

125 - Take the Helmet of Salvation - Ephesians 6:17a - 2017-01-22

Call to Worship: 1 Thessalonians 5:16-18

Scripture Reading: Isaiah 59:1-21

Sermon: "Take the Helmet of Salvation" Ephesians 6:17a; 1 Thessalonians 5:8

Benediction: 1 Thessalonians 5:21-23

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

## TEXT

Ephesians 6:10-17a

## INTRODUCTION

We have before us next, in the doctrine of taking up the whole armor of God, the exhortation to take up the helmet of salvation. It seems too much to me, to address this in one sermon. So I hope today to address you on what the apostle means by salvation, then to address you next time on what he means by taking up salvation as a helmet.

- I. Salvation - The Basic Concept Stated in Simple Terms in Three Parts
  - A. Salvation is being saved, delivered, preserved, rescued
    1. from some bad condition or situation,
    2. by some method,
    3. to some good condition or situation
  - B. e.g. shipwrecked sailors floating in the freezing waters of the North Atlantic
    1. saved from the bad condition of being in the cold water, about to die by hypothermia or drowning
    2. saved by being pulled out of the water, brought aboard a rescuing lifeboat and ship, dried off, and made warm
    3. saved to home and family ashore
- II. Salvation - The Terminology; The Words Used
  - A. to save *sozo*
    1. Titus 3:5 according to His mercy He saved us
  - B. to be saved *este sozo*
    1. Ephesians 2:8 by grace you have been saved
  - C. the Savior *soter*
    1. Ephesians 5:23 Christ is head of the church; and He is the Savior
  - D. salvation *soterion* or *soteria*
    1. Ephesians 6:17 take the helmet of salvation [*soterion*]
  - E. the doctrine of salvation: *soteriology*

- F. NOTE: Sometimes you will hear people in a Reformed church like this one talk about a church or a person who is Reformed or Calvinistic as to his soteriology; or that he has a Reformed or Calvinistic soteriology. That means that a person does not necessarily believe and practice everything the same way we do, but as to the doctrine of how God saves us by His grace, that church or person believes essentially as we do, that salvation is ultimately by God's will and choice, not by our will and choice. We normally can have some affinity with such people and churches, which is much more difficult to have with others, who do not have such a Reformed soteriology.

## BODY

### III. Salvation - What It Is *From*

#### A. Salvation from wrath Ephesians 2:1-5

1. verse 1 in one sense you were dead in trespasses and sins
2. verse 2 in another sense you walked
  - a) according to the course of this world
  - b) according to the devil
3. verse 3a you conducted yourselves in the lusts of the flesh, fulfilling the desires of the flesh and of the mind
4. verse 3b you were by nature children of **wrath [G3709 orge]**, just as the others
5. verses 4-5 God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been **saved**)
6. you were children of wrath, but by grace you have been saved; so, salvation is salvation from wrath; what wrath?

#### B. Salvation from the wrath of God

1. Ephesians 5:5-6 For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. (6) Let no one deceive you with empty words, for because of these things the **wrath [G3709 orge] of God** comes upon the sons of disobedience.

#### C. Salvation from the wrath of God that is coming: Ephesians 5:6b the wrath of God **comes**

1. In plain language: Romans 1:28-2:9 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; (29) being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, (30) backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, (31) undiscerning, untrustworthy, unloving, unforgiving, unmerciful; (32) who, knowing

the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. (2:1) Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. (2) But we know that the judgment of God is according to truth against those who practice such things. (3) And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? (4) Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? (5) But in accordance with your hardness and your impenitent heart you are treasuring up for yourself **wrath** in the day of **wrath** and revelation of the righteous judgment of God, (6) who "WILL RENDER TO EACH ONE ACCORDING TO HIS DEEDS": (7) eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; (8) but to those who are self-seeking and do not obey the truth, but obey unrighteousness--indignation and **wrath**, (9) tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;

- a) see in verse 5 there is a day of wrath coming, in which the righteous judgment of God will be revealed
  - b) Did you notice the list of offenses? Some seem pretty severe, and it is easy to think of them as deserving the wrath of God---murder, hating God, being violent, inventing evil things. But some are much more commonplace sins, and show that the wrath of God is not coming only upon the worst, most obvious sinners, but on all who are self-seeking, and do not obey the truth. Are you described in this list?
    - (1) verse 29: envy, deceit
    - (2) verse 30: pride, boasting, disobedience to parents
    - (3) verse 31: unforgiveness
  - c) When the wrath of God comes, it will be coupled with fury, anger, indignation
  - d) The wrath of God will come upon the disobedient in the form of
    - (1) tribulation and anguish; or, said another way,
    - (2) trouble and distress
  - e) That was in plain language
2. In apocalyptic vision: Those two terms just mentioned - wrath and indignation - appear together in a vision in the apocalypse. Revelation 14:9-11 Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, (10) he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His

indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. (11) And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

- a) verse 10b torment with fire and brimstone (burning sulphur)
- b) verse 11 torment
  - (1) forever and ever
  - (2) with no rest from it day or night

Salvation Is Salvation from the Wrath of God to Come

IV. Salvation - What It Is *By* - Ephesians 1:3-14 - How God Has Saved Us

- A. verse 3 God blessed us with every spiritual blessing in Christ
- B. verse 4 God chose us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him (God the Father)
- C. verse 5 God predestined us to adoption as sons by Jesus Christ
- D. verse 6 God, by His grace, made us accepted in the Beloved (Christ)
- E. verse 7 God redeemed us through the blood of Christ, to the forgiveness of sins
- F. verse 8 God made His grace abound toward us in all wisdom and prudence
- G. verse 9 God made known to us the mystery of His will
- H. verse 10 God gathered us all together in one in Christ
- I. verse 11 God made us obtain an inheritance in Him (Christ)
- J. verse 13a God caused us to hear the gospel of our **salvation** and trust in Him (Christ)
- K. verse 13b-14 sealed us with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession
- L. Salvation, then, is by God's grace poured out on us through Jesus Christ and by His Holy Spirit

Salvation from the wrath of God to come

Salvation, is by God's grace poured out on us through the work of Jesus Christ and His Holy Spirit

V. Salvation - What It Is *To* - Ephesians 1:14

- A. An inheritance
  - 1. it was stated in verse 11 that in Christ we have obtained an inheritance; but that is shorthand for saying that we have obtained the right to an inheritance, and some enjoyment of its benefits, but that we have not yet obtained the full possession and enjoyment of that inheritance
  - 2. verse 14 teaches us that the presence of the Holy Spirit in us is a guarantee of our inheritance until the Lord Jesus comes back, and we gain full possession of that inheritance
  - 3. so our salvation is *to* an inheritance

- B. What is the inheritance? Matthew 5:1-12
  - 1. the kingdom of heaven
  - 2. comfort from our morning
  - 3. the whole earth
  - 4. fullness of righteousness
  - 5. mercy from God
  - 6. seeing God
  - 7. being called sons of God
  - 8. great reward in heaven
- C. You might have noticed in that list “heaven and earth.” So, our inheritance consists of a share in all of heaven and earth.
- D. You notice our inheritance includes being comforted by God, receiving mercy from God, being made righteous by Him, being His sons, and seeing Him, being with Him.
- E. This inheritance is described again Revelation 21:1-7
  - 1. verse 3 being with God
  - 2. verse 4 God wiping away every tear
  - 3. verse 6 the water of the fountain of life
  - 4. verse 7b being the Sons of God
  - 5. verse 7a “all things” or “all this”
- F. So, we are saved to an inheritance, and it is a rich inheritance consisting of a share in all good things in heaven and earth, especially the privilege of being with God, enjoying eternal life with Him; which inheritance we have the promise of now, and will have the full enjoyment of when the Lord Jesus our Savior comes back for us.

## CONCLUSION

We are told to take up the helmet of salvation. But what is meant by “salvation”?

Salvation is being saved from the wrath of God to come

Salvation, is being saved by God’s grace poured out on us through the work of Jesus Christ and His Holy Spirit

Salvation is being saved to a great inheritance, a share in all good things with God, realized in the future when the Lord Jesus comes back.

Next time, God willing, we will study into taking up salvation as a helmet.

<b>Hope of Salvation</b>	<b>Not Hope of Salvation</b>
<p>Calvin: In a passage already quoted, (1Th_5:8,) “the hope of salvation” is said to be a helmet, which I consider to be in the same sense as this passage. The head is protected by the best helmet, when, elevated by hope, we look up towards heaven to that salvation which is promised. It is only therefore by becoming the object of hope that salvation is a helmet.</p>	<p>Hodge: According to the analogy of the preceding expressions, “the breastplate of righteousness,” and “shield of faith,” salvation is itself the helmet. That which adorns and protects the Christian, which enables him to hold up his head with confidence and joy, is the fact that he is saved. He is one of the redeemed, translated from the kingdom of darkness into the kingdom of God’s dear Son. If still under condemnation, if still estranged from God, a foreigner and alien, without God and without Christ, he could have no courage to enter into this conflict. It is because he is a fellow citizen of the saints, a child of God, a partaker of the salvation of the Gospel, that he can face even the most potent enemies with confidence, knowing that he shall be brought off more than conqueror through him that loved him; Rom_8:37.</p> <p>When in 1Th_5:8, the apostle speaks of the hope of salvation as the Christian’s helmet, he presents the same idea in a different form. The latter passage does not authorize us to understand, in this place, helmet of salvation” as a figurative designation of hope. The two passages although alike are not identical. In the one salvation is said to be our helmet, in the other, hope; just as in one place “faith and love” are said to be our breastplate, and in another, righteousness.</p>
<p>Trapp: Hope which holds head above water, and maketh the soul with outstretched neck expect deliverance</p>	<p>Ellicott: In 1Th_5:8, where the breastplate is “of faith and love,” the helmet supplies the third member of the triad of Christian graces in “the hope of salvation.” Here the metaphor is probably somewhat different. The helmet guarding the head, the most noble and vital part, is “salvation” in the concrete—all that is of the Saviour, all that makes up our “state of salvation” by His atonement and grace—received in earnest now, hoped for in</p>

	<p>perfection hereafter.</p> <p>The word here (as in Luk_2:30; Luk_3:6; Act_28:28) rendered “salvation,” is not the word commonly so rendered in the New Testament. It is, indeed, not “salvation” in the abstract, but a general expression for “that which tends to salvation.” But it occurs in the LXX. version of Isa_59:17, which seems obviously referred to, “He put” a helmet of salvation upon his head.”</p>
<p>Poole: salvation, for the hope of salvation, 1Th_5:8. This follows faith, and is of kin to it. Soldiers dare not fight without their helmet: despair, to which the devil tempts us, makes us quit our combat; whereas hope of salvation makes us lift up our heads in the midst of temptations and afflictions. This likewise alludes to Isa_59:17.</p>	<p>Eadie: In 1Th_5:8, the apostle says, “For an helmet the hope of salvation”-ἐλπίδα σωτηρίας-and therefore many suppose that the same idea is expressed elliptically here. Such is the view of Calvin, Zanchius, Calovius, Grotius, Estius, Bodius, Meier, and Winzer, but a view which is as unwarranted as that of Theodoret, Bullinger, Cocceius, and Bengel, who refer σωτήριον to the Saviour Himself, because He has received such an appellation in Luk_2:30. The apostle takes the phrase from the Alexandrian version of Isa_59:17, in which the Hebrew כֹּבֵעַ יְשׁוּעָה is translated περικεφαλαίαν σωτηρίου. Salvation, and not the hope of it, is here represented as forming the helmet; not salvation in an objective sense, but in conscious possession. It is the assurance of being interested in this salvation that guards the head. He who knows that he is safe, who feels that he is pardoned and sanctified, possesses this “helme of helthe,” as Wyckliffe renders it, and has his “head covered in the day of battle:”</p>
<p>Gurnall: we have not here, as in all the otherm, the grace expressed, yet we need not be at a loss for it, if we consult anothe rplace, where our apostle lends us a key to decipher his meaning in this: 1 Thess 1:8, so that, without any scruple, we ahll determine upon the grace of hope, as intended by the Holy Ghost in this place.</p>	

<p>Henry: Salvation must be our helmet (Eph_6:17); that is, hope, which has salvation for its object; so 1Th_5:8. The helmet secures the head. A good hope of salvation, well founded and well built, will both purify the soul and keep it from being defiled by Satan, and it will comfort the soul and keep it from being troubled and tormented by Satan. He would tempt us to despair; but good hope keeps us trusting in God, and rejoicing in him.</p>	<p>MacLaren: It is to be further noticed that the same image appears in Paul's rough draft of the Christian armour in Thessalonians, with the significant difference that there the helmet is 'the hope of salvation,' and here it is the salvation itself. This double representation is in full accord with all Scripture teaching, according to which we both possess and hope for salvation, and our possession determines the measure of our hope.</p>
<p>Wesley: the hope of salvation - 1Th_5:8. The head is that part which is most carefully to be defended. One stroke here may prove fatal. The armour for this is the hope of salvation. The lowest degree of this hope is a confidence that God will work the whole work of faith in us; the highest is a full assurance of future glory, added to the experimental knowledge of pardoning love. Armed with this helmet, the hope of the joy set before him, Christ "endured the cross, and despised the shame," Heb_12:2.</p>	<p>Vaughn: reference must be to the consciousness of salvation and the protection that such consciousness gives.</p>
<p>Clarke: Or, as it is expressed, 1Th_5:8, And for a helmet, the hope of salvation. It has already been observed, in the description of the Grecian armor, that on the crest and other parts of the helmet were a great variety of emblematical figures, and that it is very likely the apostle refers to helmets which had on them an emblematical representation of hope; viz. that the person should be safe who wore it, that he should be prosperous in all his engagements, and ever escape safe from battle. So the hope of conquering every adversary and surmounting every difficulty, through the blood of the Lamb, is as a helmet that protects the head; an impenetrable one, that the blow of the battle-axe cannot cleave. The hope of continual safety and protection, built on the promises of God, to which the upright follower of Christ feels he has a Divine right, protects the understanding from being darkened, and the judgment from being confused by any temptations of Satan, or</p>	<p>Hoehner: Paul is referring primarily to a present-day experiential salvation from the attacks of the wicked one as opposed to salvation from a future judgment envisioned in 1 Thess 5:8 . . . It does not refer to salvation in the objective sense but a conscious possession of it in the midst of the onslaughts of the evil one.</p>



<p>subtle arguments of the sophisticated ungodly. He who carries Christ in his heart cannot be cheated out of the hope of his heaven,</p>	
<p>Barnes: That is, “of the hope of salvation;” for so it is expressed in the parallel place in 1Th_5:8. The idea is, that a well-founded hope of salvation will preserve us in the day of spiritual conflict, and will guard us from the blows which an enemy would strike. The helmet defended the head, a vital part; and so the hope of salvation will defend the soul, and keep it from the blows of the enemy. A soldier would not fight well without a hope of victory. A Christian could not contend with his foes, without the hope of final salvation; but, sustained by this, what has he to dread?</p>	
<p>JFB: The head is the seat of the mind, which, when it has laid hold of the sure Gospel “hope” of eternal life, will not receive false doctrine, or give way to Satan’s temptations to despair. God, by this hope, “lifts up the head” (Psa_3:3; Luk_21:28).</p> <p>the helmet offered by the Lord, namely, “salvation” appropriated, as 1Th_5:8, “Helmet, the hope of salvation”; not an uncertain hope, but one that brings with it no shame of disappointment (Rom_5:5)</p>	
<p>Gill: Meaning either Christ himself, the Saviour; and so the Arabic version renders it, "the helmet of the Saviour": or the salvation itself, which he is the author of, and a well grounded hope of it; see 1Th_5:8; the allusion is to Isa_59:17; and such an hope of salvation by Christ is a defence of the head against false doctrines; for the helmet is a piece of armour for the head; and it is an erector of the head in times of difficulty, affliction, and distress; and it covers the head in the day of battle, when engaged with Satan, the enemy of souls:</p>	

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Clarke:

Or, as it is expressed, 1Th\_5:8, And for a helmet, the hope of salvation. It has already been observed, in the description of the Grecian armor, that on the crest and other parts of the helmet were a great variety of emblematical figures, and that it is very likely the apostle refers to helmets which had on them an emblematical representation of hope;

viz. that the person should be safe who wore it, that he should be prosperous in all his engagements, and ever escape safe from battle. So the hope of conquering every adversary and surmounting every difficulty, through the blood of the Lamb, is as a helmet that protects the head; an impenetrable one, that the blow of the battle-axe cannot cleave. The hope of continual safety and protection, built on the promises of God, to which the upright follower of Christ feels he has a Divine right, protects the understanding from being darkened, and the judgment from being confused by any temptations of Satan, or subtle arguments of the sophistical ungodly. He who carries Christ in his heart cannot be cheated out of the hope of his heaven,

Hodge:

According to the analogy of the preceding expressions, “the breastplate of righteousness,” and “shield of faith,” salvation is itself the helmet. That which adorns and protects the Christian, which enables him to hold up his head with confidence and joy, is the fact that he is saved. He is one of the redeemed, translated from the kingdom of darkness into the kingdom of God’s dear Son. If still under condemnation, if still estranged from God, a foreigner and alien, without God and without Christ, he could have no courage to enter into this conflict. It is because he is a fellow citizen of the saints, a child of God, a partaker of the salvation of the Gospel, that he can face even the most potent enemies with confidence, knowing that he shall be brought off more than conqueror through him that loved him; Rom\_8:37.

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That is, “of the hope of salvation;” for so it is expressed in the parallel place in 1Th\_5:8. The idea is, that a well-founded hope of salvation will preserve us in the day of spiritual conflict, and will guard us from the blows which an enemy would strike. The helmet defended the head, a vital part; and so the hope of salvation will defend the soul, and keep it from the blows of the enemy. A soldier would not fight well without a hope of victory. A Christian could not contend with his foes, without the hope of final salvation; but, sustained by this, what has he to dread?

Spurgeon:

You used to wear the helmet of pride with its fine nodding plumes, but that has been taken off by you long ago. Now put on “the helmet of Salvation.” This will effectually defend your head, and no sword will be able to cleave through it to injure you. Your brain

and everything that is connected with your mental powers will be right when you know that you are saved, and when the power of God's salvation is working within you.

Ellicott:

In 1Th\_5:8, where the breastplate is "of faith and love," the helmet supplies the third member of the triad of Christian graces in "the hope of salvation." Here the metaphor is probably somewhat different. The helmet guarding the head, the most noble and vital part, is "salvation" in the concrete—all that is of the Saviour, all that makes up our "state of salvation" by His atonement and grace—received in earnest now, hoped for in perfection hereafter.

The word here (as in Luk\_2:30; Luk\_3:6; Act\_28:28) rendered "salvation," is not the word commonly so rendered in the New Testament. It is, indeed, not "salvation" in the abstract, but a general expression for "that which tends to salvation." But it occurs in the LXX. version of Isa\_59:17, which seems obviously referred to, "He put" a helmet of salvation upon his head."

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In 1Th\_5:8, the apostle says, "For an helmet the hope of salvation"—ἐλπίδα σωτηρίας—and therefore many suppose that the same idea is expressed elliptically here. Such is the view of Calvin, Zanchius, Calovius, Grotius, Estius, Bodius, Meier, and Winzer, but a view which is as unwarranted as that of Theodoret, Bullinger, Cocceius, and Bengel, who refer σωτήριον to the Saviour Himself, because He has received such an appellation in Luk\_2:30. The apostle takes the phrase from the Alexandrian version of Isa\_59:17, in which the Hebrew סָרַחַשׁוּ כֹבַע translated περικεφαλαίαν σωτηρίου. Salvation, and not the hope of it, is here represented as forming the helmet; not salvation in an objective sense, but in conscious possession. It is the assurance of being interested in this salvation that guards the head. He who knows that he is safe, who feels that he is pardoned and sanctified, possesses this "helme of helthe," as Wyckliffe renders it, and has his "head covered in the day of battle:"

JFB:

The head is the seat of the mind, which, when it has laid hold of the sure Gospel "hope" of eternal life, will not receive false doctrine, or give way to Satan's temptations to despair. God, by this hope, "lifts up the head" (Psa\_3:3; Luk\_21:28).

the helmet offered by the Lord, namely, "salvation" appropriated, as 1Th\_5:8, "Helmet, the hope of salvation"; not an uncertain hope, but one that brings with it no shame of disappointment (Rom\_5:5)

MacLaren:

His helmet is salvation; the plain, prose meaning of which would appear to be that His great purpose of saving men is its own guarantee that His purpose should be effected, and is the armour by which His work is defended.

The Apostle uses the old picture with perfect freedom, quoting the words indeed, but employing them quite differently. God's helmet of salvation is His own purpose; man's helmet of salvation is God's gift. He is strong to save because He wills to save; we are strong and safe when we take the salvation which He gives.

It is to be further noticed that the same image appears in Paul's rough draft of the Christian armour in Thessalonians, with the significant difference that there the helmet is 'the hope of salvation,' and here it is the salvation itself. This double representation is in full accord with all Scripture teaching, according to which we both possess and hope for salvation, and our possession determines the measure of our hope.

What Christ saves us from is, first and chiefly, from sin in all aspects, its guilt, its power, and its penalty; but His salvation reaches much further than any mere deliverance from threatening evil, and positively means the communication to our weakness and emptiness of all blessings and graces possible for men. It is inward and properly spiritual, but it is also outward, and it is not fully possessed until we are clothed with 'salvation ready to be revealed in the last time.'

Hence, in Scripture our salvation is presented as past, as present, and as future. As past it is once for all received by initial faith in Christ; and, in view of their faith, Paul has no scruples as to saying to the imperfect Christians whose imperfections he scourges, 'Ye have been saved,' or in building upon that past fact his earnest exhortations and his scathing rebukes. The salvation is present if in any true sense it is past. There will be a daily growing deliverance from evil and a daily growing appropriation and manifestation of the salvation which we have received. And so Paul more than once speaks of Christians as 'being saved.' The process begun in the past is continued throughout the present, and the more a Christian man is conscious of its reality even amidst flaws, failures, stagnation, and lapses, the more assured will be his hope of the perfect salvation in the future, when all that is here, tendency often thwarted, and aspirations often balked, and sometimes sadly contradicted, will be completely, uninterruptedly, and eternally realised. If that hope flickers and is sometimes all but dead, the reason mainly lies in its flame not being fed by present experience.

Gurnall:

All the pieces are to defend the Christian from sin---none to secure him from suffering. They are to defend him in suffering, not privilege him from it. He must prepare the more for suffering, because he is so well furnished with armour to bear it. Armour is not given for men to wear by the fire-side, but in the field. How shall the maker be praised, if the metal of his arms be not known; and where shall it be put to the proof, but amidst swords

and bullets? He that desires to live all his days in a state of ease and security will never make a good Christian. Resolve for hardship, or lay down thy arms. Here is the true reason why so few come at the beat of Christ's drum to his standard, and so many of those few that have enlisted themselves by an external profession under him, within a while drop away, and leave his colours; it is suffering work they are sick of. Most men are more tender of their skin than of their conscience, and had rather the gospel had provided armour to defend their bodies from death and danger, than their souls from sin and Satan.

“and take”

the concatenation of graces . . . linked inseparably together

Hope is a supernatural grace of God, whereby the believer, through Christ, expects and waits for all those good things of the promise, which at present he hath not fully received.

Christless and hopeless are joined together, Ephesians 2:12

Romans 8:23-25 Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (24) For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? (25) But if we hope for what we do not see, we eagerly wait for it with perseverance.

Futurity is intrinsic to hope's object, and distinguisheth it from faith, which gives a present being to the promise, and is “the substance of things hoped for” (Hebrews 11:1). The good of the promise hath a kind of subsistence by faith in the soul; it brings the Christian and heaven together, as if he were there already; hence they are said by faith to embrace the promise (Hebrews 11:13), as two friends when they meet; faith speaks in the present tense, “We are conquerors, yea, we are more than conquerors.” Partial performance of the promise intends hope; but complete performance ends hope, and swallows it up in love and joy. indeed, either the full performance of the promise, or execution of the threatening, shuts out all hope. in heaven the promise is paid, and hope dismissed, because we have what was looked for; and in hell the threatening is fully inflicted, and therefore there is no hope to be found among the damned, because there is no possibility of release.

He is called “our hope,” 1 Timothy 1:1, because through him we hope for what is promised; by whose death we have leave and liberty to expect good from God, and by whose Spirit we have ability to hope; so that both the authority and strength to hope come from Christ

It is hard to draw him into any treasonable practice against his prince, who is both well satisfied of his favour at present, and stands also upon the stairs of hope, expecting

assuredly to be called up within a while to the highest preferment that the court can afford, or his king give.

“Be sober, and hope to the end,” 1 Peter 1:13

This hope raiseth in the Christian an heroic resolution against those lusts that held him before in bondage. He presently vows the death of them all, and sets his head at work how he may soonest and most effectually rid his hands of them.

1 John 3:2-3 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. (3) And everyone who has this hope in Him purifies himself, just as He is pure.

This hope encourages and enables the Christian to condemn the present world, with all its pomp, treasure, and pleasure . . . the price of this world's fleecy falls low in his account: he can sell all his hopes from it very cheap

JRY:

Consider what it means about you, that you are in need of salvation. From what? from the wrath of God! from the pains of this life

A summary of it: Before time, God chose us in Christ; in the distant past, God paid the redemption price for us through the blood of Christ for the forgiveness of our sins; in our own lifetimes, God has caused us to hear the gospel and trust in Christ, sealing us with the Holy Spirit of promise as a guarantee that in the future, God will give us our inheritance when He redeems us (whom He already has purchased). So, salvation consists in things God has done for us already, and things He has promised to do in the future; which, although they are sure, and as good as done, guaranteed by the presence of the Holy Spirit in us, yet we still wait for the fulfillment of them when the Lord comes back for us.

1 Thessalonians 5:1-11 But concerning the times and the seasons, brethren, you have no need that I should write to you. (2) For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. (3) For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. (4) But you, brethren, are not in darkness, so that this Day should overtake you as a thief. (5) You are all sons of light and sons of the day. We are not of the night nor of darkness. (6) Therefore let us not sleep, as others do, but let us watch and be sober. (7) For those who sleep, sleep at night, and those who get drunk are drunk at night. (8) But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. (9) For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

(10) who died for us, that whether we wake or sleep, we should live together with Him. (11) Therefore comfort each other and edify one another, just as you also are doing.

salvation G4992 *soterion*

salvation G4991 *soteria*

savior G4990 *soter*

to save G4982 *sozo*

Ephesians 1:3-14 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, (4) just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, (5) having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, (6) to the praise of the glory of His grace, by which He made us accepted in the Beloved. (7) In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (8) which He made to abound toward us in all wisdom and prudence, (9) having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, (10) that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth--in Him. (11) In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, (12) that we who first trusted in Christ should be to the praise of His glory. (13) In Him you also trusted, after you heard the word of truth, the gospel of your **salvation**; in whom also, having believed, you were sealed with the Holy Spirit of promise, (14) who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Ephesians 2:1-9 And you He made alive, who were dead in trespasses and sins, (2) in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, (3) among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. (4) But God, who is rich in mercy, because of His great love with which He loved us, (5) even when we were dead in trespasses, made us alive together with Christ (by grace you **have been saved**), (6) and raised us up together, and made us sit together in the heavenly places in Christ Jesus, (7) that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. (8) For by grace you **have been saved** through faith, and that not of yourselves; it is the gift of God, (9) not of works, lest anyone should boast.



