

Sunday, July 21, 2013—The Battlefield of the Mind—The Helmet of Salvation

### **Introduction/Review**

- Over the past four weeks we have studied the first four pieces of the armor of God. So far we have seen that each piece is related to the person and work of Christ on our behalf.
  - Christ is the truth (belt of truth)—John 14:6
  - Christ is our righteousness (breastplate of righteousness)—I Corinthians 1:30
  - Christ is our peace (sandals of peace)—Ephesians 2:14
  - Christ’s faithfulness i.e., the faith of Christ (shield of faith)—Romans 3:22, Galatians 2:16, 20
- Remember the protection provided by the first four pieces.
  - Belt of Truth—midsection or core (the loins of your mind)
  - Breastplate of Righteousness—the vital organs i.e., your heart and lungs
  - Sandals of Peace—footwear to anchor, ground, and provide proper footing
  - Shield of Faith—protects the whole body and quenches the fiery darts of the wicked
- This morning we want to consider the 5<sup>th</sup> piece of the armor of God by looking at the Helmet of Salvation.
- Consider the following statement about the Helmet of Salvation found in the commentary by H.A. Ironside (read paragraph on page 325). It is truly amazing how little the commentators offer in terms of identify the various pieces of armor.

### **The Helmet of Salvation**

- Ephesians 6:17—notice that the instruction to “take the helmet of salvation” is similar to “taking the shield of faith” in verse 16. The helmet was not something that was worn constantly by an off duty 1<sup>st</sup> century Roman soldier. The shield and the helmet both needed to be taken up and put when duty called in terms of battle. Paul of course in this context is telling us as believers to put it on and leave it on if we would stand against the wiles of the devil in verses 11 and 13.
- The helmet of a 1<sup>st</sup> century Roman soldier was made leather covered with strips of brass. Its primary purpose was of course to protect the head. In addition, to protection the helmet bore the insignia of the soldier’s country and identified him for who he was a soldier. The helmet bore distinctive ornamentation that conveyed dignity and reminded the soldier of the privilege that was his in being chosen of his country to serve in its defense and pursuits. The helmet of a soldier not only protected his head, but it adorned it with the knowledge of the privilege of his service. As such, “taking up the helmet” instilled in the soldier both the honor and uprightness of his cause.

- The English word “helmet” appears 8 times in 8 verses in the King James Bible. All but three of them are referring to the physical helmet worn by a soldier.
- Spiritually, as a piece of armor, the helmet of salvation is designed to protect the believers mind against the wiles of the devil. The just as the helmet encircled and protected the head of the Roman soldier the helmet of salvation is to encircle and protect our head and thinking process.
- The real question that we need to answer is what salvation does Paul have in mind here when he speaks about the helmet of salvation? Paul Sadler in his commentary on Ephesians says that the helmet of salvation has to do with three tenses of our salvation:
  - Past tense—*justification* from the *penalty* of sin.
  - Present tense—*sanctification* from the *power* of sin.
  - Future tense—*glorification* from the *presence* of sin.
- The English word “salvation” occurs 20 times in 18 verses in the Pauline epistles and does not always fall into one of the three meanings outlined above by Sadler.
  - Philippians 1:19—was Paul justified, sanctified, or gloried by the prayers of the Philippians? No he is speaking about his salvation from bonds in verse 16.
- Exodus 14:13—in the Old Testament the word of “salvation” is used to describe being saved from a physical enemy i.e., the Egyptians.
- There can little doubt that Paul’s primary meaning when speaking about salvation is being saved from the penalty of sin.
  - Romans 1:16—“power of God unto salvation”
  - Ephesians 1:13—“the gospel of your salvation”
  - II Timothy 3:15—“make thee wise unto salvation”
- There can be little doubt that our justification is associated with the helmet of salvation in that it marks and identified who we belong to or who’s side we are on in the struggle. In terms of equipping the believer’s mind for battle I think its primary purpose lies elsewhere.
- Isaiah 59:17—by the time we get to the helmet of salvation the issues of righteousness and justification have already been sufficiently settled in that they already comprise various pieces of the believers armor.
- In my opinion, the helmet of salvation provides protection for the believers mind in that it reminds us or our future hope.
- I Thessalonians 5:8-9—in the context of talking about the catching away (I Thess. 4:13-18) Paul speaks about the hope of salvation serving as a helmet (verse 8). What salvation is he speaking

about in this context? Being saved from the wrath of God that will be poured out during the day of Lord (verse 2)

- Titus 3:11—Christ appeared to Saul of Tarsus on the road to Damascus and explained to him how eternal salvation was going to extended to all men without distinction during the dispensation of Grace.
- Titus 3:12—the same grace of God that brought salvation and justification in verse 11 teaches us how to live Godly in Christ Jesus in this present evil world. Remember this is what we were given to armor for in the first place to hold our ground against the adversary now in this life.
  - Ephesians 6:13—we are to put on the armor of God to stand and withstand in the evil day. But in the nasty here and now we have the hope and promise of a better day.
- Titus 3:13—we have a blessed hope that is tied to the appearing of Christ to catch away his church and save us from the wrath to come. We don't have a fools hope. We have a blessed hope. A sure hope. It is knowledge of this that fortifies the believes mind and allows him/her to face the cares and disappointments of this life knowing there is something better and greater in the future.
  - Colossians 3:4
- I Thessalonians 2:19, 4:13—the concept of hope encapsulates this truth; **it is for the future, not the present that man exists**. The present was never designed to satisfy man. That it does not, as matter of fact, is attested by the consciousness of all. Let the character of the present and the extent of the future be what they may, the present fails to satisfy, and it is for the future the heart sighs and yearns. How the child of two or three aspires to the school-boy's lot; the school-boy pants to be a youth, the youth to be a man; and the man, be his circumstances what they may, finds not in those circumstances what satisfies and fills his heart, but reaches after that which the future holds out to view. . . it is with the future that hope has to do. This is true of all hope: it is of the Christian's hope that it is affirmed; but it is true of hope, whatever be its character or its object. At least thus much is true, that what we hope for is that which we possess not at present. And it is thus that hope becomes such a stimulus to exertion, such a solace in affliction, such a light amid surrounding darkness, such a stay when no other stay remains. Extinguish hope, and happiness is gone. Let the faintest glimmering of hope remain, and man's misery is not complete.
- Colossians 1:5, 23, 27
- Romans 5:2-5—it is this knowledge of our blessed hope that is to encircle the believer's mind as a helmet and stabilize his thinking process.
- I Timothy 1:1—Christ is our hope. Please consider the following quotation for William Trotter in closing.

- Earthly hope is such that we cannot even make ourselves happy why then do people insist that they can make God happy with them. And as to how God's favour is to be secured, you understand fully, that it is not by your repentance or reformation, your obedience or devotion, your fastings or prayers or tears — "not by works of righteousness which you have done," or hope to do — much less by any priestly influence, that your fellow-sinners can use on your behalf. No, you read your title to forgiveness and acceptance, in the glorious person, the perfect obedience, the atoning blood, of God's holy Lamb. The assurance of God's infinite satisfaction with Him, and with all who believe in Him, you see in God raising Him from the dead, and placing Him at His own right hand in heaven. . . You have found the true, the everlasting good. . . The secret of happiness — true, satisfying, unfailing enjoyment — has been disclosed to you.
  
- It is true that you have tasted of real happiness, of eternal life, in the knowledge of the Father, and of Jesus whom He has sent. But this is not to say that you have the full, perfect, unhindered enjoyment of this happiness, this life. This is still before you as the object of your hope. "Then the Christian is not satisfied, any more than others?" It may seem so to the worldling; and it is quite true that in one sense the Christian is not satisfied; but it is in a widely different sense from that in which the worldling is not, and for widely different reasons. The worldling is not satisfied because he knows nothing, is possessed of nothing, which — can either now, or at any time, satisfy him. The Christian knows One who can, and is possessed of One who can satisfy him. He knows Christ — he possesses Christ — he enjoys Christ. Christ is his life — Christ is his peace — Christ is his joy — Christ is his portion; but, as yet, he has never seen Christ. It is by faith he knows, by faith he possesses, by faith he enjoys Him; but the more he knows and enjoys Him thus, the more he longs to behold Him. . . believing in Christ, whom we have not seen, we love Him; we rejoice in Him with unspeakable joy; we receive the salvation of our souls But to see Christ — to have the salvation which He wrought out on the cross applied to our bodies as well as to our souls — to have it perfected in our experience even as it respects our souls — to have it consummated thus in all who are fellow-partakers with us of Christ — to be with Him, and with them, in our Father's house — to behold His glory which the Father has given Him — to appear with Him in glory when He appears — to reign with Him over a ransomed and redeemed and happy creation — to fulfil our part in the universal harmony of all in heaven, and all in earth, when all shall bow the knee to Jesus, when every tongue shall own Him Lord, and all voices shall join to celebrate His praise; this, and far more than this — far more than heart can conceive or tongue explain, is what we wait for; and, above all, we wait for Him whose return shall introduce us to all this perfect blessedness — we "wait for God's Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." HE IS OUR HOPE. We know Him now by faith as our Saviour, our Lord, our life, our peace, our joy, our all.