

To the Praise of the Glory of His Grace

Chapter 38

Ephesians 6:10

Ephesians 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

Though a man may have an element of faith in God, and engage in a degree of service for Him, this does not mean that he has any substantial faith in God's ability to do. And yet, what has distinguished the great biblical figures of the past, was their faith in God, to accomplish all that He promised to them, He would accomplish.¹ This is why to lack faith in the *power of [God's] might*, is to lack faith in the Lord Himself. This is also one of the reasons why the apostle makes such an emphatic introduction to his closing epistle to the

Ephesians. Simply because, if they did not possess, and/or, then grow in faith in the *power of his (God's) might*, then they would forfeit much deliverance in their lives, leaving them, defenseless against spiritual wickedness in high places,² and equally ineffective, in their Christian calling. To understand the true essence of this verse means, that a man's faith must rest in God, and God alone, and therefore not in any false belief that he has any power, ability, or strength, to be successful on his own. *Power belongeth unto God*, and to doubt this, is to not know the true person of God. (Ps. 62:11) *God hath spoken once; twice have I heard this; that power belongeth unto God.*

1 Abraham - Rom. 4:20–21 *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*²¹ *And being fully persuaded that, what he had promised, he was able also to perform.*

Sara - Heb. 11:11 *Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.*

Abraham - Heb. 11:17–19 *By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called:*

¹⁹ *Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.*

Shadrach, Meshach, and Abednego - Dan. 3:17 *If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.*

Jonathan - I Sam. 14:6 *And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.*

David - I Sam. 17:37 *David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.*

Hezekiah - II Chron. 32:7–8 *Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:*⁸ *With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.*

Joshua and Caleb - Num. 14:8 *If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.*

2 Eph. 6:12 *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

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(Barnes' Notes on the Bible, Ps. 62:11) *God hath spoken once; twice have I heard this*— This repetition, or this declaration that he had heard the thing repeated, is designed to give emphasis to what was said, or to call attention to it as particularly worthy of notice. See the notes at Job 33:14.³ Compare Job 40:5.⁴ The sentiment here is particularly important, or is deserving of special attention, because, as the psalmist had shown, all other resources fail, and confidence is to be placed in nothing else for that which man so much needs; neither in people, whether of low degree or high Psalm 62:9;⁵ not in oppressive acts—acts of mere power; not in plunder; not in wealth, however acquired, Psalm 62:10.⁶

That power belongeth unto God—Margin, *strength*. The idea is, that the strength which man needs—the ability to defend and to save him—is to be found in God. All else may fail, but the power of God will not fail. The result of all, therefore, should be to lead us to put our trust in God alone.

It is impossible, because of the very definition of the Greek word for faith,⁷ that to have proper and legitimate faith in God, cannot exclude lacking faith in His power. Faith, by definition is, a persuasion and a trust in God, that God will do all that He has promised to do. It is a full persuasion that what has been promised, shall be performed, regardless of the natural improbability, for such a thing to come to pass.

And Jesus answering saith unto them, Have faith in God (Mark 11:22). The context of this verse is Jesus' cursing the fig tree, representative of the Jewish state, and religious system of the day. That though Jerusalem appeared to be, and presented itself as in line with God's will, the truth was, its lack of divine fruit, proved that His presence no longer dwelt in it. *And in the morning, as they passed by, they saw the fig tree dried up from the roots* (Mark 11:20).

³ Job 33:14 *For God speaketh once, yea twice, yet man perceiveth it not.*

⁴ Job 40:5 *Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.*

⁵ Ps. 62:9 *Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.*

⁶ Ps. 62:10 *Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.*

⁷ HELPS Word-studies: 4102 *pistis* (from 3982/*peithô*, “persuade, be persuaded”) – properly, persuasion (be persuaded, come to trust); faith.

Faith (4102/*pistis*) is always a gift from God, and never something that can be produced by people. In short, 4102/*pistis* (“faith”) for the believer is “God’s divine persuasion” – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4).

[4102 (*pistis*) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God’s warranty, certifying that the revelation He inbirthed will come to pass (His way).]

Faith (4102/*pistis*) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.]

1. The root of 4102/*pistis* (“faith”) is 3982/*peithô* (“to persuade, be persuaded”) which supplies the core-meaning of faith (“divine persuasion”). It is God’s warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1).

Faith (4102/*pistis*) is always received from God, and never generated by us.

Ro 12:3: “For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (4102/*pistis*)” (NASU).

Eph 2:8,9: “For by grace you have been saved through faith (4102/*pistis*); and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast” (NASU).

(Jamieson-Fausset-Brown Bible Commentary, Mark 11:20) they saw the fig tree dried up from the roots—no partial blight, leaving life in the root; but it was now dead, root and branch.

Jesus performed this miracle to reveal both the power of faith, and His judgment on the Jewish nation, which professed faith in the Lord, but did not manifest any real fruit of him. Ultimately, as seen by the quick death of the fig tree Jesus cursed, we see God's power is not limited by nature. The Jews had refused to believe upon the Son of God, and as a result, would very soon (beginning with the coming Roman invasion of Jerusalem in 70AD) be judged for it. Teaching us, that the power of God's might to condemn, like Jesus did the fig tree, is equal to His power to deliver. What is also impossible for man, is not impossible for God.

Finally. The Greek word for *finally* in Ephesians 6:10 is #3046 *loipou* (loy-poo'). The word is unique in that it is only used two times in Scripture, and both times are at critical junctures in doctrinal teaching. The other usage is in Galatians 6:17—*From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.*

3588 [e] Tou Τοῦ the	3064 [e] λοῖπου λοιποῦ , henceforth	2873 [e] κόπους κόπους troubles	1473 [e] μοι μοι to me
3367 [e] μηδεὶς μηδείς no one	3930 [e] παρεχέτω παρεχέτω ; let give	1473 [e] ἐγὼ ἐγὼ I	1063 [e] γὰρ γὰρ indeed
3588 [e] τὰ τὰ the	4742 [e] στίγματα στίγματα marks	3588 [e] τοῦ τοῦ -	2424 [e] Ἰησοῦ Ἰησοῦ , of Jesus
1722 [e] ἐν ἐν on	3588 [e] τῷ τῷ of the	4983 [e] σώματι σώματι body	1473 [e] μου μου of me
941 [e] βαστάζω βαστάζω bear ¹			

In the context of Galatians 6:17, the apostle, throughout his earthly ministry, had been slandered with false accusations and allegations, and continued to be physically tortured and punished; he experienced these attacks from both the Jews and the Romans. Paul's ministry had been questioned, his character assaulted, his spiritual authority undermined, and this continued throughout his missionary journeys.⁹

8 "Galatians 6:17 Interlinear: From Henceforth Let No Man Trouble Me: For I Bear in My Body the Marks of the Lord Jesus." *Bible Hub*, biblehub.com/interlinear/galatians/6-17.htm. Accessed 26 May 2026.
 9 Acts 9:22-23 *But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.* ²³*And after that many days were fulfilled, the Jews took counsel to kill him:* Acts 13:45, 50 *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. ...* ⁵⁰*But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.*
 Acts 14:19 *And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.*
 Acts 16:22-23 *And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.* ²³*And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:*
 Acts 21:30-31 *And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.* ³¹*And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.*
 II Tim. 1:15 *This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.*
 II Tim. 4:14-16 *Alexander the coppersmith did me much evil: the Lord reward him according to his works:* ¹⁵*Of whom be thou ware also; for he hath greatly withstood our words.* ¹⁶*At my first answer no man stood*

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In order for the apostle to challenge the attempted religious sabotage against his person and his divinely appointed ministry, he makes specific reference to the marks, scars, and visible wounds evident on his physical body. These marks, were impossible to ignore, and proved the apostle's commitment to the gospel, and his willingness to continually suffer for it. Who also would willingly undergo such a life of tribulation, rejection, and bodily persecution, unless their motive for preaching Jesus as the Son of God¹⁰ was both genuine and sincere? The marks, #4742 the *stigma*, that Paul bore, were visible evidence that he was an authentic and genuine servant of the Lord Jesus Christ; and his scarred, and marred body, was the greatest witness of this.

HELPS Word-studies states regarding the English word *marks* “4742 /*stigma* (‘brand-mark’) [that the word] refers to the literal scars on Paul from the lictor’s rods at Pisidian Antioch, the stoning at Lystra, etc. These ‘marked Paul off’ as the slave of Jesus (bearing ‘holy scars for Christ’).” If anyone questioned the sincerity of Paul’s ministry, they only needed to observe the abundance of marks, scars, and lesions on his body. His body bore the evidence, and the evidence was irrefutable. So although the Jews prided themselves on the rite of circumcision (as

proof of their faith), Paul’s tortured body, was an even greater testament to true faith.

(*Benson Commentary*, Gal. 6:17) *Henceforth let no man trouble me*—By calling my commission, my doctrine, or my faithfulness in question; or with contentions against my office, quarrels and disputes on account of my renouncing circumcision and the ceremonies of the Mosaic law; *for I bear* (and affliction ought not to be added to the afflicted!) *in my body the marks of the Lord Jesus*—That is, of my being his persecuted servant; marks of far more importance, and which I think much more honourable, than circumcision; even the scars which I have received by stripes, blows, bruises, and chains, endured in his service, which ought to endear me to all who have a due regard to him. Because the word *στίγματα* [*stigmata*] denotes marks made by burning, some suppose that the apostle had in his eye those servants in the heathen temples on whose foreheads the name of the god to whom they belonged was in that way imprinted, and under the immediate protection of which god such servants were supposed to be. Hence the worshippers of the beast (Revelation 13:16)¹¹ are represented as having a mark on their right hands, or on their foreheads, whereby they were known to be its worshippers. In like manner the servants of God are said to have his name on their foreheads, Revelation 22:4.¹² In allusion to these customs, it is thought that the apostle calls the scars of the wounds which he received in Christ’s service, the marks of the Lord Jesus. For besides his having been stoned and left for dead in the streets of Lystra, as

with me, but all men forsook me: I pray God that it may not be laid to their charge.

10 Acts 9:20 *And straightway he preached Christ in the synagogues, that he is the Son of God.*

Rom. 15:20 *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation:*

II Cor. 4:5 *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.*

I Cor. 2:2 *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*

I Cor. 1:17–18 *For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. ¹⁸For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

Acts 20:24 *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

11 Rev. 13:16 *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:*

12 Rev. 22:4 *And they shall see his face; and his name shall be in their foreheads.*

he was five times scourged by the Jews, and thrice beaten with rods by the Romans, (2 Corinthians 11:24–25,) it is probable he had suffered some of these punishments before this epistle was written, and that they had left scars in his body, by which he was distinguished as the servant of the Lord Jesus.

A brief encapsulation of the apostle's trials, and the physical punishment that he endured, is made reference to in II Corinthians 11:24–25 where Paul states: *Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;*

(*Barnes' Notes on the Bible*, II Cor. 11:24) *Five times*—This was doubtless in their synagogues and before their courts of justice. They had not the power of capital punishment, but they had the power of inflicting minor punishments. And though the instances are not specified by Luke in the Acts, yet the statement here by Paul has every degree of probability. We know that he often preached in their synagogues Acts 9:20; Acts 13:5, Acts 13:14–15; Acts 14:1; Acts 17:17; Acts 18:4;¹³ and nothing is more probable than that they would be enraged against him, and would vent their malice in every way possible. They regarded him as an apostate, and a ringleader of the Nazarenes, and they would not fail to inflict on him the severest punishment which they were permitted to inflict.

13 Acts 9:20 *And straightway he preached Christ in the synagogues, that he is the Son of God.*
 Acts 13:5 *And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.*
 Acts 13:14-15 *But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.* ¹³*And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.*
 Acts 14:1 *And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.*
 Acts 17:17 *Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.*
 Acts 18:4 *And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.*
 14 Deut. 25:3 *Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.*
 15 Images: (top) "Roman Flagrum." Jesus Exhibit, www.jesusexhibit.com/display-items. Accessed 29 May 2026.

(bottom) McPherson & Oliver, photographers. *Escaped slave Gordon, also known as "Whipped Peter," showing his scarred back at a medical examination, Baton Rouge, Louisiana.* 2 Apr. 1863. Photograph. National Archives Catalog, National Archives Identifier 533232, <https://catalog.archives.gov/id/533232>.

Forty stripes save one—The word "stripes" does not occur in the original, but is necessarily understood. The Law of Moses Deuteronomy 25:3¹⁴ expressly limited the number of stripes that might be inflicted to 40. In no case might this number be exceeded. This was a humane provision, and one that was not found among the pagan, who inflicted any number of blows at discretion. Unhappily it is not observed among professedly Christian nations where the practice of whipping prevails, and particularly in slave countries, where the master inflicts any number of blows at his pleasure. In practice among the Hebrews, the number of blows inflicted was in fact limited to 39, lest by any accident in counting, the criminal should receive more than the number prescribed in the Law. There was another reason still for limiting it to 39. They usually made use of a scourge with three thongs, and this was struck 13 times.

We have included images of the ancient torture instruments that were used in the apostle's scourging and whipping, along with a picture of what effect such punishment would ultimately have on a man's earthly body.¹⁵



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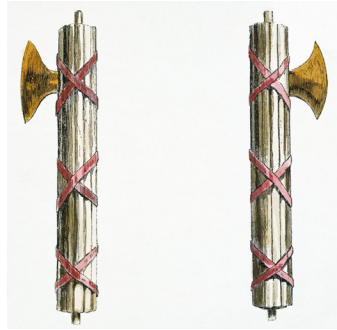


Just as with Jesus' bodily punishment,¹⁶ what Paul endured because of his faith in the Son of God, is exceedingly more than what most people could ever imagine.

(*Matthew Poole's Commentary*, II Cor. 11:25) *Thrice was I beaten with rods*; this was by the pagans, for the Jews whipped malefactor with a whip which had three cords. We read of one of these times. Acts 16:23;¹⁷ and of a second, Acts 22:24,¹⁸ when the captain commanded he should be so punished, but

he avoided it, by pleading he was a citizen of Rome.

(*Cambridge Bible for Schools and Colleges*, II Cor. 11:25) *Thrice was I beaten with rods*] See Acts 16:22–23,¹⁹ and note on 2 Corinthians 11:23.²⁰ This punishment is also said frequently to have caused the death of the victim.



(*Encyclopaedia Britannica* and *World History Encyclopedia* entries) When the Apostle Paul was beaten with rods (a punishment he endured three times), the “rods” were not simple wooden sticks. They were likely Roman rods (*virgae*) used by lictors, officers who carried the ancient Roman instrument of state terror and symbol of authority called the *fasces*. A *fasces* (from the Latin *fascis*, meaning “bundle”) consisted of:

16 John 19:1 *Then Pilate therefore took Jesus, and scourged him.*

Matt. 26:67 *Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Luke 22:63–64 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?*

Matt. 27:29 *And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!*

Matt. 27:30 *And they spit upon him, and took the reed, and smote him on the head.*

Luke 23:33 *And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.*

John 19:34 *But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*
17 Acts 16:23 *And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:*

18 Acts 22:24 *The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.*

19 Acts 16:22–23 *And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:*

20 II Cor. 11:23 *Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.*

The Bundle: A cluster of approximately 10–12 long wooden rods, commonly made of birch or elm wood.

The Binding: The rods were tightly bound together with leather thongs or straps, often red.

The Dimensions: The bundle was commonly about 5 feet (1.5 meters) long, and roughly as thick as a man's wrist.

The Axe: A single-headed axe (*securis*) often projected from the bundle. The axe symbolized the magistrate's power over life and death, while the rods symbolized the authority to inflict corporal punishment. Inside Rome, the axe was often removed as a recognition of a Roman citizen's right of appeal; outside Rome, it could remain attached.

Its Use: The fasces were carried by lictors, attendants of Roman magistrates. While the fasces itself was primarily a symbol of judicial and governmental authority, the rods (or rods associated with this authority) were instruments of public punishment, including scourging or beatings. Paul's "beaten with rods" punishment reflects this Roman legal practice.²¹

Another form of common punishment was stoning someone. We observe this in the Jews' attempted stoning of the woman caught in adultery.²²

(Barnes' Notes on the Bible, II Cor. 11:25) *Once I was stoned*—This was the usual mode of punishment among the Jews for blasphemy.

We have included Paul's suffering in our study of Ephesians 6:10, to draw emphasis to the significance of the Greek word #3046 *loipou*, translated *finally*, and therefore illustrate that a similar encapsulation of former events, just as the apostle detailed in the degree of his personal trials and unjust punishments, is similarly used in Ephesians 6:10 to begin to sum up, one of the more important elements of proper Christian doctrines. It is, that the Ephesians were to be strong, have much confidence in, and rely totally on, the power of God's might, and therefore reject all confidence in themselves, for the trials that lie before them. If they did this, were *strong in the Lord, and in the power of his might*, that could also overcome, as Paul's own life had done. The apostle had—as the Ephesians also would—battled and waged war against, *spiritual wickedness in high places*.²³ It was these evil entities, that had inspired the violence against the apostle, and they would not, end only with him. Consequently, without faith in God's mighty power evil would overcome them, and not they it.

The book of Psalms also reveals, that those who have true faith in God's strength and supernatural power, will ultimately prove a man's life to be blessed by God.

Psalm 84:5 Blessed is the man whose strength is in thee; in whose heart are the ways of them.

21 Image: "Illustration of Roman Fasces (Two Bundles with Axes)," Unknown Source / Circulated Digital Image, accessed May 23, 2026.

Cartwright, Mark. "Fasces." *World History Encyclopedia*, 8 May 2016, <https://www.worldhistory.org/Fasces/>. Accessed 23 May 2026.

"Fasces." *Encyclopaedia Britannica*, Encyclopaedia Britannica, Inc., <https://www.britannica.com/topic/fasces>. Accessed 23 May 2026.

22 John 8:1–5 *Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?*

23 Eph. 6:12 *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

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Blessed is the man whose strength is in thee. That is a man whose faith and trust is in God's power, and not in his own that relies on God's ability, and the power of God's might.

Psalm 84:7 They go from strength to strength, every one of them in Zion appeared before God.

(*Barnes' Notes on the Bible*, Ps. 84:7) *They go from strength to strength ...—Margin,* "company to company." The Septuagint and Vulgate, "They go from strength to strength; the God of gods is seen in Zion." Luther, "They obtain one victory after another, that one must see that there is a righteous God in Zion." DeWette, "Going they increase in strength, until they appear before God in Zion." This last is doubtless the true idea. As they pass along, as they come nearer and nearer to the end of their journey, their strength, their ardor, their firmness of purpose increases. By their conversation; by their songs; by encouraging one another; by seeing one difficulty overcome after another; by the fact kept before their minds, and increasingly apparent, that they are constantly approaching the end of their journey—that the distance to be traveled is constantly diminishing—that the difficulties become less and less, and that they will soon see the towers and walls of the desired city—they are invigorated, cheered, comforted. What a beautiful illustration of the life of Christian pilgrims—of the bands of the redeemed—as they journey on toward the end of their course—the Mount Zion above! By prayer and praise and mutual counsel, by their songs, by the fact that difficulties are surmounted, leaving fewer to be overcome, and that the journey to be traveled is diminishing constantly—by the feeling that they are ever drawing nearer to the Zion of their home, until the light is seen to glitter and play on its towers and walls—they increase in strength, they become more confirmed in their purposes, they bear trials better, they overcome difficulties more easily, they walk more firmly, they tread their way more cheerfully and triumphantly.

The result of those where strength is in God, is that the spiritual strength will continue to grow throughout their life.

In contrast to those who grow stronger and stronger, in their commitment to God, and practically experience increasing spiritual victory, joy, and happiness, are those who doubt in God's power to do. Who because they never truly trust the Lord, fail to see His ministry's power in their lives. This is also why anyone who walks carnally in their life, will always struggle to believe in God's power, simply because any carnal walk, will uproot any opportunity for true real faith in God's power and might to save. This is because a carnal walk, one outside of divine will, is never blessed with experiencing the true power of God, manifested in their own life. Teaching us, that living in sin, will prohibit the Lord's power being directed to your own life.

One of the means that will aid believers in growing in faith in the Lord's mighty power, is when theirs is a faith in their own sinful identity. For not until men truly trust that God is with them, that He will strengthen them, and help them in their time of need, then it shall remain impossible, for true confidence to be held, that God's mighty power will be exercised on their behalf. Teaching us, that a lack of true belief in our own spiritual identity, and God's promise to us, shall greatly hinder faith in Him engaging in our spiritual battles, and carrying us to victory. (Isa. 41:10) *Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.* There is one great and eternal reason for the true child of God not to fear, and it begins with the first promise, *I am with thee.* At the foundation then of being *strong in the Lord*, and growing in

faith in *the power of his might*, must be a solid belief that God is *with* us. Since at the core then of growing in faith in God's mighty power, is based upon the revealed truth, that we are now sons of God.²⁴ (I John 3:2) *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.* To ultimately maintain and grow in faith in God's mighty power, depends on, not merely God revealing His power in the present, but the spiritual reality of His supernatural movement in the past, which concerned the believer's adoption, and being made a son of God himself. (Eph. 1:5) *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* Because it is according to the doctrine of predestination, that people have been purposed to become the sons of God, then it is foolishness to believe, that God would impart spiritual sonship, and not at the same time, exert power towards His new child.

Because the carnal mind cannot believe, and is at enmity with God,²⁵ then to be strong in the Lord, and in the power of His might, shall require, the heart, placing

full and complete trust in God. Although the fleshly mind will always depend on reason, speculation, and false hope, the Christian heart, once filled with the Spirit of God,²⁶ can rely totally on God.

This record in Ephesians 2:10 parallels, God's promise to Joshua, in the Old Testament. What was said to Joshua by the Lord, can equally be counted on by those made sons, through the true Joshua, Jesus Christ. This is God's promise to Joshua, and a similar promise has been made to God's people today. (Josh. 1:5) *There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.* No man, nor group of men, is any match for the power of God, when God is with a man, and has promised to never forsake him. Again, these are the words originally spoken to Joshua, but they are equally pertinent to Christians as well. For God hath said to them also—*I will not fail thee, nor forsake thee.* In regards to this promise, the onus, the obligation, and burden, the Lord placed upon Himself, teaching us that in true ministry, it is the Lord Who carries the true weight, and burden of His promise to be fulfilled, and consequently, His

²⁴ John 1:12 *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

Rom. 8:14–16 *For as many as are led by the Spirit of God, they are the sons of God.* ¹⁵*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.* ¹⁶*The Spirit itself beareth witness with our spirit, that we are the children of God:*

Gal. 3:26 *For ye are all the children of God by faith in Christ Jesus.*

Gal. 4:4–7 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,* ⁵*To redeem them that were under the law, that we might receive the adoption of sons.* ⁶*And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* ⁷*Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

II Cor. 6:18 *And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* I John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

Phil. 2:5 *Let this mind be in you, which was also in Christ Jesus:*

Eph. 1:5 *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

²⁵ Rom. 8:7 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

²⁶ Eph. 3:16–17 *That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;* ¹⁷*That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*

To the Praise of the Glory of His Grace

people need only to believe Him. This is, also what being *strong in the Lord, and the power of His might* actually consists of—the confidence, that what God has promised, He has promised, through His power to perform. (Rom. 4:21) *And being fully persuaded that, what he had promised, he was able also to perform.* To have true faith in the Lord therefore, like Abraham, is not an added weight that the Lord puts on us, but is rather, when properly understood, the removing of weight. This is because God, as with Isaac's birth, is the full fulfiller of the promise. The correlation between God's words to Joshua, *Be strong and of a good courage,*²⁷ and Paul's letter to the Ephesians, *be strong in the Lord, and in the power of his might,* is far beyond biblical coincidence. As remarkable, and potentially unbelievable as it may sound, to those now begotten of God, through faith in His Son, this is God's promise to you. (Heb. 13:5) *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.* Before sonship, there must first come Fatherhood, and the Father, God, is eternally faithful, to all those now His children, in whom His Holy Spirit dwells.

To be strong in the Lord and the power of his might also means, that we possess full confidence that God shall do, not only what He has promised, but that His power shall be exercised exceedingly abundantly above all that we ask or think. (Eph. 3:20) *Now unto him that is able to do exceeding*

abundantly above all that we ask or think, according to the power that worketh in us.

(I Chrn. 16:11) *Seek the LORD and his strength, seek his face continually.* One of our last points, and worthy of great pondering, is that nothing in this world can be gained, unless first a person seeks for it. This undoubtedly includes the desire and search to *Seek the LORD and his strength.* In all things spiritual, whether it is seeking the kingdom of God,²⁸ or seeking divine wisdom,²⁹ then we must realize that there is required faith and/or action on our part, to seek to rely on the power of the Lord, before it shall become totally accessible to us. Consequently, to expect God's power to miraculously manifest itself in your life, without a true search for it, is beyond unreasonable. But, this does not mean that mere human action alone, can produce exposure to the power of God, or that every prayer request made to Him, shall be answered as we may wish it would be. If this were the case, then men would be the puppet-master and God the puppet, which of course, is spiritually absurd. But it should never be forgotten, that until we genuinely seek to rely and depend on God's mighty power, we will have little chance, that it will ever fully manifest itself in our life.

To be strong in the Lord, and the power of His might, is to believe that whatever God has by revelation made known unto us, He has sufficient power to bring into reality. *To be strong in the Lord, and the*

Gal. 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Rom. 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

II Cor. 1:21–22 Now he which stablisheth us with you in Christ, and hath anointed us, is God; ²²Who hath also sealed us, and given the earnest of the Spirit in our hearts.

²⁷ *Josh. 1:6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.*

²⁸ *Matt. 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

Luke 12:31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

²⁹ *Jas. 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

power of His might, is to be fully persuaded, as Abraham was, that what God has promised, He is both able and willing to perform.³⁰ What the Lord revealed to Abraham and Sarah,³¹ seemed to be absolutely unreasonable and impossible by human standards. And yet, even when reason, and the natural circumstances of Abraham's and Sarah's aging bodies gave no reason for hope, God's Word did. In Abraham's case, from the time the promise was given to him, to when it was fulfilled by Isaac's birth, entailed a span of 25 years. By the Lord also waiting to fulfill His promise, then this proved that regardless of the advancing age of Abraham and Sarah, that Isaac's birth would come about, solely through divine intervention, that it would be God, and not them, who would fulfill His promise.

(Jamieson-Fausset-Brown Bible Commentary, Rom. 4:21) And being fully persuaded, &c.—that is, the glory which Abraham's faith gave to God consisted in this, that, firm in the persuasion of God's ability to fulfil his promise, no difficulties shook him.

The Greek word for *fully persuaded* is #4135 *plērophoreō*. *Strong's Exhaustive Concordance* defines the word "From *pleres* and *phoreo*; to carry out fully (in evidence), i.e. Completely assure (or convince), entirely accomplish—most surely believe, fully know (persuade), make full proof of."

HELPS Word-studies defines the word, "4135 *plērophorēō* (from 4134 *plērēs*, 'full' and 5342 *phērō*, 'carry, bring')—properly, fully carry-through (make full); bear (or wear) fully. / 4135 *plērophorēō* ('fully carry through') is used of God's power bringing the believer to maximum potential, 'matching' their true knowledge of Him (cf. 1 Cor 12:13³²)."

What is any true faith, if it is not fully confident in God's mighty power to do? Simply because, can this really be considered as true biblical faith at all? To also claim to have faith in God, and not believe in God's mighty power, is to pervert the very definition of faith. A mistake, that if made, will completely limit divine power, from ever being truly experienced in this life. To not therefore be *strong in the Lord, and the power of his might*, will leave us only with words, and thus forfeit, any true demonstration of the Spirit and of power. (I Cor. 2:4) *And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:*

(Ellicott's Commentary for English Readers, I Cor. 2:4) Demonstration of the Spirit.—The Apostle's demonstration of the truth of the gospel was the result of no human art or skill, but came from the Spirit and power of God, and therefore the Corinthians could glory in no human teacher, but only in the power of God, which was the true source of the success of the gospel amongst them.

30 Rom. 4:20–21 *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform.*

31 Gen. 17:15–16 *And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. ¹⁶And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.*

Gen. 18:13–14 *And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? ¹⁴Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.*

32 I Cor. 12:13 *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*