

To the Praise of the Glory of His Grace

Chapter 39

Ephesians 6:11

Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

PUT on the whole armour of God. The beginning of the instruction that the apostle is going to reveal as to how to *be strong in the Lord, and in the power of his might*,¹ is that believers are to put on the Lord's armor, *the whole armour of God*. The point worthy to draw attention to is not simply that there is an *amour* to be put on, but that this armor is *of God* and not something that men can either fashion or make for themselves. Because the armor is *of God*, then it is more than equal to accomplish His purposes. Yet, as it is common among men, and very often the case, that they are generally prone to look within themselves for strength and power to overcome their difficulties in life. For the new believer in Christ though, to continue to rely on any fleshly ability, and/or, natural talent, is to practically forfeit, God's power from ever fully being able to manifest itself in the life.

It is also only as saints put on the *whole armour of God* that a sufficient and adequate

defense is provided for them, from the deceptive, and deluding wiles, schemes, and methods of the devil, in his attempt to turn them away from the faith, and God's will for their life.

The Greek word for *wiles* is #3180 *methodeia*. Strong's Exhaustive Concordance defines the word as "scheming, trickery. From a compound of *meta* and *hodeuo* (compare "method"); travelling over, i.e. Travesty (trickery)—wile, lie in wait." The Topical Lexicon states, "Strong's Greek 3180 centers on the deliberate, systematic strategies by which Satan and his agents attempt to deceive, mislead, and ultimately ruin souls. The term describes not a random temptation but a calculated plan designed to neutralize faith, distort doctrine, and undermine obedience." Because the devil is cunning, and more subtil than any beast of the field,² then not until saints put on the whole armor of God, can they successfully avoid the devil's cleverly designed ruses.

Once the Holy Spirit has been received,³ and has come to make His abode in a person's heart, then this confirms that

¹ Eph. 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

² Gen. 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

³ John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Acts 2:1-4 And when the day of Pentecost was fully come, they were all with one accord in one place. ²And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. ³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

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heavenly sonship has occurred,⁴ and ultimately that the *armour of God* is able to be put on. This event is defined in Scripture as the believer's spiritual adoption,⁵ and allows one, who previously possessed no heavenly Father, and no outside aid, to come under the divine protection of Him, Who has begotten them.⁶ Because every saved person's spiritual standing has changed,⁷ then there should also be a change in, whom they place their trust in. Thus, where previously all confidence, trust, and security resided in self, now, after heavenly adoption, faith and confidence is purposed to be placed in God. It is this *faith*, not in self, but *in God*, that Jesus sought to instruct His disciples in. For only then, when their true *faith in God* increased, could they also perform similar miracles, just as Jesus had done with His cursing of the fig tree. *And Jesus answering*

saith unto them, Have faith in God (Mark 11:22). In the context of this verse, the disciples had seen a miracle, that of the fig tree drying from the roots up,⁸ merely through Jesus' speaking words cursing it,⁹ and now the Lord reveals to them, and also to us, how this miracle was both brought forth and produced.

(*Pulpit Commentary*, Mark 11:22) *Have faith in God*; literally, have the faith of God—full, perfect, effectual faith in him; faith like a grain of mustard seed. ... What seems difficult to you is easy with God. Trust in the Divine omnipotence. The things which are impossible with men are possible with him. Our Lord then uses a metaphor frequently employed to indicate the accomplishment of things so difficult as to be apparently impossible. He employs a bold and vivid hyperbole; and, pointing probably to the Mount of Olives overhanging them, and on the shoulders

Acts 8:14–17 *Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:* ¹⁵*Who, when they were come down, prayed for them, that they might receive the Holy Ghost:* ¹⁶*(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)* ¹⁷*Then laid they their hands on them, and they received the Holy Ghost.*

Acts 10:44–45 *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.* ⁴⁵*And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

Acts 19:4–6 *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.* ⁵*When they heard this, they were baptized in the name of the Lord Jesus.* ⁶*And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.*

4 Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

5 Rom. 8:15 *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.*

6 1 Pet. 1:3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

1 John 5:1 *Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.*

Jas. 1:18 *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

7 Gal. 4:7 *Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

Eph. 2:18–19 *For through him we both have access by one Spirit unto the Father.* ¹⁹*Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

Eph. 2:1–5 *And you hath he quickened, who were dead in trespasses and sins; ²Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. ⁴But God, who is rich in mercy, for his great love wherewith he loved us, ⁵Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

8 Mark 11:20 *And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!*

9 Mark 11:14 *And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.*

Mark 11:21 *And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.*

of which they were then standing, he says, "With this faith you might say to this mountain, Be thou taken up and cast into the sea, and it shall come to pass."

(Barnes' Notes on the Bible, Mark 11:22) *Have faith in God*—Literally, "Have the faith of God." This may mean, have strong faith, or have confidence in God; a strong belief that he is able to accomplish things that appear most difficult with infinite ease, as the fig-tree was made to wither away by a word.

There is a great similarity between putting on the *whole armour of God*, and having *faith in God*. The connection is, that God, and His power is the subject, and not anything which either originates, or has its source in man. In this divine truth also lies the essence of true Christianity. That is, it is God's armor, and God's power, that believers should lean upon, and no longer conduct their lives anymore, by either trust in self,¹⁰ or any continued confidence in their flesh.¹¹ Simply because once a man has been filled with God's holy nature, then his previous sinful, carnal, and unholy nature of the flesh, should be put off, making room for a new creation of God, to be both put on and walked in.

(Barnes' Notes on the Bible, Eph. 6:11) *Put on the whole armor of God*—The whole description here is derived from the weapons

of an ancient soldier. The various parts of those weapons—constituting the "whole panoply"—are specified in Ephesians 6:14–17.¹² The word rendered "whole armor" πανοπλίαν *panoplian*, "panoply"), means "complete armor," offensive and defensive; see Luke 11:22; Romans 13:12 note; 2 Corinthians 6:7 note.¹³ "The armor of God" is not that which God wears, but that which he has provided for the Christian soldier. The meaning here is:

(1) that we are not to provide in our warfare such weapons as people employ in their contests, but such as God provides; that we are to renounce the weapons which are carnal, and put on such as God has directed for the achievement of the victory.

(2) we are to put on the "whole armor." We are not to go armed partly with what God has appointed, and partly with such weapons as people use; nor are we to put on "a part" of the armor only, but the "whole" of it. A man needs "all" that armor if he is about to fight the battles of the Lord; and if he lacks "one" of the weapons which God has appointed, defeat may be the consequence.

Since it is God Who saves men,¹⁴ and not they themselves, then it is reasonable that after their salvation, it is now God's power and ability, that they should fully trust in, and lean upon. This demands that they no longer trust in self, and their own abili-

10 Luke 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

11 Phil. 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

12 Eph. 6:14–17 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; ¹⁵And your feet shod with the preparation of the gospel of peace; ¹⁶Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. ¹⁷And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

13 Luke 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Rom. 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

II Cor. 6:7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

14 Eph. 2:8–9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.

Hos. 13:4 Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

ties or understanding, but instead apply themselves to now fully placing their entire trust and faith in God. The very same God also, Who has already demonstrated His power, and revealed His person, by saving them. For the true Christian then, the Lord he is purposed to follow, and yield his whole life over to, is not an unknown spiritual entity. Simply because the very same God Who has saved them, already abides in the believer's heart, and is already making Himself more deeply known, to him. The point also is, that no true Christian has to walk by blind faith, simply because he has some connection to Whom, the scripture now encourages him, to place his full trust in.

Proverbs 3:5-6 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

To trust in the Lord, and have Him lead our life, requires that we cease to be led by our very limited and previous human understanding. Just as, for true faith and trust in God to be entered into, then people must discard, and no longer be ruled by, what previously influenced their previous sinful life—which was their very shallow, and regularly erring, human understanding. Thus, where all human understanding places its faith and trust in self, divine faith, has for its object and trust, God. Which ultimately begs the

question that every man should inquire within himself—In whom do I place my trust? In myself? Or in my God? This important and critical decision will, eventually determine the destiny and prosperity of every person's entire life.

It is also only by trusting in the Lord, and acknowledging Him as the supreme authority and Ruler of our life, that allows God, to direct our steps, and make our final end, both blessed and prosperous.

(Pulpit Commentary, Prov. 3:6) In all thy ways. ... And he shall direct thy paths (v'hu y'yashsher or'khotheyka); i.e. he himself shall make them straight, or level, removing all obstacles out of the way; or they shall, under God's direction, prosper and come to a successful issue; they shall be virtuous, inasmuch as deviation into vice will be guarded against, and happy, because they are prosperous.

If a believer truly desires for God to direct his steps, and remove all obstructions that are purposed to prevent the abundant life from being entered into,¹⁵ then trust in the Lord, must replace, previous and unholy, confidence in self. Because also the way of man, is not in himself,¹⁶ and it is not inherently part of his carnal and earthly makeup to choose the right path, or make the right spiritual decisions, then for any person to live rightly and pleasing to God, then both God's will and guidance must be sought,¹⁷ and ultimately be chosen above our own.

Titus 3:4-5 But after that the kindness and love of God our Saviour toward man appeared, 5Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Jonah 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.

Isa. 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

15 John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

16 Jer. 10:23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

17 Ps. 119:33-35 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end. 34Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. 35Make me to go in the path of thy commandments; for therein do I delight.

It is also the height of man's hubris and conceit, to presume to believe that human thinking is what actually governs the limits, and/or power of God. That if someone, or a group of men, do not think that something is possible for God to perform, then this negates it ever actually becoming a reality. To foolishly believe this falsehood, that human understanding is the great determiner in the universe, and that cosmic forces and realities are based upon the thoughts and opinions of man, is beyond ludicrous. And just as fools will proclaim that there is no God,¹⁸ so shall equally ignorant men hold such nonsense and notions, that the Lord can only move and operate according to the level that they think He can. To an unsaved and unbelieving man also, the God of this universe, has been so shrunken, that He is thought to be able, only to accomplish, or do, what a small and fallen mind, thinks He can. To every unbeliever, therefore, and sadly, even to some believ-

ers, God's power has been vastly limited, not because it has to be, or actually is, but only because they have chosen their own human thoughts to be the final arbitrator, of the power God possesses. But in reality, the power of God, the might of God,¹⁹ the ability of God,²⁰ is far beyond what any man could ever ask or think.

Ephesians 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,

(Benson Commentary, Eph. 3:20–21) *Unto him that is able to do exceeding abundantly, &c.*—Here is a most beautiful gradation. When God has given us abundant, yea, exceeding abundant blessings, still we may ask for more, and he is able to give, or do for us, what we ask. But we may *think* of more even than we have asked, and he is able to do this also; yea, and above all this; *above all we ask, above all we can think, nay, exceeding abundantly above all that we can ei-*

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.

Ps. 143:10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. Prov. 3:5–6 Trust in the LORD with all thine heart; and lean not unto thine own understanding. ⁶In all thy ways acknowledge him, and he shall direct thy paths.

Ps. 119:133 Order my steps in thy word: and let not any iniquity have dominion over me.

18 Ps. 14:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

19 Deut. 10:17 or the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

Ps. 50:1 The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Ps. 24:8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

Eph. 1:19–20 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, ²⁰Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Jer. 32:18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name,

Zeph. 3:17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

Luke 1:49 For he that is mighty hath done to me great things; and holy is his name.

20 Heb. 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Matt. 19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Luke 1:37 For with God nothing shall be impossible.

Jude 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Phil. 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

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ther ask or think: according to the power that worketh in us—Which is already so illustriously displayed, and worketh so efficaciously in us. The change which the Ephesians had already experienced, not only in their views of things, but in their hearts and lives, their dispositions, words, and actions, yea, in all the powers and faculties of their souls, through the mighty working of the power of God in them, was a sufficient foundation on which to build their hope of receiving all the blessings promised to them in the gospel; and particularly the blessings of a complete restoration to a conformity to the image of God's Son (Romans 8:28; 1 John 4:17)²¹ in this life, and happiness greater than can be now conceived in the life to come.

There is but one thing that shall prohibit the Lord from doing *exceeding abundantly above all that we ask or think*, and it is if they remain in an element of unbelief, concerning God's true power and ability to do. This was evidenced in the Son of God's earthly ministry, and still limits the power of God being demonstrated and fully believed in today. *And he did not many mighty works there because of their unbelief* (Matt. 13:58).

(Gill's Exposition of the Entire Bible, Matt. 13:58) *because of their unbelief*. These words in Mark are joined with this expression, "he

marvelled"; showing, that their continued unbelief in him, notwithstanding his ministry and miracles among them, was matter of surprise to him; but here they are given as a reason why he did no more mighty works among them: and which Mark says he could not do, not for want of power, or as if their unbelief was too mighty for him to overcome; but he would not, because he judged them unworthy, and that it was not fit and convenient to perform any more, since they were offended with what was done; and that their condemnation might not be increased.

It is ultimately people's lack of faith in God, that prevents divine miracles from being manifested in their life. And just like a bucket of water can douse a fire, and render it practically useless to bring forth sufficient heat for warmth, so does continued unbelief likewise quench the Lord's divine power and ability from being manifested, in people's lives.

According to the power that worketh in us. The means by which, God is able to do *exceeding abundantly above all that believers could ask or think*, resides in the power of the Holy Spirit now in them.²² This heavenly gift is not only inherently powerful itself,²³ but also enables the Lord to accomplish things, unimaginable,

21 Rom. 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

1 John 4:17 *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.*

22 John 14:16–17 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 'Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

John 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*
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.*

Rom. 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

1 Cor. 3:16 *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

1 Cor. 6:19 *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

23 Acts 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

Rom. 15:13 *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

and far beyond what any person could conceive, or perceive that God could do.

(*Cambridge Bible for Schools and Colleges*, Eph. 3:20) *according to the power, &c.*] The power of the indwelling Spirit. . . In the saint and in the true Church resides already a Divine force capable in itself of the mightiest developments. To attain these, not a new force, but a fuller application of *this* force, is required.

Again, the means by which God is able to do *exceedingly abundantly above* all that believers can either ask or think, resides in the supernatural power of the Holy Spirit that lives within them. This divine Spirit is constantly at work providing spiritual intercession,²⁴ guiding the called into the truth,²⁵ and enabling them to manifest at least, a measure of God's own wisdom, spiritual power, and supernatural ability, in their lives. First Corinthians lists some of these gifts and/or manifestations of the Spirit, which the Holy Spirit both imparts, and energizes in His people. All these gifts of the Spirit, like the original gift of the Spirit, are from above, and originate from God's higher heavenly realm. They are properly termed

gifts of the Spirit, because they are gifts produced through and by way of the power of the Holy Spirit. Yet, it is only those who have been given the power to become sons of God, by God's Son, that have also been given access to the Holy Spirit, and His supernatural power. (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:*

(*Barnes' Notes on the Bible*, John 1:12) *To as many as received him*—The great mass; the people; the scribes and Pharisees rejected him. A few in his lifetime received him, and many more after his death. "To receive him," here, means to "believe" on him. This is expressed at the end of the verse.

Gave he power—This is more appropriately rendered in the margin by the word "right" or "privilege." Compare Acts 1:7; Acts 5:4; Romans 9:21; 1 Corinthians 7:37; 1 Corinthians 8:9; 1 Corinthians 9:4-5.²⁶

Sons of God—Children of God by adoption. See the notes at Matthew 1:1.²⁷ Christians are called sons of God:

1. Because they are "adopted" by Him, 1 John 3:1.²⁸

Rom. 15:19 *Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*

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: And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:*

24 Rom. 8:26 *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

25 John 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

26 Acts 1:7 *And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.*

Acts 5:4 *Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.*

Rom. 9:21 *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

I Cor. 7:37 *Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.*

I Cor. 8:9 *But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.*

I Cor. 9:4-5 *Have we not power to eat and to drink? ⁵Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?*

27 Matt. 1:1 *The book of the generation of Jesus Christ, the son of David, the son of Abraham.*

28 I John 3:1 *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

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2. Because they are “like Him,” they resemble Him and have His spirit.

3. They are united to the Lord Jesus, the Son of God, are regarded by Him as his brethren Matthew 25:40,²⁹ and are therefore regarded as the children of the Most High.

On his name—This is another way of saying believeth in “him.” The “name” of a person is often put for the person himself, John 2:23; John 3:18; 1 John 5:13.³⁰ From this verse we learn:

1. That to be a child of God is a privilege—far more so than to be the child of any human being, though in the highest degree rich, or learned, or honored. Christians are therefore more honored than any other persons.

2. God gave them this privilege. It is not by their own works or deserts; it is because God chose to impart this blessing to them, Ephesians 2:8; John 15:16.³¹

3. This favor is given only to those who believe on him. All others are the children of the wicked one, and no one who has not “confidence in God” can be regarded as his child. No parent would acknowledge one for his child, or approve of him, who had no confidence in him, who doubted or denied all he said, and who despised his character. Yet the sinner constantly does this toward God, and he cannot, therefore, be called his Son.

With all new heavenly sonship, comes also, availability to divine power. First Corinthians lists elements of this spiritual power, available to the sons of God,

to both operate, and experience in their life. With reception of the Spirit, there is power, and these various gifts of the Spirit, reveal in which form the Holy Spirit’s power is imparted to us. *But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues* (1 Cor. 12:7–10). We shall focus on the gift of the Spirit, faith, simply because every believer is given a measure of this divine gift, by God. *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith* (Rom. 12:3)

In Paul’s epistle to the Romans we learn here, that every child of God is given a measure of the gift of *faith*. That is, that specific gift of God that allows for true and genuine faith in God. Because faith is listed as one of the gifts of the Spirit in First Corinthians 12:9, let us examine it to also learn, how all the other gifts of the Spirit, are similarly produced by God’s power, and not through any fleshly, and/or developed ability of man.

The Greek word for *faith* is #4102 *pistis*.

29 Matt. 25:40 *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

30 John 2:23 *Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.*

John 3:18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

1 John 5:13 *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

31 Eph. 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

John 15:16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

(HELPS Word-studies): 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)³². ...

1. The root of 4102/*pistis* ("faith") is 3982/*peithō* ("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 11:1³³).

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

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). ...

Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. ...

Faith is God's work; faith is never the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His *rhēma*-word within (see Ro 10:17,³⁴ Gk text). ...

Key quotes

"Faith is the divinely given conviction of things unseen" (Homer Kent Jr., Hebrews, 217, quoting Theological Dictionary of the NT vol 2, 476).

"Faith is the organ which enables people to see the invisible order" (F.F. Bruce, Hebrews, 279). ...

"Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale).

"We have made faith a condition of mind, when it is a divinely imparted grace of the heart...we can receive faith only as he gives it...you cannot manufacture faith, you can not work it up...you can believe a promise, and at the same time not have the faith to appropriate it...genuine, Scriptural faith is not our ability to 'count it done,' but is the deep consciousness divinely imparted to the heart of man that it is done, ...it is the faith that only God can give...do not struggle in the power of the will...what a mistake to take our belief in God and call of faith... Christ, the living word, is our sufficiency ... (Charles Price, The Real Faith, Logos/publications). ...

Faith (4102/*pistis*) involves belief but it goes beyond human believing because it involves the personal revelation (inworking) of God. Faith is always God's work.

When we come to understand that faith is the actual work of God in the believer, then we can also learn that all the other gifts of the Spirit, are likewise spiritual abilities, that God imparts, and energizes in His people. As such, no true gift of the Spirit has any connection to man, beyond him receiving this power from God, through the Spirit. This is why someone who foolishly tries to operate a gift of the Spirit, which God has not given him, then only brings futility and discouragement to his life. For one cannot truly operate, what is not genuinely in one's possession. All true gifts of the Spirit, are also mea-

32 1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

33 Heb. 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

34 Rom. 10:17 So then faith cometh by hearing, and hearing by the word of God.

sured out by God's divine will, and not as men either desire or hope they should be.

I Corinthians 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

(Barnes' Notes on the Bible, I Cor. 12:11) *But all these*—All these various endowments.

Worketh—Produces. All these are to be traced to him.

That one and the self-same Spirit—The Holy Spirit, Acts 2. They were all, though so different in themselves, to be traced to the Holy Spirit, just as all the natural endowments of people—their strength, memory, judgment, etc.—though so various in themselves are to be traced to the same God.

Dividing to every man severally—Conferring on each one as he pleases. He confers on each one that which he sees to be best, and most wise, and proper.

As he will—As he chooses or as in his view seems best. Dr. Doddridge remarks, that this word does “not so much express arbitrary pleasure, as a determination founded on ‘wise’ counsel.” It implies, however, that he does it as a sovereign; as he sees to be right and best. He distributes these favors as to him seems best adapted to promote the welfare of the whole church and to advance his cause.

It is important to remember that the power of God, to do *exceeding abundantly above all that we ask or think*, is traced to the power of the Holy Spirit, which God has placed within every true child of God. And though Christians are but *earthen vessels*, still to them is given a *treasure*, in the form of the Holy Spirit, which is able to produce extraordinary spiritual feats, beyond what their flesh could ever imagine. These spiritual feats and supernatural abilities, also are to be attributed solely to the power of God, and are nev-

er the byproduct of any natural ability of man. This is also why when God's Holy Spirit is truly revealed in a man's ministry, then God will receive the glory, just as He rightly should. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us* (II Cor. 4:7).

(Barnes' Notes on the Bible, II Cor. 4:7) *That the excellency of the power*—An elegant expression, denoting the exceeding great power. The great power referred to here was that which was manifested in connection with the labors of the apostles—the power of healing the sick, raising the dead, and casting out devils; the power of bearing persecution and trial, and the power of carrying the gospel over sea and land, in the midst of danger, and in spite of all the opposition which people could make, whether as individuals or as combined; and especially the power of converting the hearts of sinners, of humbling the proud, and leading the guilty to the knowledge of God, and the hope of heaven. The idea is, that all this was manifestly beyond human strength; and that God had of design chosen weak and feeble instruments “in order” that it might be everywhere seen that it was done not by human power but by his own. The instrumentality employed was altogether “disproportionate” in its nature to the effect produced.

May be of God—May evidently appear to be of God; that it may be manifest to all that it is God's power and not ours. It was one great purpose of God that this should be kept clearly in view. And it is still done. God takes care that this shall be apparent.

It is also the Holy Spirit, now within those saved by Christ, that is purposed to be stirred up, in order that its full potential may be taken advantage of. This was the apostle Paul's charge to Timothy, and it is a similar demand applicable to every true saint today. That is, that once the Holy Spirit is received, it is not to be sat upon, or under utilized, but that it is rather to

be energized, and properly developed through faith, in order that the full potential of what God has imparted, by grace, may be walked in and maximized in the life. *Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands* (II Tim. 1:6). It is the believer's responsibility, just as Paul instructed Timothy that it was his, to *stir up the gift of God*, that is to kindle, as one would a flame, until such time that the influence of the Spirit, and the powers of God associated with it, become so impactful, so spiritually stunning, so remarkably engaging, that spiritual energy bursts forth like a roaring fire, exposing others to the true powerful and influential nature of God. Stephen was such a man as this, who overflowed with God's holy nature, while bearing testimony to God.³⁵ For every true believer, this strong outflowing of the Holy Spirit should be his spiritual aim as well.

(Barnes' Notes on the Bible, II Tim. 1:6) *That thou stir up the gift of God*—Greek, That thou “kindle up” as a fire. The original word used here denotes the kindling of a fire, as by belows, etc. It is not uncommon to compare piety to a flame or a fire, and the image is one that is obvious when we speak of causing that to burn more brightly. The idea is, that Timothy was to use all proper means to keep the flame of pure religion in the soul burning, and more particularly his zeal in the great cause to which he had been set apart. The agency of man himself is needful to keep the religion of the heart warm and glowing. However rich the gifts which God has bestowed upon us, they do not grow of their own accord, but need to be cultivated by our own personal care.

It is important to note, that if the Holy Spirit is not stirred up, and properly tended to, then whatever gifts and/or powers of the Lord, that are available to be operated, shall remain virtually impossible to detect in the recipient. This is because, any manifestation of divine power in someone's life, does not come through mere osmosis, or mere absorption of the Spirit, that is by merely receiving the Holy Spirit, into the heart. This is also why many a man has been given a spiritual gift, that then because of either laziness, or a lack of spiritual stewardship, or a foolish belief that the gift will develop itself, ultimately wastes whatever spiritual ability has been given. Understandably gifts of the Spirit do not operate the saved; they are purposed to operate them. Every true gift of the Spirit, is like also all other special endowment, either of the mind, body, or intellect, and therefore must be given special attention to, developed, and practically used, in order that whatever latent ability is possessed, is actually maximized, and brought forth as fruit in the life. To think otherwise, and misconceive that any divine gift will operate itself, without a person purposing to bring it forth, is foolishness in the highest degree. This divine principal is also of an important priority to understand, once we are ready to investigate and study, the spiritual armor that God provides for His people—that it also, the *armour of God*, must be put on, just as gifts of the Spirit must be exercised in the life. Simply because no spiritual armor, nor any spiritual gift, can be put on and exercised, without men making the decision to do so. If this were not the case, then God would break every principle related to freedom of will.

35 Acts 7:55 *But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,*