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Ephesians 6:10-20; 1 Thessalonians 5:8

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1. **Why should the whole Armor of GOD be important to a believer?**

**Answer:**

1. As stated in Eph. 6: 10-11, the armor of GOD is necessary in order for one to be strong in the Lord and the power of his might. This however, really means to be strengthened or enabled to be a lord and given ability through his ability.
2. The armor is also necessary for one to stand (establish one’s self) against the wiles (**Methodeia**: method of trickery) of the devil (**Diabolos**: accuser, slanderer). In Eph. 6:13, it is also necessary to withstand the evil (**Poneros**: labor, hardship or blindness) day (**Hemera**: point in time or 24hr day)
3. As one reads Eph. 6:12, it is understood that the armor is a spiritual garment used for spiritual battle since we war in the spirit. Know however that the principalities (**Arche**) mentioned are the beginning or leader of something begun and are the full extreme of that thing that has a beginning against you as an individual.
4. The armor is necessary to combat the abilities of those who have mastered blinding (causing darkness) the sons of Adam in this world (**Aion**: age, eternity).
5. The armor is necessary to war against (as well as protect against) spiritual wickedness which is basically the iniquity of the soul or human spirit in the spiritual realm (**Epouranios**: high places, heavens).
6. When one reads Ephesians 6:19-20, the armor is necessary to be given utterance (Logos: Living Word, Christ) to speak boldly the mystery (**Musterion**: secret or hidden thing) of the gospel. This basically means the ability (without fear) to speak the revelations GOD has given you through the knowledge of the gospel (God-spell). This is also in association with speaking “Revelation” which is the revealing of the mystery of Jesus Christ. The armor causes one to speak as ambassadors in which they would speak in complete boldness at all times as they speak on GOD’s behalf to others.
7. **What is “Armor as it is referenced in the scriptures?”**

**Answer:**

Armor comes from the Greek word “**Panoplia**,” which means a shield, sword, lance, helmet, greaves and breastplate. Note that it comes from a compound word (Pas) that implies whole or all together when using the single word in association with “armor.” The second part of the word is “**Hoplon**,” which means that it is an instrument used in warfare or “as a weapon.”

1. **How does one apply the Armor of God to one’s life?**

**Answer:** As referenced in Ephesians 6: 14-18, it is applied by the following:

1. **Loins girt about with truth:** The loins (**Osphus**) is believed to be the place of generative (procreative) power so, the place that carries the seed of ‘HIM” must first be protected. To girt (**Perizonnumi**) means to pace a belt around but the spiritual belt here is identified as truth (**Aletheia**) which means a reality or with all certainty (to be without doubt).
2. **Having on the breastplate of righteousness:** Having on (**Enduo**: to sink one’s self into) the Breastplate (**Thorax**: a protection piece for the front and the back of a person) of righteousness (**Dikaiosune**: justification or condition of being acceptable to GOD). This speaks to the fact that one becomes spiritually molded into the form of righteousness. In 1 Thessalonians 5: 8, it is addressed as the breastplate of faith or basically the breastplate of one’s convictions.
3. **Feet shod with the preparation of the gospel of peace:** This means for one to have their feet binded (**Hupodeo**) underneath or to place shoes on one’s feet with the preparation (**Hetoimasia**: the condition of being prepared in advance) of the gospel (**Euaggelion**: good tidings) of peace (**Eirene**: state of tranquility, harmony or prosperity). This means for one to begin to walk in peace after they have received it. One who walks in this must also know that no one or no place can take it away from them no matter where they go or what territory they may tread through.
4. **Taking the shield of faith to quench all fiery darts of wickedness:** This means one must take (**Analambano**: take up, pick up or raise) the shield (**Thureos**: shield) of faith (**Pistis**: conviction) because one’s convictions about what they believe in has the ability (**Dunamai**) to quench (**Sbennumi**: stifle or put out) the fiery (**Puroo**: kindled) darts (**Belos**) of the wicked (**Poneros**: hurtful hardship from others). Our faith is designed to protect us from things that are designed to cause us to have a lack of faith. The shield of faith helps one to protect their convictions.
5. **Taking the helmet of salvation:** The helmet (**Perikephalaia**) is something that encircles the head but spiritually is something that protects the soul. In this case the helmet of salvation (**Soterion**) is protection as well as defense of the soul. In 1 Thessalonians 5:8, it is identified as the helmet of hope (**Elpis**) of salvation meaning that it becomes something that one has to create great expectation for their soul and their soul’s defense. In short, one should have a high level of expectation as to the protection of their soul by GOD.
6. **Taking the Sword of the Spirit which is the word of God:** The sword (**Machaira**) is a large knife used for combat and the scripture identifies the Spirit (**Pneuma**) as a sword or weapon in the form of the word (**Rhema**: an utterance or voice) of God (**Theos**: Supreme Deity).

Revelatory Note: GOD is a God of order so; the order that the writer has articulated the pieces of the armor to the reader is significant to the reader. The wearer must understand that they are called to dress themselves in the whole (complete) armor of God in that particular order.

Another revelatory note is that one cannot put on what they don’t already own or possess. You must first pay the price associated with possessing the armor. There are pre-requisites that one must meet before they are in the position to put on the armor of GOD.

1. **When is a believer prepared to put on the whole armor of God?**

**Answer:** One is in a position to put on the whole armor of God:

* 1. After one believes in Christ and is sealed with the Holy Spirit in Eph. 1:13.
  2. When one does not cease from giving thanks to the LORD in Eph. 1:16.
  3. After receiving wisdom, knowledge and a revelation of Christ as well as knowing the hope of one’s calling as stated in Eph. 1: 17-18 as well as chapter 3.
  4. After we are born again to the spirit as one reads Ephesians chapter 2.
  5. After one becomes foundational on the apostles and prophets of Jesus Christ as stated in Eph. 2: 20.
  6. After recognizing Christ and the gifts of 5-fold ministry in their life since it is clarified in Ephesians 4.
  7. After becoming followers of God and operating the fruits of the spirit as clarified in Ephesians 5:1-12.
  8. After we have been tested or put to the test as stated in Ephesians 5:13.
  9. After we have had a spiritual wakening as stated in Ephesians 5:14.
  10. After we have submitted ourselves one to another as stated in Ephesians 5:21-33.
  11. After we learn an operate in obedience to our parents and our masters as stated in Ephesians 6:1-9 and finally once we become strong in the Lord as it states in Ephesians 6:10.

1. **What are believers required to do in order to operate the whole armor of God?**

**Answer:** As stated in Ephesians 6:18, what we are required to do once we have put on the whole armor of God is:

* 1. Praying always the prayer of supplication in the Spirit: Praying comes from the word **Proseuchomai**, which means to be in a strengthened form by getting in front of. That reveals to us that we are strengthened and have the ability to strengthen others when we get in front of GOD through our communication. When we are before Him in our strengthening form, we are called to petition the strengthening words of supplication (**Deesis:** need, seeking, asking or of request) by using the Spirit (**Pneuma**).
  2. Watching thereunto with all perseverance and supplication for all saints: Watching (**Agrupneo**) means to stay awake or be attentive or ready. We are called to be alert or ready with great persistency (**Proskarteresis**) or the sense of doing a task non-stop or without failure. We are to do this while still petitioning (**Deesis**) for all (**Pas**: each individual) the saints (**Hagios**: sacred, or most holy).

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