**power of his might** (see on ch. i. 19).

**11.] Put on the entire armour** (emphatic:  
repeated again ver. 18: offensive, as well  
as defensive. It is probable that the  
Apostle was daily familiarized in his imprisonment with the Roman method of  
arming) **of God** (i.e. as supplied, ministered by God)**, that ye may be able to  
stand against the schemes** (the original  
word here also occurs in ch. iv. 14) **of the  
devil.**

**12.] For** (confirms *the purpose  
just stated*) **our** (or, *‘your:’* the ancient  
authorities are divided) **wrestling** (this  
must be literally taken—it is a hand to  
hand and foot to foot ‘tug of war’—that  
in which the combatants close, and wrestle  
for the mastery) **is not** (Meyer well remarks, that the negative is not to be  
softened down into *not so much,* or *not only,*as Grotius, &c.—the conflict which the  
Apostle means is absolutely *not* with men,  
but &c. Augustine says, “ Our struggle is  
notagainst flesh and blood,” i.e. against *men,*  
whom you see raging against you. “They  
are vessels, which another uses: instruments,  
which another touches”) **against flesh and  
blood, but** (see above) **against the governments, against the powers** (see note on  
ch. i. 21)**, against the world-rulers** (compare  
John xii. 31 note; xiv. 30; xvi. 11; 2 Cor.  
iv. 4; 1 John v. 19) **of this** (present state of)  
**darkness** (see ch. ii. 2; v. 8, 11)**, against  
the spiritual (armies) of wickedness in  
the heavenly places** (*what is the meaning?*  
Chrysostom connects **in the heavenly places**with “*our wrestling is*” —saying, “It is in  
heavenly matters that our fight takes place.”  
Others do the same, understanding the  
*heavenly places*, properly so called, as the  
*scene* of the combat. “But how can the  
heavenly places, the scenes of divine blessing, of Christ’s exaltation, &c., be the seat  
or abode of impure fiends?” But if they .  
are “*the scene of*” our “*combat*” with  
these fiends, how can our enemies be any  
where else but in them? Two ways then  
remain: to join the words **in the heavenly  
places** a) with **the spiritual hosts of wickedness**—b) with **wickedness** only. And in  
my Greek Testament I have concluded, on  
account of the form of the Greek sentence,  
that the former of these is preferable.  
And in sense, if properly understood, it is  
unobjectionable. That habitation of the  
evil spirits, which in ch. ii. 2 was said,  
when speaking of mere matters of fact,  
to be in the *air,* is, now that the difficulty and importance of the Christian  
conflict is being forcibly set forth, represented as “*in the heavenly places*” —over  
us,and too strong for us without the panoply  
of God).

**13.] Wherefore** (since our  
foes are in power too mighty for us,—and  
in dwelling, around and above us) **take up**(so literally: but not ‘to the battle,’ but  
‘to put it on’) **the entire armour of God**(see on ver. 11)**, that ye may be able to  
withstand in the evil day** (not as Chrysostom, who makes the *evil day* mean the  
*present life:*—for then the evil day would  
be upon the Christian before he has on the  
armour. The right interpretation is well  
given by Bengel—“The war is perpetual:  
the fight rages less on one day, more on  
another. It is *the evil day,* on the approach of death, or during life: longer or  
shorter, varying in itself, where the evil one  
attacks us and his malignant hosts infest us,  
ver. 12”)**, and having accomplished all  
things** (requisite to the combat: being