

## Malcolm's Monday Musings : 1 August 2022

### (i) Scripture.

We do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

Therefore take up the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Ephesians 6. 12-17 (*The New King James Version*)

### (ii) Food for thought.

#### ***Prayer and a trembling devil.***

(i) 'Restraining prayer, we cease to fight:  
Prayer makes the Christian's armour bright;  
And *Satan trembles when he sees*  
*The weakest saint upon his knees*'.

(William Cowper, 'Exhortation to Prayer', Olney Hymns, Book II, Hymn 60, third stanza.)

(ii) 'The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless studies or work or Christian activities. *He laughs at our toil, mocks our wisdom, but trembles when we pray*'.

(Attributed widely to Samuel Chadwick.)

#### ***Mammon and the early church.***

The *first internal attack* on the church came by way of money (Acts 5. 1-10). Interestingly, the *second internal attack* also came by way of money matters, by means of which the enemy sought to cause division over the distribution of church funds to the widows (Acts 6. 1-7).

#### ***William Wilberforce and the mercy of God.***

Last Friday marked the anniversary of the death of William Wilberforce on 29th July 1833, just one month short of his 74<sup>th</sup> birthday.

Mr Wilberforce spent several months in Bath before his death.

In his biography, his sons report that 'a friend who happened to be passing through Bath ... paid him a visit which he thus describes: "... I freely spoke to him of the good and glorious things, which, as I believed, assuredly awaited him in the kingdom of rest and peace ... 'With regard to myself, [*Mr Wilberforce said*] *I have nothing whatever to urge but the poor publican's plea, "God be merciful to me a sinner!"*'

(Robert Isaac Wilberforce and Samuel Wilberforce, 'The Life of William Wilberforce' (1839), Volume 3, pages 523-525.)

#### ***The Bible scholar and his three-fold salvation.***

'A story is told of the nineteenth-century English scholar Bishop Westcott. When he was Regius Professor of Divinity in Cambridge, it is said, he was approached by a zealous under-graduate with the personal question, "Are you saved?"

"Ah", said Westcott, "a very good question. But tell me: do you mean ...?"—and then he mentioned three passive participles of the Greek verb "to save", indicating that his answer would depend on which of the three the student had in mind.

"I know I *have been saved*", he said (except that he used the Greek forms, which are here put in italics in English); "I believe I *am being saved*; and I hope by the grace of God that I *shall be saved*".

(F. F. Bruce, 'The Work of Jesus', page 137).

#### ***'For a helmet the hope of salvation' (1 Thess. 5. 8).***

'Hope has an eye that can see heaven on a cloudy day',

(William Gurnall, 'The Christian's Helmet', 'The Christian in Complete Armour', Volume 2, page 147.)

I have cut short the 'Musings' for this week because I am reproducing below the notes of a message on the subject, 'The Helmet of Salvation'.

### (iii) Go on, smile.

#### The author and his book sales.

Charles and Gilbert were two hopeful up-and-coming authors. They were always bragging about how well their books were doing, each trying to go one better than the other.

One day, they bumped into each other at a prestigious Book Fair.

'Tell me, Gilbert', Charles asked, with something of a smirk, 'how are things going with you? Are your books selling well?'

'They most certainly are, Charles', Gilbert replied, adding boastfully, 'Since we last met, the number of my readers has doubled'.

'Well, just fancy that', Charles responded. '*You didn't tell me that you had got married!*'

Happy reading.

Yours in our Lord Jesus,

Malcolm

## **The Helmet of Salvation.**

### **SCRIPTURE**

Our Bible reading comes from Ephesians chapter 6. We break in at verse 14.

Stand therefore, having girded your loins with truth, having put on the breastplate of righteousness, and having shod your feet with readiness to preach the gospel of peace.

In addition to all this, take the shield of faith, with which you will be able to quench all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God.

### **CONTEXT**

It won't take us long to get our bearings. Against the dark and sinister background of the menacing spirit forces arrayed against us, the apostle lists the various parts of the spiritual armour which God has provided for us.



I want to focus on the fifth piece of this armour, 'the helmet of salvation'.

### **THE HELMET**

I have read that Roman soldiers would not usually put on their helmets until they were on the battlefield.



Apparently, the helmets would be slung on a strap for long marches. Putting on the helmet usually marked the beginning of the battle.

The word translated 'take', which differs from that rendered 'take/take up' in verses 13 and 16, carries the idea of receiving or accepting something from someone else. Certainly, that which the helmet pictures here (namely, the possession of our salvation) comes to us as a gift bestowed by God.

It is worth noting also that the helmet is spoken of as being received before the sword. This makes extremely good sense, because the soldier is pictured by Paul as already grasping his shield with one hand. If he took the sword next, he would have no hand free to put on his helmet.

In Paul's day, the helmet was regarded as an essential item of a soldier's equipment. Nor was this anything new. We read of military helmets both in the period between the Old and New Testaments<sup>1</sup> and in the Old Testament,<sup>2</sup> as far back as the days of King Saul<sup>3</sup>—over 1,000 years before Paul wrote his letter to the saints at Ephesus.

And I would like to think that the helmet of salvation we are to consider will serve us better in our conflict than the helmet of bronze did the formidable Philistine champion in his conflict.<sup>4</sup>

I guess that one important rule in any military engagement is 'Keep your head', which the big man with the big mouth conspicuously failed to do following David's 'stunning' victory over him!<sup>5</sup>

The helmet's use in Paul's day was to protect the head from a blow by a war-club, battle-axe, or the lethal broadsword commonly used in the warfare. This was not the much smaller sword mentioned later in our verse, but was a large two-handed, double-edged sword measuring three to four feet in length, often carried by cavalymen, who would swing at the heads of enemy soldiers either to split them or to remove them! Needless to say, a battle-axe whirled around skilfully could really spoil your day!

Several of the pieces of the armour listed in our passage have become obsolete in terms of more recent military tactics. The sword is replaced with an assault rifle and the breastplate with a bullet-proof vest.



The battle shield is discarded without any replacement. But the helmet is still with us, and, although very different both in appearance and in material to that worn by the ancient Romans, it still forms an essential part of a soldier's equipment.<sup>6</sup> My late cousin, Norman, who fought in many battles in France in the last World War, once told me that he owed his life to his helmet, when a German sniper picked off Norman's colleague and then shot Norman in the head. And, over time, many others could testify the same.<sup>7</sup>



## THE HELMET OF SALVATION

But our main task is to understand what Paul meant by ‘the helmet of salvation’, and to determine what it means for each of us to ‘take’ and use it to protect ourselves.

### **The battle for the mind.**

I hardly need tell you that the main (if not the only) function of the military helmet is to protect the head. It is highly likely, therefore, that the apostle has in view that which defends and protects the believer’s mind—his thought life—against (as the context makes clear) ‘the devil’ and his formidable army, with its various ranks and levels of command: ‘the principalities ... the powers ... the world-rulers of this darkness... the spiritual hosts of wickedness in the heavenly places’.<sup>8</sup> And I have to confess that the very words, ‘the world-rulers of this darkness’,<sup>9</sup> make me shudder.

And I hardly need to stress that ‘the enemy’ (as, more than once, our Lord described him<sup>10</sup>) is no fool, and he makes it his business to target the minds of men, for he knows that there lies the most important battlefield on earth. As ‘the god of this age’ he is currently engaged in blinding the minds of unbelievers,<sup>11</sup> and, as ‘the serpent’ he is currently engaged in deceiving and in seducing the minds of believers away from pure and single-hearted devotion to the Lord Jesus.<sup>12</sup>

It can be said that *the one who failed to defend his own head*<sup>13</sup> *will surely aim to wound ours!*

Make no mistake, *a great deal of the war we are engaged in takes place between our ears*; it is often there that spiritual battles are either won or lost.

The helmet with which God has provided us is said to be ‘the helmet of salvation’.

### **The Old Testament background.**

The apostle is, in fact, borrowing the image from Isaiah 59 verses 16 and 17:

‘He saw that there was no man, and wondered that there was no one to intercede; then His own arm brought Him salvation, and His righteousness upheld Him. He put on righteousness as a breastplate, and a *helmet of salvation on His head*; He put on garments of vengeance for clothing’.

If I understand the passage correctly, Isaiah speaks there of the Lord’s intervention at the second advent.

Then (in spite of Israel’s wayward and sinful condition, and though Himself astonished that there was no-one to be found who would mediate between Him and His nation,<sup>14</sup> and, with no-one else to come to their aid<sup>15</sup>) He arrays Himself in His armour to go forth into battle against those who have oppressed them, taking vengeance on His foes, and bringing ‘salvation’ to those of His people who ‘turn from transgression’, coming then as their great Redeemer to Zion<sup>16</sup> (a point picked up by Paul as a biblical proof of the full and final restoration of Israel<sup>17</sup>).

In a very real sense, therefore, ‘the helmet of salvation’ can be said to be part of ‘*the armour of God*’.<sup>18</sup> Yet, in our passage, the apostle uses the expression to describe, not that which is worn by God Himself when securing salvation, but the salvation which He freely gives to His people, the conscious enjoyment of which protects them when engaged in conflict with the mighty Overlord of evil and his minions.

### **Salvation ... past, present and future.**

And ‘salvation’ is certainly a key word in our Bibles. I have counted 167 references to the words ‘save’ or ‘salvation’ (not to speak of a further 24 references to the word ‘Saviour’) in the *New Testament* alone. Needless to say, time constraints forbid me even to scratch properly the surface of such a vast and magnificent subject.<sup>19</sup>

I shall focus on three phases of our salvation, which we might well describe as (i) a past event, (ii) a present experience and (iii) a future hope.



That is, the true Christian can say: (i) 'I have been saved', (ii) 'I am being saved' and (iii) 'I shall yet be saved'.<sup>20</sup>

This embraces, broadly speaking, the biblical subjects of (i) justification, (ii) sanctification (practical sanctification, that is), and (iii) glorification.

For this 'great salvation' not only saves (i) from sin's penalty but, also, (ii) from sin's power and, one day, (iii) from sin's very presence. As far as we, God's people, are concerned, the Lord Jesus has borne sin's penalty, is breaking its power and will banish its presence.

We might well summarise our salvation, from its commencement to its consummation, under the headings of (i) our initial, (ii) our progressive and (iii) our final salvation.

Each of these aspects functions well in protecting the believer's mind from the attack of 'the enemy', whether that attack takes (i) the form of temptation to sin (as it once did in the case of Ananias and Sapphira<sup>21</sup>) or (ii) the form of doubt and discouragement.

### **1. First, then, I have been saved.**

And this, God's word affirms, was by grace alone.

The apostle Peter made his convictions clear at the so-called 'Council of Jerusalem' in Acts 15, namely that both Jews and Gentiles are saved on exactly the same ground—that of 'the grace of the Lord Jesus'.<sup>22</sup>

Not that I would wish to downplay in any way the riches of God's mercy demonstrated in our salvation.<sup>23</sup> Far from it. Nor that this salvation is received and experienced only by personal faith in the Lord Jesus.<sup>24</sup>

This initial aspect of salvation is mine by believing, not by achieving ... by atonement, not by attainment.

This initial aspect of salvation is complete. It is an act and not a process.

By grace and through faith, I have been taken off 'Death Row'.<sup>25</sup>



I have read that the famous Spanish artist, Pablo Picasso, was virtually unknown when he painted his portrait of American writer Gertrude Stein in 1906. Apparently, Picasso gave the portrait to Miss Stein because, as the artist himself recalled with a smile, at that time in his career "the difference between a gift and a sale was negligible".

Some years later, the portrait attracted the interest of millionaire art collector Dr Albert Barnes, who asked Miss Stein how much she had paid Picasso for it. "Nothing", she replied. "He gave it to me". Dr Barnes was amazed that such a priceless work of art could have been a gift.<sup>26</sup>

But we can tell of *something of infinitely greater value*, of 'eternal salvation'<sup>27</sup>, and yet, alas, you and I so easily cease to be amazed that this comes to us as a free gift from God Himself.<sup>28</sup>

Well might we rejoice in the assurance that we have been saved because He came into the world and died for us.<sup>29</sup>

**2.** But not only have I been saved, I am also being saved, not now an act but an on-going process.<sup>30</sup>

By the unceasing and untiring intercession of my ever-living Lord, I am being saved, practically, from the dominating power of indwelling sin, from a selfish, wasted and fruitless life, and from ending up a spiritual shipwreck.<sup>31</sup>

And what a joy it is also to know that we *are being saved* because the risen, glorified Lord represents us before God as our High Priest<sup>32</sup> and because, if we sin, He acts as our Advocate, our Counsel for the Defence, with the Father.<sup>33</sup>

Israel's high priest, Eli, once asked his covetous and immoral sons. 'If a man sin against the Lord, *who* shall intreat ('intercede') for him?'<sup>34</sup> We can tell you, Eli.

And, frankly, not one of us has any real idea how much we each owe to our Lord's present (and, as yet, unfinished) ministry on our behalf.

**3.** But not only have I been saved and not only am I being saved but there is a sense in which I shall also yet be saved.

It is to this that Paul alludes in Romans 13, when he tells the saints at Rome that their salvation was nearer than when they first believed.<sup>35</sup> This final instalment of 'salvation', Peter says towards the opening of the first chapter of his first letter, is 'ready to be revealed in the last time'.<sup>36</sup> This is the firmly anchored hope which is set before us.<sup>37</sup>

Yes, (i) in terms of a *past event*, I have been saved ... (ii) in terms of a *present experience*, I am being saved and ... (iii) in terms of a *future hope*, I shall yet be saved.

And these three phases of my salvation match extremely well with the three appearances of our Lord Jesus listed by the writer to the Hebrews in the closing section of chapter 9 of his epistle.

There we read, (i) with reference to *the past*, that 'He has appeared to put away sin by the sacrifice of Himself'<sup>38</sup> ... (ii) with reference to *the present*, that He 'now appears 'in the presence of God for us'<sup>39</sup> ... and (iii), with reference to *the future*, that one day 'He will appear a second time' (not then to deal with our sin, for He put that away once for all at His first coming, but to bring us into the enjoyment of the final instalment of our salvation).<sup>40</sup>

And one day the Lord Jesus will save us, not only from sin's *penalty* and *power*, but also from its very *presence*. For, at His coming, He will convey us away from this vale of temptation and sin—and that, for ever.<sup>41</sup> Then we shall be like Him<sup>42</sup> and we shall no longer have the capacity to sin and to grieve Him. What a day ... what a glorious day ... that will be!

### **The great adventure.**

Personally, I have long found the concluding lines of C. S. Lewis's, 'The Chronicles of Narnia',<sup>43</sup> very moving:



*“There was a real railway accident”, said Aslan softly. “Your father and mother and all of you are—as you used to call it in the Shadowlands—dead. The term is over: the holidays have begun. The dream is ended: this is the morning”.*

*And as He spoke, He no longer looked to them like a lion; but the things that began to happen after that were so great and beautiful that I cannot write them. And for us this is the end of all the stories, and we can most truly say that they all lived happily ever after. But for them it was only the beginning of the real story.*

*All their life in this world and all their adventures in Narnia had only been the cover and the title page: now at last they were beginning Chapter One of the Great Story which no one on earth has read: which goes on for ever: in which every chapter is better than the one before.*

But you and I are not there yet!

### **Present conflict and future victory.**

In the present, we have the devil and his hosts to contend with.<sup>44</sup> But that is just where our ‘salvation’ comes in.

My ‘salvation’ is my helmet to ward off all the enemy’s blows. And, so, when I find my mind assailed by these blows, I reach for my ‘Salvation Helmet’.

If the devil reminds me of my past failures and sins, I remind myself that I have been saved, and that my salvation rests (not on myself, but) foursquare on the finished work of Christ.<sup>45</sup>

And if he seeks to discourage me with present problems and the hardness of the way, suggesting that I should throw in the towel and pack it all in,<sup>46</sup> again I take my ‘Salvation Helmet’ from God’s hand and remind myself:

(i) that I am being saved by the life, ministry and intercession of my Lord Jesus, and

(ii) that (in spite of the devil’s fiercest efforts) according to the word of Him who cannot lie,<sup>47</sup> I shall be saved—then forever outside the enemy’s reach and range. For, no matter how hot the battle, I know that ultimate victory is sure.

Certainly, continual spiritual conflicts can produce ‘a sense of weariness or of tiredness; so much so that the Christian sometimes feels like giving up the entire battle’.<sup>48</sup> But, with the assurance of ‘salvation’—past, present and future—to fortify him or her, the believer is able to gain the victory.<sup>49</sup>

The apostle Paul looked forward with eager anticipation to that day when, with warfare accomplished and the noise of battle forever past, he would exchange his soldier’s ‘helmet of salvation’ for the victor’s ‘crown of righteousness’.<sup>50</sup> Truly, ‘the believer ... is kept going by the glorious hope of the wonderful future that is just ahead of him’<sup>51</sup>.

### **The importance of the helmet.**

Incredible as it may sound, some historians claim that the beginning of the downfall of the Roman empire came, in part, when their legions stopped wearing their helmets. Edward Gibbon, author of

the well-known work, '*The History of the Decline and Fall of the Roman Empire*' noted that 'the relaxation of discipline and the disuse of exercise rendered the soldiers less able ... to support the fatigues of the service; they complained of the weight of the armour ... and they ... obtained permission' to lay aside some key parts of it, notably, 'their helmets'.<sup>52</sup>

Whether or not, as Gibbon asserted, such 'indolence may be considered as the immediate cause of the downfall of the empire', our text makes it clear that our neglect of our God-given 'helmet'—of our conscious enjoyment of our 'salvation' ... past, present and future—will leave us hopelessly exposed to the attacks of the sinister forces of evil on our thought-life.

May, then, God help each of us to live in the enjoyment of our salvation, not just for today or for this week, but for every day. For that is our spiritual helmet.



## Notes

<sup>1</sup> 1 Macc. 6. 35.

<sup>2</sup> 2 Chron. 26. 14 (Judah); Jer. 46. 4 (Egypt); Ezek. 23. 23-24 (Babylon and Assyria); Ezek. 27. 10 (Persia, 'Lud and Put'); Ezek. 38. 5 (Persia, Ethiopia and Libya).

<sup>3</sup> 1 Sam. 17. 5, 38. The emphasis of Israelite armies was on offensive rather than defensive weaponry; e.g. 'sword and spear'.

<sup>4</sup> 'There came out from the camp of the Philistines a champion named Goliath, of Gath, whose height was six cubits and a span. He had a helmet of bronze on his head ... David prevailed over the Philistine with a sling and with a stone, and struck the Philistine ... then David ran and stood over the Philistine, and took his sword and drew it out of its sheath, and killed him, and cut off his head with it', 1 Sam. 17. 4-5, 50-51.

'Goliath's helmet was likely the typical Philistine feathered headdress known from Palestinian and Egyptian art', *IVP Bible Background Commentary*, page 307.



<sup>5</sup> 'A stone from a slingshot is capable of delivering a killing blow but only when striking a few strategic areas of the head (which [in Goliath's case] was protected). David's shot targeted one of the few vulnerable areas that could render his opponent unconscious', *ibid.*, page 309.

'David ran and stood over the Philistine and took his sword and drew it out of its sheath and killed him and cut off his head with it' (1 Sam. 17. 51). Note that David needed to remove the sword *from 'its sheath'*, as if Goliath had thought he wouldn't need it.

<sup>6</sup> According to a report by the United States Army, over half of the American soldiers who fought in World War II would have been killed if they had not worn their helmets!

<sup>7</sup> Four modern examples:

(i) December 2010 ... 'A helmet that saved a soldier's life. Lance Corporal Craig Murfitt was shot in the head – but still saved a girl's life'.

(ii) October 2011 ... 'Private Shane Dixon's helmet stopped a Taliban bullet just inches from his skull. The 24-year-old soldier, who had only been in Afghanistan for two weeks, was left with just a golf-ball-sized bruise after the impact knocked him unconscious'.

(iii) April 2011 ... 'Davis was uninjured when he was shot in the helmet during a mission to recover the pilots of a downed Army helicopter'.

(iv) November 2011 ... 'The British forces' latest combat helmet has been responsible for saving the lives of three soldiers from 1st Battalion The Royal Irish Regiment in Afghanistan. They all walked away unscathed after Taliban bullets aimed at their heads were stopped by the recently-introduced Mark 7 combat helmet'.

<sup>8</sup> Eph 6. 12.

<sup>9</sup> 'The world-rulers of the darkness of this age', Young's Literal Translation; 'τούς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου'.

<sup>10</sup> Matt. 13. 39; Luke 10. 19.

<sup>11</sup> 2 Cor. 4. 4.

<sup>12</sup> 2 Cor. 11. 3, with Rev. 12. 9.

<sup>13</sup> 'The Lord God said to the serpent, "... I will put enmity between you and the woman, and between your seed and her seed; He shall bruise your head"', Gen. 3. 14-15.

<sup>14</sup> Isa. 59. 16.

<sup>15</sup> 'His own arm brought salvation', Isa. 59. 16.

<sup>16</sup> 'The Redeemer will come to Zion, and to those who turn from transgression in Jacob', Isa. 59. 20.

<sup>17</sup> ‘... and so all Israel shall be saved; according as it is written, “The deliverer shall come out of Zion; He shall turn away ungodliness from Jacob”’, Rom. 11. 26.

<sup>18</sup> Eph. 6. 11. The apostle also refers to ‘the armour of light’, Rom. 13. 12, and to what amounts to the armour of faith, love and hope, 1 Thess. 5. 8.

<sup>19</sup> The helpful article, ‘*Seven-fold Salvation*’ by E. W. Humphreys (‘*Treasury of Bible Doctrine*’, Precious Seed Publications, pages 319-322), expounds the subject of ‘salvation’ in seven sections. Mr Humphreys deals with the subject under the following headings: 1. Saved by Grace; 2. Saved by Faith; 3. Saved by Works; 4. Saved by Baptism; 5. Saved by His Life; 6. Saved by Fire; and 7. Saved by Hope.

<sup>20</sup> ‘A story is told of the nineteenth-century English scholar Bishop Westcott. When he was Regius Professor of Divinity in Cambridge, it is said, he was approached by a zealous under-graduate with the personal question, “Are you saved?”

“Ah”, said Westcott, “a very good question. But tell me: do you mean ...?”—and then he mentioned three passive participles of the Greek verb “to save”, indicating that his answer would depend on which of the three the student had in mind. “I know I *have been saved*”, he said (except that he used the Greek forms, which are here put in italics in English); “I believe I *am being saved*”; and I hope by the grace of God that I *shall be saved*”, F. F. Bruce, ‘*The Work of Jesus*’, page 137.

<sup>21</sup> Acts 5. 1-10; ‘Peter said, “Ananias, why has *Satan* filled your heart to lie to the Holy Spirit and keep back part of the price of the land?”’, Acts 5. 3.

<sup>22</sup> ‘We believe that we [Jews] shall be saved by the grace of the Lord Jesus, in the same manner as they [Gentiles] also’, Acts 15. 11.

<sup>23</sup> ‘According to His mercy He saved us’, Titus 3. 5; cf. 1 Pet. 1. 3; 2. 10.

<sup>24</sup> Acts 16. 30-31; 1 Cor. 1. 21, Eph. 2. 8; 2 Tim. 3. 15.

<sup>25</sup> Eph. 2. 1-5.

<sup>26</sup> See [http://www.christianlibrary.org/authors/Grady\\_Scott/eph2v1-10.htm](http://www.christianlibrary.org/authors/Grady_Scott/eph2v1-10.htm) and Edmund Fuller, ‘*Thesaurus of Anecdotes*’, page 223.

<sup>27</sup> Heb. 5. 9.

<sup>28</sup> ‘*You have been saved* through faith, and that not of yourselves; *it is the gift of God*’, Eph. 2. 8; cf. Rom. 6. 23.

<sup>29</sup> Matt. 1. 21; 1 Tim. 1. 15.

<sup>30</sup> ‘For the word of the cross is folly to those who are perishing, but to us *who are being saved* it is the power of God’, 1 Cor. 1. 18; ‘For we are a sweet odour of Christ to God among those *who are being saved* and among those who are perishing’, 2 Cor. 2. 15.

<sup>31</sup> ‘If while we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, shall we be *saved by His life*’, Rom. 5. 10; ‘Wherefore also He is *able to save to the uttermost* those who draw near to God through Him, seeing He always lives to make intercession for them’, Heb. 7. 25.

<sup>32</sup> Heb. 9. 24.

<sup>33</sup> 1 John 2. 1.

<sup>34</sup> 1 Sam. 2. 25.

<sup>35</sup> Rom. 13. 11.

<sup>36</sup> 1 Pet. 1. 5; cf. Rom. 5. 9; 1 Thess. 5. 9.

<sup>37</sup> ‘... the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast’, Heb. 6. 18-19. Paul refers to putting on, ‘for a helmet, the hope of salvation’, 1 Thess. 5. 8.

<sup>38</sup> Heb. 9. 26.

<sup>39</sup> Heb. 9. 24.

<sup>40</sup> Heb. 9. 28.

<sup>41</sup> 1 Thess. 4. 15-17.

<sup>42</sup> 1 John 3. 2; cf. Rom. 8. 29; 1 Cor. 15. 49; Phil. 3. 21.

<sup>43</sup> C. S. Lewis, '*The Last Battle*'.

<sup>44</sup> Eph. 6. 12.

<sup>45</sup> And I remind the one who whispers accusingly about *my unsavoury past of his unenviable future!*

<sup>46</sup> That it really isn't worth fighting any more, as even Elijah felt on one occasion, 1 Kings 19. 1-4.

<sup>47</sup> Num. 23. 19; 1 Sam. 15. 29; Tit. 1. 2; Heb. 6. 18.

<sup>48</sup> Martyn Lloyd-Jones, '*The Christian Soldier*', page 272.

<sup>49</sup> 'Salvation gives boldness and energy: we hold up the head, so to speak, a head covered by the strength and salvation of God Himself. "I would to God", says Paul, "that not only thou but also all that hear me, were both almost, and altogether, such as I am save these bonds" [Acts 26. 29]. Was he—after two years' imprisonment and wrong, in the presence of judges, as a chained prisoner, without resource save in God—was he disheartened or fearful in spirit? *The helmet of a known salvation was on his head*', J. N. Darby, '*The Whole Armour of God*', Collected Writings, Volume 17, page 280.

<sup>50</sup> 2 Tim. 4. 7-8.

<sup>51</sup> E. W. Humphrey, '*Seven-fold Salvation*', Treasury of Bible Doctrine, Precious Seed Publications, page 322. 'No team ever gave up, no matter how bad the reverses, if they were confident of victory in the end', Grant Richison, '*1 Thessalonians*', on 1 Thess. 5. 8b; accessed at <https://versebyversecommentary.com/1999/08/01/1-thessalonians-58b/>.

<sup>52</sup> The fuller text reads:

*'It is the just and important observation of Vegetius, that the infantry was invariably covered with defensive armour, from the foundation of the city to the reign of the emperor Gratian. The relaxation of discipline, and the disuse of exercise, rendered the soldiers less able, and less willing, to support the fatigues of the service; they complained of the weight of the armour, which they seldom wore: and they successively obtained the permission of laying aside both their cuirasses (breastplates) and their helmets ... The loss of armies, the destruction of cities, and the dishonour of the Roman name, ineffectually solicited the successors of Gratian to restore the helmets and cuirasses of the infantry. The enervated soldiers abandoned their own, and the public defence; and the pusillanimous indolence may be considered as the immediate cause of the downfall of the empire.'*

(Edward Gibbon, '*The History of the Decline and Fall of the Roman Empire*', Volume III, chapter XXVII, the last paragraph.)