trained.	Grammar Note: In verses 14 to 17 there is a string of verbs, all of which are aorist participles in the middle voice. These are the verbs such as "take" or "put on" associated with putting on the pieces of armor. The Greek aorist participles have the same standing in a context as the English past participle in that the action of the participles precedes the action of the main verb in the sentence. The idea is that before a soldier can take his place in the ranks, he must be outfitted and trained.
having your loins girt about ...aorist middle participle of perizunumi, "to put around".	having your loins girt about ...aorist middle participle of perizunumi, "to put around".
The Roman soldier put around his waist a very wide belt which was the holder for a lot of equipment. There was a loop, for example, for the scabbard for the machaira sword. Other loops held ropes and a rations sack. When the legions conquered a city, the soldiers would empty out the ration sack to make room for gold, jewelry, and other loot they picked up.	The Roman soldier put around his waist a very wide belt which was the holder for a lot of equipment. There was a loop, for example, for the scabbard for the machaira sword. Other loops held ropes and a rations sack. When the legions conquered a city, the soldiers would empty out the ration sack to make room for gold, jewelry, and other loot they picked up.
There were loops on the belt for darts. The belt was tied in several places to stay in place, so that no matter how the soldier moved about, fell down, climbed hills, etc., the belt was always in place with weapons at the ready. There were designs stitched into the belt which designated various campaigns in which the veteran had fought. Instead of campaign medals or ribbons, the soldier would weave into the belt something he had taken during the battle.	There were loops on the belt for darts. The belt was tied in several places to stay in place, so that no matter how the soldier moved about, fell down, climbed hills, etc., the belt was always in place with weapons at the ready. There were designs stitched into the belt which designated various campaigns in which the veteran had fought. Instead of campaign medals or ribbons, the soldier would weave into the belt something he had taken during the battle.
with truth ... aleitheia, refers to truth taught accurately. This is the belt of the Christian soldier.	with truth... aleitheia, refers to truth taught accurately. This is the belt of the Christian soldier.
and having on .. "having put on" the	and having on.. "having put on" the

breastplate of righteousness.	breastplate of righteousness.
the breastplate ... thoraka, [Engl. cognate "thorax"]. This was attached to the belt and provided protection for the upper torso, front and back.	the breastplate ... thoraka, [Engl. cognate "thorax"]. This was attached to the belt and provided protection for the upper torso, front and back.
In the ancient world, breastplates were of layers of cloth, sometimes with metal greaves attached. The Greeks introduced a bronze breastplate, with bronze plates covering vital areas or the torso, held together with leather or cloth connections. Some Samaritans noticed that horses' hooves, cattle horns, etc., were made of very hard material, so they began to use horn sewed to cloth to protect from blows.	In the ancient world, breastplates were of layers of cloth, sometimes with metal greaves attached. The Greeks introduced a bronze breastplate, with bronze plates covering vital areas or the torso, held together with leather or cloth connections. Some Samaritans noticed that horses' hooves, cattle horns, etc., were made of very hard material, so they began to use horn sewed to cloth to protect from blows.
The Romans had the ideas for armor design which provided light weight combined with ease of movement and protection from blows. The best type was called the thorax stadias, or "breastplate which stands by itself". This breastplate was attached to the belt by leather thongs passed through rings on the bottom to keep it solidly attached. It was anchored to the belt, and it was above the belt. Note: the belt had to be put on first, then the breastplate.	The Romans had the ideas for armor design which provided light weight combined with ease of movement and protection from blows. The best type was called the thorax stadias, or "breastplate which stands by itself". This breastplate was attached to the belt by leather thongs passed through rings on the bottom to keep it solidly attached. It was anchored to the belt, and it was above the belt. Note: the belt had to be put on first, then the breastplate.
of righteousness ... The righteousness of God is basic protection for the believer. The belt of truth combined with the breastplate of righteousness is the basis for the edification of the Christian.	of righteousness ... The righteousness of God is basic protection for the believer. The belt of truth combined with the breastplate of righteousness is the basis for the edification of the Christian.
Ephesians 4:12,16,29 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. 29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.	Ephesians 4:12,16,29 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. 29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.
Ephesians 6:15	Ephesians 6:15

"Having shod your feet by means of full preparedness in the good news of God's peace."	"Having shod your feet by means of full preparedness in the good news of God's peace."
And your feet shod ..."to bind with sandals". The sandal was the GI boondocker for the Roman army. This is a reference to the foot soldier slogging it out. The infantryman fights with the least glamor and the highest casualties.	And your feet shod ..."to bind with sandals". The sandal was the GI boondocker for the Roman army. This is a reference to the foot soldier slogging it out. The infantryman fights with the least glamor and the highest casualties.
While the Greek soldier wore greaves to protect his ankles, the Roman soldier wore a heavy soled sandal which had metal studs on the bottom for good footing on uneven or slippery ground. This shoe was known in Latin as the caligula, so the foot soldier was called caligatus. Officers wore different footgear.	While the Greek soldier wore greaves to protect his ankles, the Roman soldier wore a heavy soled sandal which had metal studs on the bottom for good footing on uneven or slippery ground. This shoe was known in Latin as the caligula, so the foot soldier was called caligatus. Officers wore different footgear.
with the preparation of - etoimasia, refers to full preparedness, being able to march great distances in order, with others, and over a long period of time, to use weapons effectively.	with the preparation of - etoimasia, refers to full preparedness, being able to march great distances in order, with others, and over a long period of time, to use weapons effectively.
the gospel of peace. ...we are to be ready at any time to minister the gospel. Note that all believers are included in this command. Every Christian is in full time Christian service, always on the front line.	the gospel of peace. ...we are to be ready at any time to minister the gospel. Note that all believers are included in this command. Every Christian is in full time Christian service, always on the front line.
Even a Christian who doesn't want to fight is in the conflict. A soldier may be untrained or in poor condition and drop beside the road before the enemy is reached. Or he may be killed in the first skirmish.	Even a Christian who doesn't want to fight is in the conflict. A soldier may be untrained or in poor condition and drop beside the road before the enemy is reached. Or he may be killed in the first skirmish.
The primary thrust of evangelism is through the individual. There is a place for those with the spiritual gift of evangelism; but these men can reach only a specialized segment of the population. Individual believers circulate throughout the community in various functions. They have jobs; they belong to clubs; they have certain friends. The principle or witnessing for Christ is that you do it in your own environment.	The primary thrust of evangelism is through the individual. There is a place for those with the spiritual gift of evangelism; but these men can reach only a specialized segment of the population. Individual believers circulate throughout the community in various functions. They have jobs; they belong to clubs; they have certain friends. The principle or witnessing for Christ is that you do it in your own environment.
Preparation implies the ability to fight. Preparation means flexibility and the ability to use God's Word in witnessing. Knowledge of	Preparation implies the ability to fight. Preparation means flexibility and the ability to use God's Word in witnessing. Knowledge of

the basic doctrines of salvation is necessary for witnessing (not salesmanship techniques). You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and The Barrier, as a starter. You don't have your shoes on your feet without this preparation.	the basic doctrines of salvation is necessary for witnessing (not salesmanship techniques). You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and The Barrier, as a starter. You don't have your shoes on your feet without this preparation.
Notes on personal witnessing	Notes on personal witnessing
Witnessing for Christ is the responsibility of every believer.	Witnessing for Christ is the responsibility of every believer.
Acts 1:8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."	Acts 1:8 But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."
1 Peter 3:15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;	1 Peter 3:15 But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;
Mark 5:18,19 18 And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.	Mark 5:18,19 18 And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.
19 However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."	19 However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."
The effectiveness and clarity of the believer's witnessing depends, in large measure, on his understanding of the Last Judgment. Sins will not be the issue! The only reason that a person will stand at the Last Judgment is that he rejected Christ during his lifetime.	The effectiveness and clarity of the believer's witnessing depends, in large measure, on his understanding of the Last Judgment. Sins will not be the issue! The only reason that a person will stand at the Last Judgment is that he rejected Christ during his lifetime.
John 3:18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.	John 3:18 "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.
John 3:36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not	John 3:36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not

see life, but the wrath of God abides on him.”	see life, but the wrath of God abides on him.”
All sins have been judged at the Cross, and there is no double jeopardy.	All sins have been judged at the Cross, and there is no double jeopardy.
The basis for the indictment of unbelievers is human good, not sins. The witnessing Christian must make the issue clear.	The basis for the indictment of unbelievers is human good, not sins. The witnessing Christian must make the issue clear.
Witnessing is impossible apart from the filling of the Holy Spirit.	Witnessing is impossible apart from the filling of the Holy Spirit.
John 16:8-11 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged.	John 16:8-11 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me; 10 of righteousness, because I go to My Father and you see Me no more; 11 of judgment, because the ruler of this world is judged.
And the Holy Spirit must minister to the unbeliever to apply the doctrine of salvation.	And the Holy Spirit must minister to the unbeliever to apply the doctrine of salvation.
The context for witnessing is that part of the Word of God called the Gospel.	The context for witnessing is that part of the Word of God called the Gospel.
1 Corinthians 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.	1 Corinthians 1:18 For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.
Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;	Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;
Hebrews 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.	Hebrews 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.
The dynamics of witnessing depends on the believer's mental attitude. One cannot be an effective witness if he is ashamed of the Gospel, if he does not have the capacity to be occupied with Christ, or if he is not oriented to Grace.	The dynamics of witnessing depends on the believer's mental attitude. One cannot be an effective witness if he is ashamed of the Gospel, if he does not have the capacity to be occupied with Christ, or if he is not oriented to Grace.
In Romans 1:14-16 , the apostle Paul says "I am debtor", "I am ready", and "I am not	In Romans 1:14-16 , the apostle Paul says "I am debtor", "I am ready", and "I am not

ashamed". A fisherman has a desire to fish. One is not a "fisher of men" without a desire to win souls.	ashamed". A fisherman has a desire to fish. One is not a "fisher of men" without a desire to win souls.
There are two sources for a Christian's witness:	There are two sources for a Christian's witness:
(1) the testimony of his life	(1) the testimony of his life
2 Corinthians 3:3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.	2 Corinthians 3:3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.
(2) the testimony of his lips	(2) the testimony of his lips
2 Corinthians 5:14-21 14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died; 15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. 16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.	2 Corinthians 5:14-21 14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died; 15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. 16 Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. 17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.
There is a reward for witnessing.	There is a reward for witnessing.
1 Corinthians 3:11-16 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.	1 Corinthians 3:11-16 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

<p>12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on it endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. 16 Do you not know that you are the temple of God and that the Spirit of God dwells in you?</p>	<p>12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. 14 If anyone's work which he has built on it endures, he will receive a reward. 15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. 16 Do you not know that you are the temple of God and that the Spirit of God dwells in you?</p>
<p>2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.</p>	<p>2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.</p>
<p>Rewards in heaven are an extension of edification; the only things that are rewarded in heaven is what is done on the basis of Grace. Thus, every reward in heaven is an eternal memorial to the grace of God. Grace means that rewards do not reflect any personal glory or merit. It is the Lord who enables us to labor for Him and who provides the divine production in the life (gold, silver, and precious stones).</p>	<p>Rewards in heaven are an extension of edification; the only things that are rewarded in heaven is what is done on the basis of Grace. Thus, every reward in heaven is an eternal memorial to the grace of God. Grace means that rewards do not reflect any personal glory or merit. It is the Lord who enables us to labor for Him and who provides the divine production in the life (gold, silver, and precious stones).</p>
<p><i>Ephesians 6:16</i></p>	<p><i>Ephesians 6:16</i></p>
<p>"In addition to all this, having taken up the shield of the believer's faith, wherewith ye shall be able to extinguish or cut off the fire arrows of the wicked one."</p>	<p>"In addition to all this, having taken up the shield of the believer's faith, wherewith ye shall be able to extinguish or cut off the fire arrows of the wicked one."</p>
<p>in addition to all this ...or, "in addition to all". This phrase does not mean that the following item of equipment is greater, but that it is simply to be added to the above.</p>	<p>in addition to all this ...or, "in addition to all". This phrase does not mean that the following item of equipment is greater, but that it is simply to be added to the above.</p>
<p>having taken up ... aorist active participle of analambano, "to pick up something, as from the ground, repeatedly". The main verb is "stand" in v. 14, so this action precedes the action of the main verb.</p>	<p>having taken up ... aorist active participle of analambano, "to pick up something, as from the ground, repeatedly". The main verb is "stand" in v. 14, so this action precedes the action of the main verb.</p>
<p>the shield of faith ...thureos.</p>	<p>the shield of faith ...thureos.</p>

<p>The Romans had a long, rectangular, knees-to-chin shield which protected from arrows and spears and could be knelt behind during an arrow barrage. It was quite a bit heavier and clumsier than the smaller Greek circular shield; but there was a series of exercises, a manual of arms, designed to give the soldier flexibility and strength in the use of the shield. Groups of soldier who were besieging a town could form close together and hold their shields over their heads to make a huge testudo, or "turtle", to protect the group from missiles.</p>	<p>The Romans had a long, rectangular, knees-to-chin shield which protected from arrows and spears and could be knelt behind during an arrow barrage. It was quite a bit heavier and clumsier than the smaller Greek circular shield; but there was a series of exercises, a manual of arms, designed to give the soldier flexibility and strength in the use of the shield. Groups of soldier who were besieging a town could form close together and hold their shields over their heads to make a huge testudo, or "turtle", to protect the group from missiles.</p>
<p>The Romans were known by some of their enemies as the soldiers who carried a "door" (thureos) into battle. The Franks of Cisalpine and Transalpine Gaul ridiculed these smaller men because of the great cumbersome shields they carried. But the barbarians were surprised in battle when the little Romans, with their great discipline, their consummate fighting skills, and their mental attitude of victory, wiped up the ground with the disorganized, vacillating Gauls.</p>	<p>The Romans were known by some of their enemies as the soldiers who carried a "door" (thureos) into battle. The Franks of Cisalpine and Transalpine Gaul ridiculed these smaller men because of the great cumbersome shields they carried. But the barbarians were surprised in battle when the little Romans, with their great discipline, their consummate fighting skills, and their mental attitude of victory, wiped up the ground with the disorganized, vacillating Gauls.</p>
<p>In this verse, the Roman shield stands for the faith of the believer in the promises of God. The value of faith lies not in the person exercising it, but in the object. Faith is something that all people possess and use every day. It is a non-meritorious system of thinking and decision making. Most of what we learn, we learn by faith.</p>	<p>In this verse, the Roman shield stands for the faith of the believer in the promises of God. The value of faith lies not in the person exercising it, but in the object. Faith is something that all people possess and use every day. It is a non-meritorious system of thinking and decision making. Most of what we learn, we learn by faith.</p>
<p>wherewith ... "by means of which"</p>	<p>wherewith ... "by means of which"</p>
<p>ye shall be able ...future active indicative of dunamai, a verb of ability or power. Implied in the future tense is that there will be a training period in the use of the shield before battle comes. In the Christian life, the training period is the time during which promises and doctrines are learned and practiced.</p>	<p>ye shall be able ...future active indicative of dunamai, a verb of ability or power. Implied in the future tense is that there will be a training period in the use of the shield before battle comes. In the Christian life, the training period is the time during which promises and doctrines are learned and practiced.</p>
<p>to quench ... aorist active infinitive of sbeinumi , "to extinguish, to break off, to chop off".</p>	<p>to quench ... aorist active infinitive of sbeinumi , "to extinguish, to break off, to chop off".</p>
<p>the fiery darts ... "missiles which have been set on fire", a reference to fire arrows.</p>	<p>the fiery darts ... "missiles which have been set on fire", a reference to fire arrows.</p>

Persians used fire arrows against the Greeks in the days of Xerxes. Herodotus makes reference to these in his description of the attack against the citadel at Athens, referring to arrows dipped in tar and set afire before shooting them.	Persians used fire arrows against the Greeks in the days of Xerxes. Herodotus makes reference to these in his description of the attack against the citadel at Athens, referring to arrows dipped in tar and set afire before shooting them.
Thucydides, in his book on the Peloponessian wars describes the Spartans in the siege of Platea, "The Plateans constructed a wooden frame which they set upon the top of their own wall opposite the mound (built by Spartans). [They were trying to outbuild each other to get the high angle of fire for their arrows.] They also constructed curtains of skins and hides to protect the front of the wooden platform. These were designed to protect the woodwork and the workers against the blazing arrows of the Spartans."	Thucydides, in his book on the Peloponessian wars describes the Spartans in the siege of Platea, "The Plateans constructed a wooden frame which they set upon the top of their own wall opposite the mound (built by Spartans). [They were trying to outbuild each other to get the high angle of fire for their arrows.] They also constructed curtains of skins and hides to protect the front of the wooden platform. These were designed to protect the woodwork and the workers against the blazing arrows of the Spartans."
The Roman historian Livy, in his "History", described the siege of Saguntum in which the Saguntians had designed giant darts to be fired by a catapult. "There was used by the Saguntines a missile called follerica, with the shaft of a fir tree, and round in all its parts, except at the point from which the iron projected. This part, which was square, they bound with tow and smeared with pitch.	The Roman historian Livy, in his "History", described the siege of Saguntum in which the Saguntians had designed giant darts to be fired by a catapult. "There was used by the Saguntines a missile called follerica, with the shaft of a fir tree, and round in all its parts, except at the point from which the iron projected. This part, which was square, they bound with tow and smeared with pitch.
"But what caused the greatest fear with this weapon, even though it should stick in the shield and did not penetrated into the body, was that when it was discharged with the middle part on fire, it bore along a much greater flame produced by the mere motion, and obliged the soldier to drop his shield and expose himself."	"But what caused the greatest fear with this weapon, even though it should stick in the shield and did not penetrated into the body, was that when it was discharged with the middle part on fire, it bore along a much greater flame produced by the mere motion, and obliged the soldier to drop his shield and expose himself."
of the wicked ... literally, "of the wicked one", the source of the fiery darts.	of the wicked ... literally, "of the wicked one", the source of the fiery darts.
Ephesians 6:17	Ephesians 6:17
"And receive the helmet of salvation, and the sword provided by the Holy Spirit, which is the Word of God."	"And receive the helmet of salvation, and the sword provided by the Holy Spirit, which is the Word of God."
and take ... "receive, (imperative), as an item of equipment"	and take ... "receive, (imperative), as an item of equipment"
the helmet of salvation ... the perikephalaia,	the helmet of salvation ... the perikephalaia,

literally "something placed around the head", so, in the military, "helmet".	literally "something placed around the head", so, in the military, "helmet".
It is the soul which is said to be saved; and the soul is in the head (with its mentality, volition, self-consciousness, emotion, sin nature). So it appropriate that the helmet is used to represent salvation.	It is the soul which is said to be saved; and the soul is in the head (with its mentality, volition, self-consciousness, emotion, sin nature). So it appropriate that the helmet is used to represent salvation.
The Romans had the best helmet of the ancient world. Many other nations used helmets of cloth wrappings, animal hides or bones, or hooves, etc. The Roman helmet had chinstrap, visor, and came down to cover the back and sides of the neck. Officers' helmets had a ridge on top on which was mounted plumage or some sort of brush, depending on the rank.	The Romans had the best helmet of the ancient world. Many other nations used helmets of cloth wrappings, animal hides or bones, or hooves, etc. The Roman helmet had chinstrap, visor, and came down to cover the back and sides of the neck. Officers' helmets had a ridge on top on which was mounted plumage or some sort of brush, depending on the rank.
The parts of the Roman helmet were: a lining of leather, softened for comfort and good fit; the helmet itself which was a bronze casque for the soldier, or iron alloy for officers; a metal crest for the plume; and a chinstrap. The highest ranking officers had gold and silver alloy helmets for parade dress.	The parts of the Roman helmet were: a lining of leather, softened for comfort and good fit; the helmet itself which was a bronze casque for the soldier, or iron alloy for officers; a metal crest for the plume; and a chinstrap. The highest ranking officers had gold and silver alloy helmets for parade dress.
The helmet represents many principles of doctrine associated with salvation.	The helmet represents many principles of doctrine associated with salvation.
and the sword of the Spirit ... the machaira mentioned before. The word machaira was chosen here, and in Hebrews 4:12, by the Holy Spirit during inspiration.	and the sword of the Spirit ... the machaira mentioned before. The word machaira was chosen here, and in Hebrews 4:12, by the Holy Spirit during inspiration.
There were many types of swords used in the ancient world:	There were many types of swords used in the ancient world:
The romphaia was a broadsword used mostly by the Gauls of Julius Caesar's time. It was used with both hands, was six to eight feet long, sometimes with one edge, sometimes two, and used to hack off limbs and heads. The "barbarian" soldiers made great slicing sweeps with the broadsword, leaving himself open for thrusts of the machaira.	The romphaia was a broadsword used mostly by the Gauls of Julius Caesar's time. It was used with both hands, was six to eight feet long, sometimes with one edge, sometimes two, and used to hack off limbs and heads. The "barbarian" soldiers made great slicing sweeps with the broadsword, leaving himself open for thrusts of the machaira.
The Persians used the zepbos, a thrusting weapon with a point, rounded like a pencil, but with no cutting edge.	The Persians used the zepbos, a thrusting weapon with a point, rounded like a pencil, but with no cutting edge.
In the akinakes sword, the emphasis was on the handle and the ornate decoration. It was actually a dress sword and was not considered	In the akinakes sword, the emphasis was on the handle and the ornate decoration. It was actually a dress sword and was not

a serious combat weapon. The dolon was a sword hidden in a cane or riding crop and used mostly by assassins.	considered a serious combat weapon. The dolon was a sword hidden in a cane or riding crop and used mostly by assassins.
The machaira is described by Vegetius in his Military Instructions to the Romans. "They likewise 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, but always found them an easy conquest. A stroke with the edge, though made with ever so much force, seldom kills, as the vital parts of the body are defended both by bones and armor. On the contrary, a stab, although it penetrates only a few inches, is usually fatal. Besides, in the attitude of striking [with the broadsword], it is impossible to avoid exposing the right arm and side. On the other hand, the body is covered when a thrust is given, and the enemy receives the point before he sees the sword."	The machaira is described by Vegetius in his Military Instructions to the Romans. "They likewise 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, but always found them an easy conquest. A stroke with the edge, though made with ever so much force, seldom kills, as the vital parts of the body are defended both by bones and armor. On the contrary, a stab, although it penetrates only a few inches, is usually fatal. Besides, in the attitude of striking [with the broadsword], it is impossible to avoid exposing the right arm and side. On the other hand, the body is covered when a thrust is given, and the enemy receives the point before he sees the sword."
The user of the machaira is always covered, always protected, always on balance, and always ready for defense or attack.	The user of the machaira is always covered, always protected, always on balance, and always ready for defense or attack.
of the Spirit, the Word of God. .."the sword from the source of the Holy Spirit, namely, the Word of God.	of the Spirit, the Word of God... "the sword from the source of the Holy Spirit, namely, the Word of God.
Maturity and the ability to do God's work comes through years of study of God's Word and practice in using doctrinal principles. Following is a review of the doctrinal ideas found in:	Maturity and the ability to do God's work comes through years of study of God's Word and practice in using doctrinal principles. Following is a review of the doctrinal ideas found in:
2 Timothy 2:15	2 Timothy 2:15
Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.	Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.
Be diligent ... from the Greek word spoudzo meaning "to be industrious, eager, to be diligent, to exert oneself". It has a stronger meaning than "study". It is actually a way of life which includes the proper mental attitude and motivation to learn Bible doctrine daily. This word could be translated "make every effort". And it is a command.	Be diligent ... from the Greek word spoudzo meaning "to be industrious, eager, to be diligent, to exert oneself". It has a stronger meaning than "study". It is actually a way of life which includes the proper mental attitude and motivation to learn Bible doctrine daily. This word could be translated "make every effort". And it is a command.
to present yourself o r, "to make every effort	to present yourself or, "to make every effort

to represent yourself...". It means to make every effort to concentrate, to be objective to doctrine. to give priority to the Word of God. The reason that you are entering the Lord's work is to live the life of Christ.	to represent yourself...". It means to make every effort to concentrate, to be objective to doctrine. to give priority to the Word of God. The reason that you are entering the Lord's work is to live the life of Christ.
approved ... "to pass an exam". The emphasis is on success, not failure. To be a successful Christian worker, you must study (Test #1), and you must use what you study (Test #2).	approved ... "to pass an exam". The emphasis is on success, not failure. To be a successful Christian worker, you must study (Test #1), and you must use what you study (Test #2).
Can you teach to the glory of God? The test is on the accuracy of what you teach. Can you work to the Glory of God? The test comes when you apply, whether you use Grace or legalism, whether you depend upon man or God. Can you fix a car, iron a shirt, type a letter to the glory of God? The test is on whether you know how to do this.	Can you teach to the glory of God? The test is on the accuracy of what you teach. Can you work to the Glory of God? The test comes when you apply, whether you use Grace or legalism, whether you depend upon man or God. Can you fix a car, iron a shirt, type a letter to the glory of God? The test is on whether you know how to do this.
workman ... ergateis, an agricultural worker, a laborer, a routine worker. This word indicates one who is involved in the mundane, routine, ordinary, distasteful, or dull things in life. In the ancient world it meant feeding the cattle, working in the fields, cleaning out the barn, etc.	workman ... ergateis, an agricultural worker, a laborer, a routine worker. This word indicates one who is involved in the mundane, routine, ordinary, distasteful, or dull things in life. In the ancient world it meant feeding the cattle, working in the fields, cleaning out the barn, etc.
Any task can be done as unto the Lord; the Christian life is fantastic. The emphasis here is on doing small, routine things as unto the Lord. Stay in fellowship and wait for God's promotion.	Any task can be done as unto the Lord; the Christian life is fantastic. The emphasis here is on doing small, routine things as unto the Lord. Stay in fellowship and wait for God's promotion.
needeth not to be ashamed ... literally, with the previous word, "a not-ashamed workman". You don't have to be ashamed of your station in life if you have an honest vocation. Every believer is in full time service. A Christian worker must keep grace oriented and not despise the ordinary things, or those who live an "ordinary" life. And he must have these qualities before moving out.	needeth not to be ashamed ... literally, with the previous word, "a not-ashamed workman". You don't have to be ashamed of your station in life if you have an honest vocation. Every believer is in full time service. A Christian worker must keep grace oriented and not despise the ordinary things, or those who live an "ordinary" life. And he must have these qualities before moving out.
rightly dividing with the word of truth ... "to cut straight, to line out a straight path." Use Bible doctrine to keep from straying into the cults, into the movements, to stay with accurate interpretation and application of the Word of God. This enables a life with no detours, no hangups, no blind alleys. Therefore, the 2 Timothy 2:15 says, "Making	rightly dividing with the word of truth ... "to cut straight, to line out a straight path." Use Bible doctrine to keep from straying into the cults, into the movements, to stay with accurate interpretation and application of the Word of God. This enables a life with no detours, no hangups, no blind alleys. Therefore, the 2 Timothy 2:15 says, "Making

every effort to represent yourself approved to God, an irreproachable worker cutting a straight path with the Word of Truth."	every effort to represent yourself approved to God, an irreproachable worker cutting a straight path with the Word of Truth."
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