

Dr. Daniel K. Darko, Prison Epistles, Session 30, Spiritual Warfare, Ephesians 6:10-21

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This is Dr. Dan Darko in his lecture series on the Prison Epistles. This is his final lecture, lecture 30 on Spiritual Warfare, Ephesians 6:10-21.

Welcome back to the final lecture on our Biblical Studies lecture on lectures on Prison Epistles.

You know that in the past few lectures, we have been looking at Ephesians. And closing on Ephesians, a book that I have been spending quite a lot of my life studying, I think it would be good to actually be a good note for me to remind you of how far we have come in the studies of Ephesians. Then, we will go on to discuss spiritual warfare in chapter 6, from verse 10 to the end of the book.

When we began Ephesians, I reminded you that this book was written to Christians in Ephesus and in the wider vicinity. I drew your attention to an integral part of the worldview of the people at the time, specifically their worldview as it relates to the work of spiritual beings. As you may recall, in the very beginning I reminded you that there were about 50 pagan shrines.

At least modern archaeologists have helped us to find the remains of about 50 pagan temples that would be standing by the time Paul wrote this letter. The people were religious. It was a commercial town.

And we have people moving from so many places. And so, the ethnic composition was made up of Jews and Gentiles. And Gentiles could be Romans or Greeks.

When we began the letter, I drew attention to how Paul would handle that, given this background, with what I call a breathless invocation, as you may recall. Blessed be God, who has blessed us with every spiritual blessing in the heavenly places. In other words, blessed be God, who has blessed us to the extent that we don't need any spiritual blessing from any of these deities in town, any of the magical powers, or the astrologers because of what God has done.

God chose us, he said. He redeemed us, he said. And he sealed us with the Holy Spirit.

Praying for the church, and towards the end of chapter 1, Paul actually unpacks, and then at the end of it, he said he prays that they may be strengthened. And one of the areas he said they may be strengthened, which links to chapter 2, was that they may

be strengthened with the power of God. And just in case they were not aware of this power, it was the power that was at work.

It was the power that raised Jesus from the dead. It is the power that raised him and exalted him high above all principalities and powers so that at the very end of chapter 1, he has declared that Christ is risen and his power exceeds every conceivable power, even including magical powers, by using the phrase every name that is named. That Christ has power over every spiritual power that was conceivable at the time.

And he ended verse 23 in chapter 1, saying he did this for the church. In other words, the church stands in a victorious position. Chapter 2, Paul building on what he had just said about Christ, brings the believers to show them a sharp contrast between where they were as unbelievers and where they are now in Christ.

He said you know you were dead in your trespasses and sins. In that world, you were controlled by the spiritual powers, specifically by the prince of the power of the air. You were actually following the desires of your flesh and of your mind.

You were following the course of this world, and then he went out with that great statement. But God, who is rich in mercy because of his great love, which he loved us, saved us. And as you recall vividly, perhaps I like those verses because they stay with me.

Verse 8, for by grace you have been saved through faith. And it qualifies that it's not anything we could do lest we may boast. It is what God has done.

And just as if he had just finished what he was saying, he drew the church's attention to the fact that because of where God took us from, there is nothing meritorious. We cannot say we merited anything. And so now Jews and Gentiles have to get together.

And so, he then handled chapter 2, verse 11 onwards, the unity that needs to be in the church. It is the unity that Christ has brought. It is the unity that has broken down the dividing wall of hostility and has made us all members of the household of faith.

Chapter 3, he will go on to state the privilege that has been given to him. This great work of God brought Jews and Gentiles together, and he, the least of the least, has been given the privilege to proclaim this message, the mystery of God. You remember how he prayed again there in the intercession and talked about all these four-dimensional things we talk about and that great doxology to him, who is able to do exceedingly above what we can take or imagine.

Now, before I make a short comment on chapter 4 and move on to where I want to focus on, I have done all this for you to understand how Paul has cast the role of

spiritual beings in chapters 1 to 3. It is God who is redeeming you and so no spiritual power can rise against you. Christ has defeated his spiritual powers. He has made Jews and Gentiles one in Christ Jesus, and he has given Paul this grace to deliver this mystery to the rest of the world, and it is this God who is able to do exceedingly above what we can think or imagine to him be the glory forever and ever for what he has done for his people.

On the basis of that, he begins chapter 4 with therefore. Therefore, he challenges the members or readers to maintain unity in the spirit. He did not ask them to create or foster unity.

No, he says they should eagerly maintain unity because unity has already been constructed by God, and what they need to do is keep it intact. It is on that note of keeping that unity that reminded them that some have been given so many spiritual gifts for the service to equip the saints for works of service. He could turn to Gentiles and tell them you should no longer behave like Gentiles.

You are special. Change your mindset. Change your behavior.

Live in a way that will glorify God. Live a life that shows that you are image bearers of God, and he will challenge them on a lot of fronts that we discussed in the past four lectures. Their speech, their sexual behavior, their work ethic, and the virtues that need to be developed among them.

Chapter 5, he places squarely on the identity. They are children of God who are beloved and need to live as people who have been loved. Note again here the spiritual being God.

The spirit of God is at work here. Jesus Christ is the means through which all this is unfolding. He said they should not create a place in their heart for the devil by leaving anger in place.

He even goes on to say they should not grieve the Holy Spirit by the way they speak. But they should live as beloved, beloved children of light who know what true love is and are filled with gratitude. He will go on to say, then, don't live like the unwise but live like the wise.

Do not get drunk with wine, which leads to debauchery, but be filled with the spirit. Being filled with the spirit brings all these virtues out of you. As a wife, submit to your husbands.

Husbands love your wives. Give yourself up to them. If you truly love your body, love them as you love your own body.

Children obey your parents. Parents, be gentle in the way you treat your children. Slaves obey your masters.

Masters be careful about how you take care of your slaves because there is a greater master to whom all of you are accountable. And then Paul comes to the passage we are looking at. He starts in this passage, chapter 6, from verse 10.

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

Therefore, take up the whole armor of God so that you may be able to withstand evil days. And having done all to stand, stand firm, having fastened on the belt of truth, having put on the breastplate of righteousness, as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances, take up the shield of faith with which you can extinguish all the flaming darts of evil ones.

And take the helmet of salvation and the sword of the spirit, which is the word of God—praying at all times in the spirit with all prayer and supplication. To that end, keep alert and persevere.

Making supplications for the saints and also for me that words may be given me in my opening, in opening my mouth boldly to proclaim the mystery of the gospel for which I am an ambassador in chains and that I may declare it boldly as I ought to. In this session, we briefly look at a few dimensions of spiritual warfare. What Paul is doing here is starting with the word finally.

I am wrapping this up now. Scholars now have this big Latin word *proratio* that we use to explain this. A summation that is a strong summation to catch everything he has said today to this stage.

So that the people can pick this and work with it. That is why I took this time to try to summarize so that you know what is going on. Though that by the time I say finally, your mind will go yes, finally.

Paul says finally. Finally, I want you to understand a few things. You need to be strengthened.

Be strengthened in the passive. In some translations, it is strong in the Lord.

But being strong in the Lord doesn't convey what is going on here. Be strengthened. Avail yourself to be strengthened.

In the Lord and in the power of his might. This is plural. It is very important you understand what is going on here.

It is not an individual affair here. Collectively as a church be strong in the Lord. And in the power of his might.

Verse 11. Put on the whole armor of God that you may be able to stand against the schemes of the devil.

What he says is to put on the whole armor of God. The point here is not to say he is going to list all the armors of God. But he is trying to say that you must be comprehensive in your understanding of what you need for protection.

Before, you would say put on asking you to put on the armor of God's personal responsibility. He asked earlier on for the readers to be strengthened. Namely to be strengthened by God.

And if God has strengthened them, they should get up and put on God's armor. And if they do so, they will be able to stand against the schemes of the devil. Think about the thought of the schemes of the devil.

So that we can actually look at how those words can be translated. Because different translations of the word are used in English. The word is the scheme of the devil.

In fact, if you read Greek, I put a Greek out there for you. If you read Greek you actually realize that the word for schemes is almost the word that we got the word method from. It almost sounds like an English word method.

But the word can actually translate in cunning ways. So we can stand the cunning ways of the devil. It is not explicit and it's not obvious.

And it is not something that if the devil is going to come the devil is going to give you a call and say by the way I'm going to come and visit you. Can you put on the defensive mechanism so that I don't enter? The schemes of the devil if translated cunning ways as some English translations do convey that sense. The word for schemes here can also be translated as trickery.

His ability to trick people. It can translate stratagem or craftiness. One of the translations I like is the kind of deception.

The meaning that conveys the kind of deception that takes the form of camouflage or baits. So that is so scheming you can come in and pretend this is the original and

manage to get you to catch on with the baits. Why do I pay too much attention to this? Well, I'm glad you asked that question.

This is why when we talk about spiritual warfare, sometimes we work with the notion that we should know that we are in spiritual warfare. And it's going to be xyz. Paul used this language translated in the ESV as scheming of the devil.

He's saying when the devil unleashes his plans, he doesn't come in a way that you can easily recognize. He uses so many subtle tricky ways in the hope that you can be deceived into yielding to his expectations. Verse 12 would then spell out the nature of the warfare.

Paul will go on to say when we talk about the nature of warfare, we need to know that we do not wrestle against flesh and blood but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. So, in the nature of this warfare, you want to know that it is close body contact. Wrestling.

Imagine. I have sometimes tried to imagine this. Human beings like you are, like I am, and as readers of Paul's letter, would be in the first century.

Having wrestled with spiritual beings with demonic powers. Face to face, body to body, arm to arm. They are spiritual beings.

How do you deal with that? Paul's point is this, actually. Don't think that this is a distant foe throwing arrows at you. He comes close and really deals with you in a very close proximity.

You can feel and smell it, but his method is scheming. He uses camouflage tattoos. But beyond that, you also need to know something.

Yes, it is a wrestle. But it is a wrestle not, just in case you think, it is not against human beings, not against flesh and blood. But it is a wrestle against the rulers, against the authorities, referring to evil spiritual powers of various forms.

It is a wrestle against the cosmic powers over this present darkness. He had already previously talked about unbelievers living in darkness, and before they became Christians, their understandings were darkened. He also made a distinction between life in darkness and life in the light.

And here he says, these forces are operative in the realm of darkness. He is making the believers aware that this is a serious thing that is beyond their control actually in terms of seeing the enemy and working things out. But if they are strengthened by

God before they put on the armor, then they will make headway and achieve the results.

The nature of warfare is not easy. And in fact, he would even go on to add that the warfare is against the spiritual forces of evil in the heavenly places. Verse 12 is quite scary when you look at it like this and say, this is in fact, literally how the test looks.

You are not fighting against flesh and blood, but this is what you are fighting against: against the rulers, against the authorities, against the cosmic powers over this world, this present darkness, and against the spiritual forces of evil in the heavenly places. You are fighting with them. The question, though, is, how is this fighting taking place? Is the fighting taking place by binding and losing? I get an opportunity to do various things in Pentecostal and non-denominational churches.

As you qualify, I get the opportunity to do things in other churches like Presbyterian, Methodist, and others. But more recently, I've done more in non-denominational churches. Some of these churches I go, when they talk about spiritual warfare, it is all binding and losing.

I bind you devil, bind you this. You see, one thing is clear in this passage. The opponent is spiritual.

In a very close contact battle, they are in the heavenly realms, and they are in this evil darkness. Clearly, what they propose to undertake is not to the interest of the believer. But a battle is not something you get up and do spiritually, actually.

Let me change your thinking a little bit. The battle is fought by an ethical way of life. In fact, Paul proposes that, as he has been teaching all this while, the spiritual warfare is fought on the moral plane.

When people are actually adopting the right Christian moral principles, making wise moral judgments, and living up to the standards that God expects of his people. So, when he says, be strengthened and put on the armor of God, the best thing he's going to do is not to define an armor as if you go in and just go in and start binding and losing. Let's read that from verse 14.

And as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances, you have to put on the breastplate of righteousness. In all circumstances, take up the shield of faith, with which you can extinguish the flaming deaths of the evil one, the devil, and take the helmet of salvation and the sword of the spirit, which is the word of God.

If you understand what Paul is doing here, then you are going to understand that when he says, fastening on the belt of truth, he's using this Roman soldier imagery

where the Roman soldier's attire, as I tried to show you earlier on, will be slightly loose when it is worn, but then the belt holds everything together and make it easy for the soldier to move around. For Paul and the Christian, what the Christian needs for easy mobility and easy movement, the ability to just go around and do what God is calling them to do, is truth. In other words, when you choose to tell the truth, stand for the truth, and live in Christian integrity, you have put on one part of the armor.

Have you thought about that? We were at a conference recently, and I had to respond to a paper on Ephesians 6. The fellow scholars spent a lot of time arguing that spiritual warfare is all about binding and losing and casting out devils, and it's from Ephesians 6. I was looking at my colleagues' faces because I was surprised when I stood up and said, no, it's about ethics. And I wanted to ask a question that I will ask now. Is truth binding and losing? Do you know that the devil, and one of his main schemes, is to get us to lie and to live in lies? If Paul sums up his ethics, he says that when you are truthful, you knock him down.

He can work with that. And so, truth holds you together and makes it possible for you to move around as a believer in the Lord Jesus Christ. The second armor he talks about is the breastplate of righteousness, which protects the top, the upper part of your body, from the enemy being able to harm you.

That which will keep your heart in a very safe place and not injured is righteousness. In chapter 4 of Ephesians, Paul had already said we should actually follow God. We should put on the true qualities of God, which is holiness and righteousness.

Here he says, now, finally, two things I want you to put on, which are virtues I want you to put on. Number one is truth. Number two is righteousness.

When you choose the path of righteousness, you protect your heart from being contaminated, and you protect your heart from being injured, and you protect your heart from being wounded. Whoa, this is strange, right? I've heard it from scholars, too, when I drew attention to this. Yes, Ephesians is saying we are in close combat with the devil, and he chooses this method, which can translate to cunning ways, scheming ways, camouflage, and bait.

He uses all that in this close battle to move us away from where God wants us to be. And so, because we have availed ourselves for God to strengthen us, we should rise and put on the armor of God. And the armor of God is something we wear around every day, because the devil doesn't take a break.

When he falls seven, it's working. The first one on the list is truth and righteousness. It is when we have truth and righteousness in place that others will begin to fall in place quite easily.

We can now move around easily, like wearing shoes with the gospel of peace. Isaiah had that expression about those who bring good news. The feet, how beautiful are the feet, or how pleasant are the feet of those who bring the good news.

So, when we walk around, and we move around, we move with the gospel of peace, and we make the prince of peace real in the way we interact with people. It is not peace with God. Remember, it is in the armor.

It is the one you put on your feet to walk around. In your dealings with people, you have the gospel of peace. You are not burning and losing yet.

Oh yeah. And then he said, if you are not aware of the weapons of the enemy, the enemy has these fiery death arrows that he will shoot. So, take on the shield, and the shield calls for personal responsibility.

Not praying and biding yet. The shield of faith. The shield is this huge metal that the soldier holds that when the enemy shoots the arrow you stop it by putting the shield to stop the arrows from moving.

And what is going to cause the soldier to stay protected with the shield is the soldier to be ready that the shield is always around and you have a good shield. The shield is a shield of faith. It's the shield of believing in God that he sent his son Jesus Christ to come and die for you.

It is the shield of believing and trusting your life in the hands of God so that you do not yield to the shameful desires and the temptations that the world has to offer, but stick to what God has for you. The shield is when you strongly believe that God is on your side, and as the scripture says, if God is for us, who can be against us? The shield is holding on to what the scripture says in faith so that when the devil throws the arrow at you are not able to penetrate and create doubt.

Do you remember when Jesus was tempted in the gospels by the devil? Do you realize how he used the scriptures? When you say it is written and it is written. Yes, it is written, and that's how the battle was won. The shield of faith protects from the enemy penetrating with the fiery arrows.

You need to know that the arrows are not easy arrows. Paul described them as the flaming darts of the evil ones. They come almost with fire on it, but faith will extinguish it.

So, where did we get this idea of praying and binding and losing? This is because in the Book of Acts and other places in the ministry of Jesus, people were confronted with demons, and they cast out the devils. And so as they do that and the disciples

are commissioned for ministry, and they see the power of God at work in exorcisms as they pray, it becomes part of some of our church psyche that when we actually talk about spiritual warfare our character may not count but we may just go on and pray and if we pray three hours maybe we will knock the devil down maybe four or five times and that will be fine. No, the battle is actually continuing 24x7.

To put on the armor of God is to pick up the Christian integrity required and that which stops the devil from actually getting into your corpus. Paul will bring prayer to a very important place in the discussion on spiritual warfare in verses 18 to 20. He would then begin praying at all times. In other words, prayer is not one of the armors.

Prayer, if you like, is the air that we breathe. Prayer should be part of the believer's life all the time, praying at all times in the spirit, by the way, which it may not refer to speaking in tongues here at all, but praying in the power of the Holy Spirit with all prayer and supplication. To that end, in that spirit of prayer, be vigilant, be alert with all perseverance.

Don't give up too quickly. Make your supplication also for the saints. So first, you embark on prayer for yourself, and you also need to pray for the saints.

We all need prayer support. Prayer is not optional. Prayer is the support, our support line when we call on God and say, God, we are right there in the middle of the battleground, and the battle is being fought.

Sometimes, it gets hard, and we are exhausted. Can we get air support? Can we get all this support? Can you please back us up? Prayer is that which is part of our lives all the time. What we need to put on at all times is ethics.

Pray for yourself, pray for the other saints and Paul says, pray also for us. We need your prayers in this battle. For Paul, spiritual warfare is so real.

The work of the devil is so real, and yet it is so easy to push it aside. That is why he used the word scheming to describe the activity of the forces of evil. He requires that prayer be offered because if those prayers are offered, God may be able to give him the courage he needs to proclaim the gospel, the mystery of the gospel.

And he says, by the way, that is for which I am called. I'm an ambassador for this cause. Yeah, in his ethics of Ephesians, he's summarizing with this powerful imagery of close-body contact warfare.

And he's saying, don't rush to say, I just go to prayer meeting, and I just go for the devil, and I say, no. Christian integrity, living as light, bearing the fruit of light, that

alone extinguishes the unfruitful works of darkness. It exposes the unfruitful works of darkness.

The shield of faith will extinguish all the fiery arrows that will be thrown. Do you realize how in Paul's day as it is now, we cannot choose a Christian life that says, if only I go to church and I come back home, I'm in a good relationship with God? The Christian life that says, I have an obligation to go to mass once a week.

So, I will do that to satisfy God. And it doesn't matter how I live my life after. No, though we are all sinners saved by grace, Paul draws our attention to the fact that the devil is looking for opportunity at the slightest weak spot of our lives to penetrate and take advantage of us.

And I'll tell you soon what his aim is. His reasons for all this, for this warfare, is not that we are fighting to gain territory. Another provocative area is when I talk about this subject and I say, hey, warfare is not buying and losing.

First, I get this reaction until I finish. The other part is when I come in and say, oh, we are not fighting against, we are not fighting to win some territories, or we are not losing some territories. Oh, yes.

Because for Paul, what is happening is this. The goal is this: to be able to stand against the schemes of the devil. The key word there is stand.

It appears four times in the first few verses of the warfare. We have already; Christ has won the victory for us and has positioned us in that victorious place. We don't need any more territory to be gained, but our standing in Christ could be shaky.

The devil's aim is not so that he will lose another territory. It's so that he would cause us to lose our standing in Christ. You remember chapter 2, from verses 1 to 3, against the rulers of the power of the air, Jesus saved us out of their rule.

So, if we don't keep our standing, we bend towards that. Paul says, put on the armor so that you will be able to stand and move about. Yeah, it's not going to gain any territory but stand.

Look at how he puts it again. Verse 13, to withstand in the day of evil, and having done all to stand firm. We are waging this battle so that we will not lose our privileged position in Christ.

Now, I am not saying, and I'm not introducing the idea or the debate among the Calvinists and the Armenians, whether somebody loses salvation or not, what if they lose this battle, and morally, they become morally bankrupt, do they lose their

salvation, and all that. If anything, I'd like to have tea with Paul when I get to heaven. And I'd like to ask him for clarification.

But I'm also quite aware that Paul didn't know about this debate about Calvinism and Arminianism. So, he may be asking, what is it that you people say I said that I didn't know I said? His main point here is the enemy is real. Moral purity, vigilance, and devotion, a life of prayer, are very important to keep our standing in Christ.

And that even in the days of evil, we will be able to withstand whatever he throws at us. And he goes on to say, stand firm, not to be shaken. We are fighting again, not against Russian blood, but against these principalities of power so that we can stand and stand firm.

Verse 14, the fourth use of the word stand, will begin as stand, therefore, having fasted the bell of truth. So even before he lists the weapons that you need and the virtues that we need to exhibit, he will start with the word stand. Therefore, keep that standing. For Paul, that is very important.

And if you understand this, then you understand how he places prayer in this conversation. Pray at all times in the spirit. Pray at all times.

Pray with all prayer and supplication. Be vigilant in your prayers. Make a supplication for the saints.

Pray for Paul so that he may discharge his duties well. It is then that Paul, who has been exalting the church all this while, asking them to look at the situation as warfare, will end his letter this way from verse 21, so that you also may know that I am and to know how I am and what I am doing.

Tychicus, my beloved brother and faithful minister in the Lord, will tell you everything. I have sent him to you for this purpose, that you may know how we are and that he may encourage your hearts. Peace be to the brothers, and love be with faith from God and the Lord, Jesus Christ.

Grace be with all who love our Lord, Jesus Christ, with love incorruptible. Look at how the closing comes. Look at some of the keywords there.

Bring in the kinship concept. Beloved brother who is a faithful minister. Peace to the brothers.

Paul talks about love a lot in Ephesians. Love with faith. Love of our Lord, Jesus Christ.

Love incorruptible. That is how he ends Ephesians. And I would like to give you some pillars as you think about Ephesians in the closing of this series on prisoner pistols.

When you think about Ephesians, please think about the theme of unity that the multi-ethnic community of faith has become one in Christ Jesus. That in Christ, there is no distinction between Jews and Gentiles.

We are one. This is a mystery that was made known to Paul. It is the mystery of the gospel that he proclaims.

In Christ, ethnic barriers have been broken. Citizenship has been changed into a superordinate identity. Romans, Greeks, and Jews can now come together and be adopted members of the household of God.

We can all be one in Christ. And we are all challenged as then in the first century and now to keep that unity that has been given to us. The next thing I want you to think about is the spirit cosmology of Ephesians.

The world is not a world that is only physical. The world has a spiritual dimension to it. There are forces of evil, and there is the power of God.

For the believer, one needs to be aware that the forces of evil are real, but Christ has defeated them, and he has sealed us with the power of the Holy Spirit, guaranteeing an inheritance for us, the saints. In the course of time, we wrestle and fight so closely against these principalities and powers, but because Christ did all this for us and has won the victory for us, there is nothing to be gained but everything to be maintained. We fight this spiritual battle to stand and to stand firm in what we have and all that we are in Christ.

In this spirit cosmology, it becomes clear that we need God at all times, and we see a pattern where Paul himself will pray to God, praise God, and say if the spirit is really filling us, we will actually be pushed, and the effective outcome, one of it will be that we will be filled with gratitude and praise to God at all times. Even when he came to the end of the spiritual warfare, listing out the armor and the weapons that are needed, he went on to say that with all our lives at every given time, prayer must be part of it. In other words, our need for the spiritual being to intervene and to act in our behalf is a constant need and we need to stay connected for our external support.

I like to put it in a military term as the son of a veteran. We need air support than we often think we do. We need to keep the signals running right now.

We need to keep the phones active. We can't disconnect the radio and we need to keep all our life if we want to keep being protected on the front lines. We need prayer.

We need prayer for ourselves, prayer for the saints, and Paul says prayer for himself. By extension, today, you may think about your pastor. We need prayer.

We need to stay connected. Yes, that spirit cosmology is often missed in our Western thought of Christianity, but if we miss that, we miss Paul. If we miss that, we miss what God is doing in our behalf and how we can tap into God and really draw strength and grace from God.

The third thing you want to remember is kinship. We are members of the family of God. God is the father.

Jesus is the son. We are all adopted children, and together, we are challenged. The church in the first century, as it is for us now, is all challenged to live in unity because there's a culture of honor and shame.

Our family honor is at stake. We need to live in a manner worthy of that calling we have received so that we do not disrepute the name of God. We do not make what God stands for a mockery in the world without Christ.

If we understand kinship in that macro sense, then we should bring it to the household and make Christ the center of our household, so much so that every single instruction to every individual in the household is linked to the Lordship of Christ. That wives should submit us to the Lord. Husbands should love us the Lord Jesus loved.

Children should obey us to the Lord. Parents, actually respect and take care of your children in the Lord. Slaves to obey us to the Lord.

Masters us to the Lord. Lord, in his mastery of our homes, becomes clear in our micro household. Oh, if only we knew we were family members, then we could understand that we disagree, and yet we could make peace because we have the prince of peace.

The one who has broken down the walls of hostility. And lastly, think about Christology. Think about Christ.

If you were underlining Christ in your Bible on Ephesians, you will be surprised how many times Christ is mentioned either by the name Jesus Christ, Christ, or the Lord. Or where you have him referred to as in him, for him. Christ is all over the place.

Without Christ, we cannot be Christians. With Christ, we have salvation. Christ is our model for behavior.

Christ has won the victory over the forces of darkness for us. Christ has broken down all the inter-ethnic hostilities. Christ has made us one.

Christ is our Lord. I want to thank you for joining us in these studies. And I want to actually, in closing this series, encourage you to think about this Christ I just talked about.

To be a Christian is to be a follower of Christ. In the prison epistles, we saw Paul's letter. The letter he wrote to Philippians encouraged them to joy in suffering.

Philemon writes about Onesimus and how he should be embraced in the spirit of love and unity. In Colossians, he encourages the church to prepare itself against false teaching. How he places the spirit of unity and support within.

And in Ephesians, as I just summarized. Prison epistles remind us that even from jail, the heart of Paul was not in prison. His dedication to God was not in prison.

His desire to see great things among the people of God was not prison. May God help you and give you knowledge. May God give you strength and grace to be who he made you to be.

May God give you a sense of belonging to realize that. Where people call on the name of the Lord, there you belong in the family of God. May God give you forgiveness when you have experienced a painful time for being part of this family of God.

And may God give you that grace and strength to realize that. Without him, we can't do much. And let prayer and a heart of gratitude continue to shape and mold you.

May he give you all those resources and even more so that together, we can all grow to the fullness of what God has made us to be. Thank you again. I'm personally grateful that you have chosen to study with us.

And I hope this enriches your knowledge of Christ and what being a Christian is all about. Thank you.

This is Dr. Dan Darko in his lecture series on the Prison Epistles. This is his final lecture, lecture 30 on Spiritual Warfare, Ephesians 6:10-21.