

The Helmet of Salvation

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Date: 12 March 2014

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[0 : 00] Let's turn this evening again back to Ephesians chapter 6 and we'll continue looking at this very interesting passage in chapter 6 where Paul deals with the armour of the Christian and we've come to verse 17, especially the first part there, take the helmet of salvation.

Now remember that last time we noted how a Roman soldier is really the pattern for or the image behind what Paul is saying here and that he'd be very familiar with that in his own context.

And you remember that we said that the pieces of armour that would be worn most of the time by the soldier that he kept on for most of the time would be the shoes on his feet, the breastplate, these would be kept on all the time as well as the girdle or the belt that held everything together tightly round his waist and so on.

These three would actually be in place for most of the time. The other three that are mentioned here, the sword and the helmet which we'll look at tonight and last time we saw the shield, they could be laid down when he was taken a rest or whatever and quickly taken up again so that he would be ready very quickly to go out to face an enemy or to go out to join his companions in battle. And that seems to be something that the apostle also had in mind when he was describing these pieces of the armour. And the question for us tonight is what is this helmet representative of?

[1 : 32] What does he mean by the helmet of salvation? The Roman helmet was made of leather, it wasn't a very heavy thing, but it was again very well protected, it was studded with metal studs, but it was basically a leather helmet that he could put on, strap on very quickly and take off.

But what does it mean spiritually? What does the apostle have in mind for this helmet of salvation? How are we to actually understand what he means here and what does it mean for us to wear and to put on regularly this helmet of salvation against the wiles of the devil?

Well remember the context is this is armour against Satan's temptations. This is armour against the way that he attacks us in our lives spiritually to try and get us to do certain things or not to do certain things.

But all of the armour is designed specifically against the assaults of the devilish, the assaults of the evil one. Well the spiritual helmet, we get an insight into what Paul meant by it in the passage we read previously in 1 Thessalonians chapter 5.

You recall there that he mentioned briefly there the breastplate of faith and love. He's not dealing exactly the same terms as in Ephesians 6, but he also spoke there about for a helmet we put on the hope of salvation.

[2 : 58] So there's the helmet of salvation in Ephesians 6 and the helmet of the hope of salvation in 1 Thessalonians chapter 5 verse 8.

And that context in 1 Thessalonians, if you look at it closely, it's a context as we've read through it. You recall how the apostle was dealing with us being alert and being ready for the return of Christ. We are not as those who are of the night. We are not as those who sleep. We are not as those who are drunk. We are those who are spiritually sober as well as other types of sobriety.

And therefore he says, encourage one another and build one another up just as you are doing. In other words, the context is one of encouraging one another against or looking forward to the return of Jesus.

It's in the context of looking to Christ's return that we are to encourage one another specifically towards that return and looking for that return.

[4 : 04] So that the hope of salvation is in that context not so much salvation in its widest sense. You think of salvation of course as something that includes so much.

It's complete really in the sense that it includes every aspect of what it is to be saved. From the point of view of what God has done in our hearts to what he will yet do in taking us to heaven.

But in that context in 1 Thessalonians 5 and we take that with us into this context. Salvation in Paul's mind is not just the whole of our salvation.

But rather that part of it that's still in the future. That which comes to us at the coming of Christ comes the final part of our salvation.

That which is future for God's people. That which is the final phase. The crowning of our salvation if you like. That ultimate part of it where God will then actually complete the salvation that begins for us in this life.

[5 : 12] I know it's there's one sense in looking at it theologically that our salvation is complete in any case. And it's perfectly true to say that God's people have been saved.

It's perfectly true to say that you and I in the present context of this world are being saved. God is sanctifying us. God is still working in our lives. God is still preparing us for that final place in heaven that he has allocated to us.

But it's also true from the Bible that we can say I will be saved. That we will yet be saved. Not that salvation hasn't come to us already. But that we're still waiting for what the Bible itself says is an exceedingly important phase or stage of our salvation.

Its final completion. Our glorification at the coming of Christ. On the other side of the resurrection. So we take salvation in here in this context as that aspect of salvation.

When he's saying put on the helmet of salvation. Take the helmet of salvation. He means the hope of that final phase being actually brought and put into place by God.

[6 : 30] So as to complete the whole thing for us. That means that the helmet. If you think of the helmet for a Roman soldier. It covered one of the most important parts of the body.

You could probably get away with an odd sword slash here or there on your arms or on your legs or whatever. But not if it went through your heart.

And certainly not if it split your head open. Because the head really in many respects physically.

The brain inside your head in many respects is what controls the rest of your body.

The nerve endings and everything else that comes from the head. The messages that go from the head to the rest of the body. That's what the medical people tell us. That is so vital that the brain is maintained intact.

And so serious when anything happens to the brain. Well if you spiritualize that. As we think it's proper for us to do in that context. If you spiritualize it. It really means that there's a certain part of us as Christians.

[7 : 35] That really in a sense controls the rest. And that's your mind. The mind of the Christian. The mind is so often mentioned by Paul. As of such vital controlling importance and influence for the whole of your Christian life.

That's why the devil will actually make a special attempt to get at your mind. To get you to think. Not just so as to depress you. Not just so as to weigh you down.

But to get you to think in such a way that you will lose sight of what really lies at the end of your Christian life. At the end of this world.

At the beginning of eternity. In terms of the resurrection of what follows it. The devil will almost try and keep your mind locked into this world. Into what happens here in this life.

And what Paul is really concerned for is that we do not see this present life. Whatever aspect of it we're thinking of. Without relating it closely and immediately to the future that God has for God's people in eternity.

[8 : 44] Everything for the apostle had a relation to eternity. Whether it was for the lost or for the saved he was thinking about. But especially when he thinks about what the saved people of God have to look forward to.

He really is saying so often in his letters. Everything that's happening to you now. Has a very very positive relationship. To that final stage of your salvation.

In your glorification. In the crowning part of your salvation. When Christ comes. In other words. In other words. He's really saying to us.

Taking on this. Putting on this. Helmet of salvation. Is really the same as. Using your mind to think forward. To what really remains.

As the crowning part of your salvation. Because if you lose sight of that. You really get weighed down very quickly. With the things that are happening to us.

[9 : 46] In the present life. One of the reasons that we do actually become very sluggish. In our Christian lives. Is that we in fact. Sometimes feel overwhelmed.

By the things that are happening now. We'll come to that in a minute. Because we're not really. As we should be. To the extent we should be. We're not bringing them into close connection. With that aspect of salvation. That God has secured already. For his people in heaven. And that doesn't mean that.

The hope that Paul. Is talking about here. The hope of salvation. When we're taking it. That's what really essentially it means. It doesn't mean that when. When we exercise. Christian hope. That our minds are thinking. Speculatively. That our minds are thinking ahead. In some way or other. That feels. It's perhaps not all that certain.

[10 : 45] Whether this is really true. And this is really to the extent. That God says in the Bible. True of Christians or not. Hope. Is not a speculative thing.

The worldly hope is. The hope of people that don't exercise faith is. The hope that says. I hope tomorrow will be better than today. That's not a certain hope.

That's a speculative hope. That's a hope that's got nothing firm beneath it. Except your own fond wishes. But Christian hope.

Is actually founded on. Has beneath it. Something that is absolutely sure and certain. What is it? It is God's word.

God has said it. Therefore it is true. Nothing is going to change that. Nothing that happens to you in this life. Is going to change what God has said.

[11 : 40] Of the future. For God's people. And therefore we. Know that that salvation. Is absolutely certain. You know it's a certain.

Though we cannot see into the future. What God is going to do. In our glorification. In our resurrection. And everything that follows it.

Is as certain. As what he's already done in your life. The fact that he has brought you. To know himself. Whatever has been involved in that.

You can say tonight. That yes. Sometimes you may have doubts about this or that. Or this or that aspect of your relationship with God. But you have come to know.

A change in your life. That's something you can say. You are sure of. Well. What God is saying of your future. Is just as sure. As the.

[12 : 38] The. The change that's already been brought about. By God's grace in your life. But which particular aspect.

Of temptation. Is this helmet then designed. To counteract. Or to protect us against. If we're saying that. The helmet of salvation. Is really the hope.

Of salvation. The hope that looks forward to. That final part of salvation. And that God. Is giving us this helmet to wear. Which aspect of.

Of temptation. Which part of. The devil's strategy. Does it actually protect us against. Well this one especially. The temptation.

To give up the fight. The temptation. To become disillusioned. The temptation. To lose heart. In following Christ.

[13 : 37] You see the more. We lose sight of. That glorious future. That God has made certain. For his people. The more we lose sight of that. And are taken up. With all the things.

That weigh us down. In this life. The more likely it is. That we will lose heart. The more likely it is. That we will actually become. Sluggish.

And perhaps even be tempted. To give up altogether. That's what the devil wants. That's what he's aiming at. That's the part of his temptation. That is aimed.

Especially at our minds. And that's why. This helmet of salvation. Is designed. To fit your mind. So that you will actually resist. That temptation of the devil.

To get you to become faint hearted. To get you to become sluggish. To get you to be. Even to give up altogether. And say there is just a waste of time. Let's explore that.

[14 : 33] A bit further. If you turn briefly to. Hebrews chapter 12. Let's just read a few verses there. In Hebrews chapter 12. In fact we will discover that. What Paul is telling us here.

And the meaning of. The helmet of salvation. Is really something. Very very frequently mentioned. In scripture. And especially in the New Testament epistles. Chapter 12.

As you know of Hebrews. Building on all the examples. Of faith. Persevering faith. Obedient faith. In chapter 11. Therefore he says. Since we are surrounded.

By so great a cloud of witnesses. Let us also lay aside every weight. And the sin which so closely clings to us. Let us run with endurance. The race that is set before us.

Looking to Jesus. The founder and perfecter. About faith. Who for the joy that was set before him. Endured the cross. Despising the shame. Despising the shame. And is seated at the right hand of the throne of God.

[15 : 33] Now let's see what he says next. Consider him. Study him. Who endured from sinners such hostility against himself. So that you may not grow weary.

Or faint hearted. Or as the AD puts it. Grow weary or faint in your minds. In your struggle against sin. You have not yet resisted.

To the point of shedding your blood. Now if you put that into the context. He is using Jesus as an example. And he is saying to these believers.

That he is writing to. In this letter to the Hebrews. You have this example of Jesus. Exactly designed. To meet your needs. Because you are being tempted.

To give up the life you are living. And just go back to your Old Testament ways. That's why looking to Jesus is so important in that context.

[16 : 33] Because he endured the cross. He put up with the pain. Of sinners. And their contradiction against him. And even endured the cross.

And the shame of the cross. But you see what he is saying in the context. For the joy that was set before him. Jesus looked forward beyond his life in this world.

To what God had promised. To a victorious saviour. To a victorious Messiah. The joy that was going to be his. At the right hand of God.

As he took his seat there. In his being glorified with the Father. Having accomplished and finished. The work that was given him to do in this world.

That is what he looked forward to. Even as he approached the cross. For the joy set before him. He endured the cross.

[17 : 34] Therefore he is saying. Study him. So that you may not grow weary. And faint. In your minds. Put on this helmet of salvation.

Put on this hope of salvation. Let your mind go forwards. And connect what you are experiencing in the present. With the certainty of what God has in wait for you.

So that you do not grow weary. And faint in your mind. In the present time. Now if you look at that letter to the Hebrews. We may perhaps think.

That it is a letter that is mainly. To do with very. Theological passages. About the priesthood of Christ. About the relationship between the Old Testament sacrifices.

And the sacrifice of Christ as our saviour. About the person of Christ. His relationship to the mysterious Melchizedek in the Old Testament. And that these passages are such deep passages.

[18 : 36] They are really full of heavy theology. And they are. But the letter to the Hebrews. Is what the writer himself calls.

A letter of exhortation. A word of exhortation. In other words. All of that theology about Christ. Is designed.

In the context of writing that letter. To these people. To exhort them. And to encourage them. Not to give up. To keep going. To persevere.

To run the race that is set before them. With endurance. Looking to Jesus. It is encouraging them. To do what Paul is saying in Ephesians 6.

To put on. And take. And put on. The helmet. Of salvation. And that is why. In the context of Hebrews. You find the writer.

[19 : 31] Taking up. The example of the people of Israel. As something to be avoided. Because there you find it. In chapter 3. Especially. The writer there.

Well as Paul. Or whoever wrote. Hebrews were not sure. But. The writer is saying. Look at what happened. With Israel. There they were.

Given the promise of God. That he had prepared for them. A land flowing with milk and honey. He took them out of Egypt. They saw miraculous things being done.

They saw miraculous things being done by God. And under the leadership of Moses. God led the people out of Egypt. He led them to the Red Sea. They crossed the Red Sea. As on dry land.

But they were hardly into the wilderness journey. When they were complaining bitterly against Moses. And therefore against God.

[20 : 26] What were they saying? They were saying. Why have you taken us out into this wilderness? Is it not to kill us? It would have been far better for us. If we were back in Egypt.

If you had left us there. If we'd never left. See what happened. The hardships of the wilderness journey. Even though it was just in the very early stages of it.

It was an entry point for the devil to get at their minds. And for the devil to get at their minds. To persuade them. This is just simply not worth going on with this life.

To the promised land. It would be far better if we just did away with it. Let's get back to Egypt. We were happy there. We were well fed there. They'd forgotten that they were slaves there.

You see the devil had got to their minds. So that they became faint hearted. And they grew weary. And their minds just were dwelling upon what they had left.

[21 : 32] Rather than what God had promised was ahead of them. And therefore Hebrews says. That they all died in the wilderness. Why did they not enter in?

To the promised land. Well Hebrews is very blunt about it. They could not enter in because of their unbelief. They listened to their own minds.

And to the devil's temptations. And they just gave up. And they didn't enter. The land of promise.

Though they had begun the journey. Now that of course doesn't mean that when God starts a work in anyone. Savingly. That it's possible that that work will come to nothing. That's not what it's saying at all.

But it is saying to us that having started this life of discipleship. And of following Christ. And of confessing to be his. We are going to meet with this temptation to go back.

[22 : 34] We are going to meet with a temptation that will say to us. It's far better off for you you know. If you don't go on as you are with this Christian life. And if you don't go back altogether.

At least slacken up somewhat. Don't actually be as serious about it. Don't endure with it. Don't go on with it to the extent that you are. You'll just burn yourself out.

The hardships of the wilderness. How often Jesus reminded his disciples.

That they were not really entering a magic world. Where everything would just wondrously be changed. And they would live happily ever after.

Like in a favorite fairy story. No the Lord said to them. When you become my followers. This is what lies ahead of you.

[23 : 34] It wasn't to put them off. But it was to enable them to know and to face reality. They will put you out of the synagogues. They will persecute you.

They will mistreat you. They will call you all sorts of names falsely. And so on and so on. So that they would know for a fact.

That following Christ meant. A struggle. A warfare. A battle. Like we were singing in the psalm earlier. Where the psalmist was talking about.

The various things that were in conflict. Within his own soul. And that's how it is. All the way through. From the time that people. First began to.

Follow the Lord. The Lord. It's not a New Testament thing. It's not an Old Testament thing. It's there in every case of every believer. There is a conflict.

[24 : 32] That God sets up. The moment you turn. From Satan. From darkness. To the Lord. And that will be there. Till the day you die. It's not designed.

As we said. In any way. To depress people. It's not there. To put you off. It's there. So that you will say. Well that's what my Lord is saying. That's what must be true.

But I have to see it. In relation to this wonderful eternity. And to the privilege. Of knowing Christ as my Lord. Even now. So it's the temptation.

To lose heart. The temptation. To give up. The temptation. To actually become disillusioned. With being a Christian. With following Christ.

With saving the Lord. And to some extent. Every one of us faces that. And in many respects.

[25 : 30] The more you are involved. In serving Christ. The more likely it is. That you'll know the force of that temptation. So what do we do.

With this helmet. Taking up this helmet. What does it provide us with. What kind of protection. Does it give us. Against that specific. Assault of Satan.

To try and make us. To actually stop. Or at least slow down. Or become disillusioned. With the fight. Well first of all. It's accounted.

Or it's against. What you can call. Spiritual pacifism. You know. There are always some people. That don't believe in war. In any context. They don't believe in going to war. At all.

Whatever the context is. They're pacifists. And. There's a kind of spiritual teaching. Or a. Or a. Version of. Of the gospel. That will tell you. That becoming a Christian.

[26 : 24] Really. Does not have to involve. All of the struggle. All of these difficulties. All of these trials. And that the thing to do. Is really to try and take. As much as possible.

Of trials. Out of your life. It's almost as if. Faith is a kind of. Magical talisman. That you wear around your neck. And.

As soon as you've got. This talisman. Of faith. Life just goes on. As before. Except. You've got Christ. And everything is fine. And hunky dory. And. You really have to work at.

Not having as much. Complexity. Not having as much of a. Struggle in your life. And. There's even the suggestion. If you do have. A lot of struggle. In your life.

Then you're a pretty poor Christian. Well the man who wrote Ephesians. Must have been a very poor Christian. Because his life.

[27 : 19] Was filled with struggle. From the moment. He came to know the Lord. And you find. Throughout his letters. That he tells us. About some of these struggles. These personal difficulties.

This fight. That he was engaged in. Against the devil. Against the flesh. Against the world. How many times. He tells us. Of. The sheer weight.

Of opposition. That he had to face. Outside of himself. And within himself. But here he is telling us. Take the helmet.

Of salvation. Not just simply. Take your troubles. To the Lord. Of course. That's. That's. Important. But take them. And put them. In the light. Of the eternity.

To come. The future. The glorious future. The bright future. That awaits. God's people. After all this wilderness. Journey is done. You use it against.

[28 : 17] This kind of spiritual. Pacifism. Christian life. Is a struggle. Don't think of it otherwise. There are days. There are days.

When it is a real struggle. Struggle sometimes. To pray. Sometimes a struggle. Even to. To read the Bible. Meaningfully. We're turning the pages. Of it.

But nothing seems to be. Really getting to our minds. To affect us. It's just a thought of. Going through the motions. And it troubles us. That that's the case. It's part of. The conflict within.

There are so many. Other parts of. Walking the Christian walk. That involve us. In conflict. And particularly.

Conflict. With all the powers. That themselves. Are conspiring. To try and get us. To give up. So it's also.

[29 : 12] But it's also. Against. Defeatism. Now we've. We've mentioned that already. We can call it. Defeatism. Where. Will you just. Come to the conclusion.

That it's. It's simply. Not worthwhile. Not that you would. Come to the conclusion. Many people. Wouldn't come to the conclusion. That's not worthwhile. Being a Christian. But.

The devil. Will be quite satisfied. If you just say. It's not worthwhile. Going on. With all the effort. I'll stay. As a Christian. I'll look after. My own life. But. It's not really.

Worthwhile. For example. Think of. The situation. That faces us. As a country. The moral. Condition. Of our society. Of our people. The things.

That you've seen. Yourself. Even over the last. Few years. That have come. To the fore. That have been. Exalted. That have been. Commended. That have even. Been legislated. For. That you.

[30 : 08] And I know. Very well. Are contrary. To the mind. Of God. As revealed. In the Bible. Things which the Bible. Clearly. Denounces. As immoral. Ungodly.

Practices. Sinful. Practices. Yet. They're there. And they're not just there. But they're commended. And they're legislated for. They are legally allowed. And.

They are. Praised. As acceptable. In this day and age. And then you look at the church. And you feel. It's not that the church.

Isn't trying to do something. If you look at. Churches like ourselves. But then. We're so small. And we're so weak. And so we. We're so ineffective. And we don't really seem. To be making much progress.

We're pushing hard. Against this tide. Of atheism. And humanism. And unbelief. And secularism. That's pushing against us. And yet. We're being pushed back.

[31 : 02] It seems. All the time. And we're really. Instead of making progress. You feel like you're just. Getting pushed back. All the time. And there's. Less and less. Of the territory. Of our nation.

Left. Where the Lord. Himself. Is clearly. Exalted. And praised. And given his place. And then you look at other aspects.

Of the church. And you realize. There are parts. Of the wider church. Of God. That have themselves. Capitulated. To the teaching. Of liberal theology.

And of secularism. And of other. Faiths. And all the rest of it. And then you begin to think to yourself. Well. What. What's the point. Of going on with the gospel.

And actually evangelizing. And engaging in such struggles. For the gospel. And for the rights of Jesus. The devil will come in. And persuade you. Or try to persuade you.

[31 : 59] Look. The gospel is not going to win. The gospel is not going to make that much progress. So just forget about evangelism. Don't actually be as concerned.

With those people who are out in the world. Just look after yourself. And just look after your own congregation. And just look after the things that you see. Within your own congregational setting. Do a kind of maintenance job. On what exists. But don't really try to influence anything outside. It's simply not going to be successful. That's the devil trying to get you and I.

To just not take up the helmet of salvation. To get you to actually slacken. Your own grip.

On spiritual reality. It's not up to us. Nor is it up to the devil. How successful the gospel.

[32 : 58] Or unbelief. Atheism. Or evangelism will be. God has instructed us. And given us a mandate. To go forth.

And to make disciples of all nations. In every generation. And perhaps. Our day. Is the time when you need to do that.

Most of all. And instead. Of slackening our grip. And ceasing to struggle against sin. And against. The massive tide of unbelief. It's then that we should really put on. The helmet of salvation. And say not just for myself. And for God's people. Is there a glorious future.

But this is God's will for me now. That I do my very utmost in this battle. Let me not die. With regret. That I didn't do as much as I could have done.

[33 : 57] For the Lord while I lived. That's what Paul is saying. Put on the helmet of salvation. Don't let the devil persuade you. There is time just to weaken.

And to slacken. And to let things go. And to leave that world. In darkness out there. Just leave that to atheism. Just leave that to Islam. Just leave that to all these other religions.

That contest the rights of Christ. You just keep Christ within the church. And within your own life's context. And that's all he wants of you. That's the devil speaking.

That's the enemy of Christianity. That's the enemy of the church. That's the enemy of Jesus. That's the enemy of your soul. That's the enemy of evangelism. That's the enemy of all that honors Christ. Put on the helmet of salvation. Take it and wear it. Think of God's promises. Put God's promises into action.

[34 : 57] In your own life and mine as well. And look forward to that bright future. But do it. Knowing that you have done your very utmost. As far as possible. To serve the Lord.

To be his. To go to other people. To be a light to them. Not only do we need to see that.

But we need to be persuaded for ourselves. Although all of that is true in the wider sense. Where God has begun a work.

As was raised in prayer. Where God has begun a work. He is going to complete it. God's not going to give up on you. When the devil is trying to persuade you.

To give up on God. One of your great anchors. That really keeps you. In a focused way. In your Christian life. Is that God will never ever.

[35 : 57] Give up on you. He's not going to stop short. Of that glorious future. That he has for you. And even if things at times.

Seem to be getting so much. On top of you. And even if it seems. That your struggles. Are not really the struggles. Of anyone else. That you know is a Christian. They are known to God.

They are related to your future. And to the future. God has for you. As Job himself put it. You could very easily have said.

There is no believer in the world. That's experiencing the things. That I'm experiencing. And there probably wasn't. At that time. But one of the things he said was. He knows. God knows. The way that I take. And when he has tried me. Like gold.

[37 : 00] I shall come forth. You see. He had all of this darkness. In the present world. He had all of these afflictions. He had all of these. So called friends. Trying to persuade him.

To come clean. Of something that he knew. He hadn't done. Where did he find his refuge. Where did he find the strength. To go on. Well he found it in this.

He knew that all of this. Related to God's. Promised eternity for him. And that supposing. His whole life. From now on. Would be one of trial. As you try gold.

In a furnace. Yet when he was done with me. I would be shining gold. That's the bright future. That's the salvation.

This final phase. That even Job kept in mind. And when you go to the likes of. Romans chapter 8. You can just read.

[37 : 57] Some verses from that. To finish with. Do you remember. How the chapter goes. And again. It's one of those chapters. That. We think of as largely. Doctrinal.

Full of. Doctrinal teaching. And it is. But it's really. Very much. Also. A chapter of encouragement. What shall we then say. To these things.

If God is for us. Who. Can be. Against us. He who did not spare. His own son. But gave him up for us all. How shall he not. Also.

With him. Graciously. Or freely. Give us all things. And then he comes to. What really is. One of the devil's. Main points of attack.

Accusing. Laying charges. To God's people. Who shall bring any charge. Against God's elect. It is God who justifies. Who is to condemn.

[38 : 53] Christ Jesus is the one who died. Much more than that. Who was raised. And who is at the right hand of God. Who indeed is interceding for us. Who shall separate us.

From the love of Christ. And then he goes into a list. Of all the things that trouble us. In the warfare. In the struggles of the Christian life. Tribulation. Distress.

Persecution. Famine. Nakedness. Nakedness. Danger. He even quotes on the Old Testament. For your sake. We have been killed all the day long. We are regarded as sheep to be slaughtered.

No. In all these things. We are more than conquerors through him who loved us. And he goes through a list of things that may be thought possible to cut off a relationship with that final phase of salvation that God has.

For I am sure that neither death nor life nor angels nor rulers nor things present nor things to come nor height nor depth nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.

[40 : 01] That is really Paul putting on the helmet of salvation. And as Peter put it in his second letter. And in the third chapter which you remember begins with a reference to those who are scoffing at the idea of Christ ever returning.

But he says. You therefore beloved. Knowing this beforehand. Take care. That you are not carried away with the error of lawless people.

And lose your own steadfastness. But grow in grace. And in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and to the day of eternity.

Amen. Take the helmet of salvation. Let's pray. O gracious God.

We thank you for every part of the spiritual armor. That you have so specifically designed for our need against the temptations of our enemy. And we thank you that you have given us an insight into the meaning of these great words.

[41 : 19] As we compare scripture with scripture. We thank you O Lord for the wonder of your word. And for the way that it brings to us these good things that we can apply to our own context.

We thank you especially that it brings us to confront and to consider the glorious things that are kept in store. As the future for your people.

We give thanks for the certainty of them. We pray that you would always enable us to see our present things in the light of these. Go before us now we pray.

Hear our prayer silent and spoken. And pardon our sin for Jesus' sake. Amen. Amen. Amen. Amen. Amen.

[42 : 30] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.