

Set For The Defense

— Protecting Others, Guarding Souls, and Standing for the Gospel —

- Biblical Love Acts To Protect Others
- The Soul Requires The Greater Defense
- Set For The Defense of The Gospel
- Biblical Defense Must Be Christ-Like and Spiritual

For the past nine weeks, we have been following consecutive lessons from the Old Testament. God willing, we plan to return to that study in the coming weeks. But today, we will pause briefly and consider the subject, “**Set for the Defense.**”

The word “**defend**”, may describe several different responsibilities.

A person may,

- speak for someone who cannot speak for himself,
- rescue someone from danger,
- provide for a household,
- guard a congregation from false teaching,
- or answer an accusation against the gospel.

Scripture does not praise cold indifference or uncaring neglect, when another person is in danger. At the same time, Scripture does not authorize hatred, personal vengeance, or a fleshly battle for the church. We must therefore allow, the whole counsel of God to define both, **what** we defend and **how** we defend it.

Paul said that he was “**set for the defence of the gospel**” ([Phil.1:17](#)).

This lesson follows four connected truths.

- First, biblical love acts to protect others.
- Second, the soul requires an even greater defense, than the body.
- Third, Christians must know, preserve, and answer, for the gospel.
- And lastly, our conduct must always be Christ-like, and the church’s warfare, must be carried out with the spiritual armor, God supplies.

The searching question is not only, “Would I try to protect my family from physical harm?”

It is also, “Will I teach, warn, answer, sacrifice, and stand, so that those I love, are guarded from sin and error?”

We are not called to defend personal pride, human tradition, or our own opinions.

We are called to love people, guard souls, and stand for the truth of God.

To understand spiritual defense, we should first see the basic biblical principle, that love does not knowingly abandon others, to danger.

I. **Biblical Love Acts To Protect Others**

Proverbs places **responsibility**, upon the person who recognizes deadly danger and has an opportunity to help. God sees not only the danger, but also the heart of the one, who chooses whether to act.

Scripture says,

- “If thou **forbear** to **deliver** them, that are drawn unto death, and those that are ready to be slain;
¹² If thou sayest, Behold, **we knew it not**; doth not he that pondereth the heart consider it?
and He that keepeth thy soul, doth not He know it?
and shall not He render to every man, according to his works?” ([Prov.24:11-12](#))

Explanation:

- The word “**Forbear**”, means — to hold back or refuse.
- “**Deliver**”, means — to rescue.
- God knows, whether “**we knew it not**”, is honest ignorance or merely an excuse.

The passage does not tell us, that every danger must be met, in exactly the same way, but it forbids cold indifference or uncaring neglect.

Biblical love, seeks wise and righteous means, to preserve life and help the endangered.

That responsibility begins, by using our voice and our help, for those who cannot adequately defend themselves. We have a responsibility to,

A. Speak and Act For Those In Danger

The mother of king Lemuel, instructed a ruler who possessed the ability to hear cases and render judgment. He was not to use his position selfishly, but to speak for those who had no effective voice.

- Scripture says, “**Open thy mouth for the dumb in the cause of all, such as are appointed to destruction.**”
⁹ **Open thy mouth, judge righteously, and plead the cause of the poor and needy.”** ([Prov.31:8-9](#))

Explanation:

- In this passage, “**dumb**”, means — unable to speak effectively for oneself; it does not mean unintelligent.
- To “**plead the cause**” — is to speak in support of what is right.
- Defense may therefore include, truthful speech, righteous judgment, and advocacy for the poor, needy, or endangered.

Jesus answered the question, “**Who is my neighbour?**”, with the account of a wounded man. A priest and a Levite, saw him and passed by, but the Samaritan, allowed compassion to move him, to practical care.

- Jesus said, “**A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.**”
³¹ **And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.** ³² **And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.**

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had **compassion** on him, ³⁴ **And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.**

³⁵ **And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.**

³⁶ **Which now of these three, thinkest thou, was neighbour unto him, that fell among the thieves?**

³⁷ **And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”** ([Lk.10:33-37](#))

Explanation:

- The phrase “**fell among thieves**” means — the man came into the hands of robbers. He was not a thief; he was the wounded victim of thieves.
- “**Compassion**” — was more than a feeling; it moved the Samaritan to approach, bind wounds, transport the injured man, spend his own resources, and continue his care.
- Jesus asked which man “**was neighbour unto him,**” meaning, which man acted as a true neighbor, toward the wounded man.
- Jesus called this mercy and commanded, “**Go, and do thou likewise.”**
- Biblical defense, includes practical help for the suffering, not merely strong words, about what someone else should do.

A person may say, “I did not cause the danger,” and still fail to love, by walking away from someone, he could have helped.

The question is not, whether we can control every circumstance.

The question is, whether we will do, what is within our ability.

Scripture shows a pattern:

- **see** the need, • **speak** what is right, • **show** mercy, • and **act** for another's good.

Scripture then brings this duty close to home, where responsibility is especially personal.

B. Protect The Household with Courage and Sacrificial Love

While the Jews rebuilt Jerusalem, enemies threatened to attack them.

Nehemiah reminded the people, that courage began with remembering the Lord, and he called them to act, for those entrusted to their care.

- He said, "I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: **remember** the Lord, which is great and **terrible**, and fight for your **brethren**, your **sons**, and your **daughters**, your **wives**, and your **houses**." ([Neh.4:14](#))

Explanation:

- The word "**Terrible**" — describes the Lord, as fearsome in power and worthy of reverent fear.
- This was an Old Testament national setting, in which the Jews defended Jerusalem; it does not authorize, turning Christ's church, into a carnal kingdom.
- Yet the account illustrates a principle, written for our learning: "**remember the Lord**", refuse paralyzing fear, and accept responsibility, for those entrusted to our care.

Paul addressed the care of needy family members, especially widows.

He showed that faith must be demonstrated, by practical responsibility, toward one's own household.

- He said, "**But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.**" ([1Tim.5:8](#))

Explanation:

- To "**provide**" — is to take thought for and supply needed care.
- An "**infidel**" — is an unbeliever.
- The immediate subject, is material support for one's relatives, but the principle is unmistakable: neglecting those of one's own house, contradicts the faith, one claims to possess.
- Family responsibility, includes steady provision and responsible care, not only action, during an emergency.

Paul gave husbands, the highest possible pattern, for loving their wives: the self-giving love of Christ, for the church.

- He said, "**Husbands, love your wives, even as Christ, also loved the church, and gave Himself for it;**" ([Eph.5:25](#))

Explanation:

- Christ "**gave himself**" — therefore, biblical love is sacrificial, rather than selfish.
- A husband's headship is not selfish domination. Following Christ's example, he seeks his wife's spiritual and physical good, through **sacrificial love**.
- The heart of a protector, is seen in what he is willing to give, Not merely in how strongly he can speak.

The strongest family protector, is not simply the loudest or angriest person.

He remembers the Lord, provides faithfully, and gives himself, in love.

Scripture teaches active concern, for the endangered, and a special responsibility toward one's own household. Love speaks, rescues, provides, and sacrifices.

These passages do not authorize pride, control, personal vengeance, or reckless anger.

Biblical protection, seeks the good of those, entrusted to our care.

Physical safety matters, but Jesus teaches that there is a danger, which reaches farther than the body. We now move from protecting earthly life, to guarding souls for eternity.

II. The Soul Requires The Greater Defense

Jesus prepared His disciples, for opposition and persecution.

He distinguished, what men can do to the body, from the far greater matter, of one's standing before God.

- He said, “**And fear not them which kill the body, but are Not able to kill the soul: but rather fear Him, which is able to destroy, both soul and body in hell.**” ([Matt.10:28](#))

Explanation:

- Men may kill the body, but they cannot destroy the soul.
- To “**fear**” God here — is to recognize His final authority and judgment, and therefore remain faithful to Him, rather than surrender to the fear of men.
- Jesus does not make physical life unimportant; He teaches that faithfulness to God and the eternal soul, are **more** important.
- A person is **Not truly protected**, if his body is safe, while his **soul is led away from God**.

If the soul is of greater value, the home must be more, than a place of physical shelter; It must be a place, where God's Word is placed in the heart.

A. Guard The Heart and Teach The Home

Before Israel entered Canaan, Moses taught that God's words, must first be in the parents' hearts and then continually impressed, upon their children.

- He said, “**And these words, which I command thee this day, shall be in thine heart: ⁷ And thou shalt teach them diligently** unto thy children, and shalt **talk** of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” ([Deut.6:6-7](#))

Explanation:

- To “**teach them diligently**” — is to teach carefully, persistently, and repeatedly.
- Notice the order: God's words must first be “**in thine heart**,” and then they are taught, during the ordinary course of the day.
- The Old Testament setting, was Israel under Moses, but the enduring lesson is clear: **spiritual protection**, requires God's Word, to become part of daily family life.

In the New Testament, Paul directly charged Christian fathers, concerning the spiritual upbringing of their children.

- He said, “**And, ye fathers, provoke Not your children to wrath: but bring them up, in the nurture and admonition of the Lord.**” ([Eph.6:4](#))

Explanation:

- The word, “**Nurture**” — is training and disciplined upbringing.
- “**Admonition**” — is **instruction**, that includes warning and correction.
- Both must be “**of the Lord**,” which means God's truth and God's manner, govern the teaching.
- “**Fathers**” are Not to crush their children, with unreasonable anger, but to guide them, toward the Lord.

Locks may secure a door, but only truth can prepare a heart.

- Timothy knew the holy Scriptures from childhood, and Paul commended the sincere faith, seen first in his grandmother Lois and mother Eunice ([2Tim.1:5](#); [3:14-15](#)).

Spiritual protection, does not stop with shielding a child from error;

- it plants God's Word in the heart, so the child can recognize error
- and choose obedience, even when a parent is not present.

Teaching truth, within the home and congregation,

- prepares us to recognize dangers, that come from outside,
- and sometimes, arise from among God's own people.

We should therefore,

B. Watch For Wolves and False Teaching

Paul met with the elders of the church at Ephesus and gave them a solemn final warning.

Their direct responsibility was the flock, over which the Holy Spirit had made them overseers.

- He said, "**Take heed** therefore unto yourselves, and to all the flock, over the which the Holy Spirit, hath made you overseers, to feed the church of God, which He hath purchased with His own blood.

²⁹ For I know this, that after my departing, shall **grievous wolves** enter in among you, Not sparing the flock. ³⁰ Also of your own selves shall men arise, speaking **perverse things**, to draw away disciples after them. ³¹ Therefore watch, and remember, that by the space of three years I ceased not to warn every one, night and day with tears." ([Acts 20:28-31](#); [Matt.7:15](#))

Explanation:

- To "**take heed**" — is to pay close attention.
- "**Grievous wolves**" — are destructive teachers, who do not spare the flock.
- "**Perverse things**" — are teachings, twisted away from the truth.
- Although this charge directly addressed elders, it shows every Christian, why spiritual watchfulness matters: false teaching can draw disciples away, and loving warning is given, with watchfulness, persistence, and tears.

The Colossian Christians were warned, that persuasive teaching, could capture them and carry them away from Christ.

- The Bible says, "**Beware** lest any man **spoil** you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and **Not after Christ**." ([Col.2:8](#); [2Pet.2:1-2](#))

Explanation:

- The word "**Beware**", means — be on guard.
- To "**spoil**" someone — is to carry him away as captive, prey, or plunder. Spiritually, false teaching can rob a person of his steadfastness in Christ, and if followed, can endanger his soul.
- Paul is not condemning every use of reasoning. He warns against teaching, That is shaped by empty deceit, human tradition, and worldly principles, that are "**not after Christ**".
- The standard is Not popularity, age, sincerity, or human wisdom — **the standard is Christ**.

A wolf in sheep's clothing, does not have to injure the body, in order to endanger the soul.

False teaching can lead a disciple away from Christ, away from truth, and away from salvation.

Loving spiritual protection, is not panic, prejudice, or suspicion without evidence.

- It is knowing the truth, watching carefully, warning when necessary,
- and caring enough about souls, to do so with tears, rather than pride.

The greater defense, concerns the soul.

- It begins with God's Word in our own heart and in our own home,
- and it continues, through watchfulness against teaching, that is Not after Christ.

Parents have a duty to teach — elders have a duty to guard the flock — every Christian must beware.

The purpose is not human control, but faithfulness to the Lord, who purchased the church with His own blood.

Once we recognize spiritual danger, the next question is clear: what truth must we guard, and how should we answer for it?

Paul gives the central expression for this lesson.

III. Set For The Defense of The Gospel

While some preached Christ, from wrong motives and others from love, Paul understood, that even his imprisonment, served the furtherance of the gospel, and that he had been appointed for its defense.

- He said, “**But the other of love, knowing that I am set for the defence of the gospel.**” ([Phil.1:17](#))

Explanation:

- The word “**Set**”, means — placed or appointed;
- A “**defence**” — is an answer or stand, made in support of what is true.
- “**The gospel**” — is God’s saving message, concerning Christ.
- Paul was not defending personal pride — he was standing for the message, entrusted to him.
- Christians do not have Paul’s apostolic office, but every Christian, is commanded to be ready to answer, for the hope within him ([1Pet.3:15](#)).

We cannot defend a message we do not know, and we have no authority, to replace God’s message, with one of our own.

A. Therefore we should, Know The Gospel, That Must Not Be Changed

The Corinthians, needed to remember the gospel, they had received, the gospel in which they stood, and the gospel by which they could be saved, if they held it faithfully.

- Paul said, “**Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;** ² **By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.** ³ **For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures;** ⁴ **And that He was buried, and that He rose again the third day, according to the scriptures:”** ([1Cor.15:1-4](#))

Explanation:

- “**The gospel**” — declares that Christ died for our sins, was buried, and rose again the third day, all according to the scriptures.
- To “**stand**” in it — is to remain established in it;
- To “**keep in memory**” — is to hold it fast, rather than abandon it.
- The gospel is not merely advice for a better life. It is the **saving** message, centered in the crucified and risen Christ.

False teachers, troubled the Galatians, by changing the gospel.

Paul therefore stated the boundary, with unmistakable force.

- He said, “**But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.** ⁹ **As we said before, so say I now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed.”** ([Gal.1:8-9](#))

Explanation:

- An “**other gospel**” — is a changed message; and “**Accursed**”, means — under Divine condemnation.
- Neither an apostle, an angel, nor any man, has authority to alter the gospel, revealed by Christ and preached by His inspired apostles.
- Defending the gospel, requires rejecting additions, subtractions, and substitutions, even when, they are presented by someone impressive or familiar.

A guard must know, what belongs inside the gate.

In the same way, a Christian must know, the gospel from Scripture.

We are not defending a favorite personality, a family custom, a religious tradition, or a private opinion.

- We defend the message God delivered:
- Christ died for our sins, was buried, and rose again, according to the Scriptures ([1Cor.15:1-4](#)) and God requires men to obey that gospel, rather than alter or reject it ([2Thess.1:8](#); [1Pet.4:17](#); [Gal.1:8-9](#)).

Knowing the gospel, creates a duty to answer, when our hope is questioned, and to stand, when the faith is opposed. We should therefore be prepared to,

B. Give A Scriptural Answer and Earnestly Contend

Peter wrote to Christians, who faced suffering, accusations, and questions about their hope. Their answer, was to come from a heart, ruled by Christ and a life, that supported their words.

- The Bible says, “**But sanctify the Lord God in your hearts:** and be ready always, to give an **answer** to every man, that asketh you a reason, of the hope that is in you, with **meekness** and **fear**:¹⁶ Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed, that falsely accuse your good **conversation** in Christ.” ([1Pet.3:15-16](#))

Explanation:

- To “**sanctify the Lord God in the hearts**” — is to set Him apart as Lord, and allow Him to rule our response.
- An “**answer**” — is a reasoned reply.
- “**Meekness**” — is controlled gentleness
- And “**fear**” — is reverence toward God.
- “**Conversation**” means — manner of life.
- A **sound defense**, joins a scriptural answer, with a good conscience and faithful conduct.

Jude intended to write about the common salvation, but the entrance of false teachers, created an urgent need for Christians, to stand for the faith already delivered.

- He said, “**Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered** unto the saints.” ([Jude vs.3](#); [2Tim.1:13](#))

Explanation:

- To “**earnestly contend**” — is to exert faithful effort, in standing for the truth.
- “**The faith**” — is the body of revealed truth, Christians believe and obey.
- It “**was once delivered**”—therefore, Christians must keep and contend for the faith, God delivered, Not reshape it, into an ever-changing collection of human ideas.
- We “**contend for the faith**”, Not for our own reputation.

A harsh spirit, can distract from a true answer, while timid silence, can leave error unchallenged.

Peter and Jude require both, **courage** and **character**.

The Christian opens the Scriptures, gives the reason for his hope, lives consistently with that hope, and stands for the once-delivered faith, with meekness and reverence.

To be set for the defense of the gospel,

- is to know what the gospel is,
- hold it without alteration,
- answer from Scripture,
- and contend for the faith, with a life that agrees with the message.

A person may speak true words, and still defend them in a sinful manner.
Our final topic therefore asks, not only what we defend, but how a servant of Christ must stand.

IV. Biblical Defense Must Be Christ-Like and Spiritual

Near the close of 1 Corinthians, Paul placed firmness and love side by side.
These commands provide a brief and powerful picture, of balanced Christian courage.

- Scripture says, “**Watch ye, stand fast in the faith, quit you like men, be strong.**
¹⁴ **Let all your things be done, with charity.**” ([1Cor.16:13-14](#))

Explanation:

- To “**watch**” — is to remain alert.
- To “**stand fast**” — is to remain firmly established.
- The words, “**Quit you like men**”, means — conduct yourselves courageously.
- “**Charity**” — is self-giving love.
- Firmness without love, can become harshness;
- Professed love without firmness, can yield to compromise.
- Paul requires both steadfast courage and genuine love.

Courage must never be allowed to become revenge, bitterness, or a quarrelsome spirit.

A. We should, Refuse Personal Vengeance and Correct With Meekness

Paul taught Christians, how to respond when others mistreated them.
He did not tell them to call evil good; he told them not to become evil, while responding to it.

- Scripture says, “**Recompense to no man, evil for evil.**
Provide things honest, in the sight of all men.
¹⁸ **If it be possible, as much as lieth in you, live peaceably with all men.**

¹⁹ **Dearly beloved, **avenge** Not yourselves, but rather give place unto wrath:**
for it is written, Vengeance is mine; I will repay, saith the Lord.

²⁰ **Therefore if thine enemy hunger, feed him; if he thirst, give him drink:**
for in so doing, thou shalt **heap coals of fire on his head.**

²¹ **Be Not overcome of evil, but **overcome evil with good.****” ([Rom.12:17-21](#); see also [Prov.25:21-22](#))

Explanation:

- To “**recompense**” — is to repay.
- To “**avenge**” — is to take personal revenge.
- Christians pursue peace, as far as it depends upon them,
leaving final vengeance to God, and overcoming evil with good.
- The context shows that “**heap coals of fire on his head**” is not permission to injure,
or avenge ourselves. Feeding and giving drink, are acts of good toward an enemy.
Such undeserved kindness, may awaken the burning shame of conscience
and lead toward repentance, while judgment remains with God.
- This does not require abandoning the endangered or pretending wrongdoing is harmless.
It forbids hatred and personal retaliation, as the controlling purpose of our actions.

Timothy would face people who opposed the truth.

Paul described the spirit and purpose, with which the Lord's servant, must correct them.

The Bible says,

- “And the **servant** of the Lord must Not **strive**;
but be **gentle** unto all men, **apt to teach**, patient,
²⁵ In **meekness** instructing those, that oppose themselves;
if God peradventure will give them repentance, to the acknowledging of the truth;
²⁶ And that they may recover themselves, out of the snare of the devil,
who are taken captive by him, at his will.” ([2Tim.2:24-26](#))

Explanation:

- To “**strive**” — is to quarrel or fight contentiously.
- The “**servant**” must be “**gentle**”, “**apt to teach**”—able and ready to explain—and “**patient**”.
- “**Meekness**” — is not weakness; it is controlled strength under God.
- The goal is repentance, acknowledgment of truth, and recovery from the devil's snare, Not humiliating an opponent, or merely winning an argument.

Immediately after forbidding personal vengeance,

Paul explained that God has assigned civil rulers a different responsibility, toward public wrongdoing.

Scripture says,

- “For **rulers** are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
⁴ For he is the minister of God, to thee for good. But if thou do that which is evil, be afraid;
for he beareth not the sword in vain: for he is the minister of God,
a revenger to execute wrath, upon him that doeth evil.” ([Rom.13:3-4](#))

Explanation:

- The “**ruler**” — is called God's minister for good,
and he bears the sword, as an instrument of authority, against evil-doing.
- Romans 12 forbids personal revenge;
- Romans 13 recognizes civil authority, to restrain and punish evil.
- A Christian may seek lawful protection and justice,
without being ruled by hatred or a desire for personal retaliation.

Defense asks,

- “How can I protect what is right, and seek another's good?”

Revenge asks,

- “How can I make this person suffer, because I suffered?”

God searches the heart.

- The Christian must, refuse hatred, while still speaking truth,
- helping the endangered,
- correcting error,
- and respecting the order, God has established.

Having put away personal vengeance, we can take up the weapons, God actually gives His people.

B. We Fight With God's Spiritual Weapons and Armor

When Jesus stood before Pilate, He explained, why His disciples were not fighting, to establish or preserve His kingdom, as an earthly political power.

- “Jesus answered, My kingdom is Not of this world: IF My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is My kingdom Not from hence.” ([Jn.18:36](#))

Explanation:

- The kingdom of Christ, is Not of this world; it is Not an earthly kingdom, established by the weapons of men.
- If it were worldly, His servants would have fought, to prevent His arrest.
- This does not deny the duty, to care for people or the role of civil government.
- It defines the nature of the church and its warfare: The kingdom of Christ advances by truth, not carnal force.

Paul likewise distinguished living in a physical body, from using fleshly methods, in the spiritual battle for truth and obedience.

- He said, “For though we walk in the flesh, we do Not war after the flesh: ⁴ (For the weapons of our warfare are Not **carnal**, but mighty through God, to the pulling down of **strong holds**;) ⁵ Casting down **imaginations**, and every high thing that exalteth itself, **against the knowledge of God**, and bringing into captivity every **thought**, to the **obedience of Christ**,” ([2Cor.10:3-5](#); [2Cor.4:2](#))

Explanation:

- The word “**Carnal**”, means — fleshly or worldly.
- “**Strong holds**” — are not physical forts or castles in this passage. Paul identifies them as “**imaginations**,” proud things raised “**against the knowledge of God**,” and “**thoughts**” that must be brought “**to the obedience of Christ**.”
- So, a spiritual “**strong hold**”, is a false idea, proud reasoning, or a stubborn way of thinking, that resists the truth of God.
- The spiritual weapons of a Christian, bring thoughts into “**obedience to Christ**”.
- We do not defend the gospel by deception, intimidation, manipulation, or violence, but by the truth and power, God supplies.

The Ephesian Christians, were told that the real enemy is spiritual, and that God provides complete armor, for those who will stand in His strength.

- Scripture says, “Finally, my brethren, be strong **in the Lord, and in the power of His might**.
¹¹ **Put on** the whole armour of God, that ye may be able to **stand against**, the **wiles** of the devil.
¹² For we wrestle Not, against flesh and blood, but **against** principalities, **against** powers, **against** the rulers of the darkness of this world, **against** spiritual wickedness in high places.

¹³ Wherefore **take** unto you, the whole armour of God, that ye may be able to **withstand** in the evil day, and having done all, to stand. ¹⁴ **Stand** therefore, having your loins girt about with truth, and having on the breastplate of righteousness; ¹⁵ And your feet shod, with the preparation, of the gospel of peace;

¹⁶ Above all, **taking** the shield of faith, wherewith ye shall be able to quench, all the fiery darts of the wicked.
¹⁷ And **take** the helmet of salvation, and the **sword of the Spirit**, which is the **word of God**:
¹⁸ Praying always, with all prayer and supplication in the Spirit, and watching thereunto, with all perseverance and supplication for all saints;” ([Eph.6:10-18](#))

Explanation:

- The word “**Wiles**” — are schemes or crafty methods.
- The battle is Not ultimately against “**flesh and blood,**” but **Against spiritual evil.**
- The armor includes truth, righteousness, the gospel of peace, faith, salvation, the Word of God, and prayer.
- The “**sword of the Spirit**” — is explicitly identified, as God’s Word.
- The repeated command is to “**Stand**” — Not in our anger or ability, but “**in the Lord, and in the power of His might.**”

A wall may guard a house for a night, but truth and faith, prepare a soul to stand.

- We do not defeat falsehood by becoming false,
- Hatred, by becoming hateful,
- or worldliness, by copying worldly methods.
- We stand in the Lord’s strength, speak His Word, live righteously, trust Him, pray, and refuse to surrender the truth.

The Christian’s defense of the gospel is courageous and loving — never vengeful or carnal. It seeks peace, without compromising truth, corrects opponents with meekness, respects God’s order, and uses the spiritual weapons, God has supplied.

The Christian’s strength is not rage, force of personality, or worldly power. It is the Lord, His truth, His righteousness, His gospel, faith, salvation, His Word, and prayer.

We now bring these truths together in a,

V. Closing Summary

The Bible teaches, that love does not knowingly abandon the helpless or endangered.

- It also places special responsibility upon us, toward our own household.
- We should speak for those without a voice, show mercy, provide faithfully, and sacrifice for the good of others.

Yet physical protection is not the whole duty.

Jesus teaches, that the soul is of greater consequence, than the body; therefore, a complete concern for family, includes

- teaching God’s Word,
- warning about sin and error,
- setting a faithful example,
- and preparing those we love, to stand, when we are no longer beside them.

Paul was set for the defense of the gospel.

- Christians today, must know that gospel,
- refuse every altered message,
- give a scriptural answer for their hope,
- and earnestly contend for the once-delivered faith.

We are not defending human opinions or traditions.

We are defending the truth, concerning Christ and lovingly seeking, the salvation of souls.

The Old Testament, records courageous physical defense in the history of Israel, and those things were written for our learning ([Rom.15:4](#)).

The New Testament, however, makes clear that the kingdom of Christ, is Not a worldly kingdom and that the church's warfare is Not carnal.

- We may learn courage, responsibility, and sacrificial love, from the things written before,
- while allowing Christ and His apostles, to define the spiritual nature of the church's battle.

Defense, must never become private vengeance.

We must stand fast in the faith, while letting all things be done with love.

Lessons learned:

- **Love acts:** It does not knowingly leave the endangered without help, when righteous help can be given. ([Prov.24:11-12](#); [Lk.10:33-37](#))
- **Family responsibility is practical and spiritual:** It includes provision, sacrifice, teaching, warning, and example. ([1Tim.5:8](#); [Eph.5:25](#); [Deut.6:6-7](#); [Eph.6:4](#))
- **The soul deserves the greatest vigilance:** False teaching and sin, may harm eternally, even when the body remains safe. ([Matt.10:28](#); [Acts 20:28-31](#); [Col.2:8](#))
- **The gospel must be known and kept unchanged:** We answer from Scripture and contend for the once-delivered faith. ([1Cor.15:1-4](#); [Gal.1:8-9](#); [1Pet.3:15](#); [Jude 3](#))
- **The manner, matters:** We reject personal vengeance, correct with meekness, and stand in God's spiritual armor. ([Rom.12:17-21](#); [2Tim.2:24-26](#); [Eph.6:10-18](#))

Now consider a few questions, as a final reflection:

- Do I know the gospel well enough, to explain it from Scripture?
- Am I protecting my family spiritually, by placing God's Word before them?
- Have I mistaken silence for peace, when truth needed to be spoken?
- Have I mistaken anger for courage, when meekness was required?

May each of us be able to say, not merely with our lips, but by faithful preparation and conduct

- **"I am set for the defence of the gospel."**

The Lesson is Yours!

It is the Lord, Who invites, and we await to assist.

Wont' you come...

- Desiring to **Hear** the gospel ([Rom.10:17](#)),
- **Believing** in Christ ([Heb.11:6](#); [Jn.8:24](#)),
- **Repenting** of sins ([Lk.13:3](#); [Acts 17:30](#)),
- **Confessing** your belief that Jesus Christ is the Son of God. ([Acts 8:37](#); [Rom.10:9-10](#)),
- **be baptized** for the forgiveness of sins ([Acts 22:16](#); [Mk.16:16](#); [Acts 2:38](#); [1Pet.3:21](#); [Gal.3:26-27](#)).
- and **continuing steadfastly** and **faithfully IN Christ** ([Acts 2:42](#); [Col.1:23](#); [Rev.2:10](#)).

...While we stand and while we sing.