fully equipped and having bravely fought.  
The words must not be taken in the sense  
of, ‘*when the war is finished, and all foes  
overcome,*’ nor again, understood of *preparation only.* To finish, or accomplish, is  
the invariable Pauline usage of the word  
when taken in a good sense)**, to stand firm**  
(at your post: that when you shall have  
done all that belongs to a good soldier, you  
may be able to stand and be firm:—that you  
may not, after having done your duty well  
in battle, fall off, but stand your ground to  
the end).

**14—20.]** *Particulars of the armour,  
and attitude of the soldier.*

**14]  
Stand therefore** (whether ‘ready for the  
fight,’ or ‘in the fight,’ matters very little),  
**having girt about your loins with** (literally **in**, and *local*: the girt person is  
within, surrounded by, the girdle: but this  
is necessarily expressed in English by  
‘*with*’) **truth** (not *truth objective,* which is  
rather the “*word of God*” below, ver. 17:  
but *‘truthfulness*,’ subjective truth: to be  
understood however as hased upon the  
faith and standing of a Christian, necessarily *his* truthfulness in *his place in  
Christ.* As the girdle [hardly here, however true that may have been, to be regarded as carrying the sword, for that  
would be confusing the separate images,  
compare ver. 17] kept all together, so that  
an ungirded soldier would be a contradiction in terms,—just so Truth is the band  
and expediter of the Christian’s work in  
the conflict, without which all his armour  
would be but encumbrance. Gurnall’s  
notion [Christian Armour, vol. i. p. 378],  
that ‘the girdle is used as an ornament,  
put on uppermost, to cover the joints of the  
armour, which would, if seen, cause some  
uncomeliness,’ is against the context, and  
against the use of the phrase **to gird the  
loins** in the New Test.)**, and having put on  
the breastplate of righteousness** (see Isa.  
in the reff., and Wisd. v.19. As in those  
passages, righteousness *is* the breastplate—the genitive here being one of apposition.  
The righteousness spoken of is that of  
Rom. vi. 13—the purity and uprightness of  
Christian character which is the result of  
the work of the Spirit of Christ; the inwrought righteousness of Christ, not merely  
the imputed righteousness);

**15.]  
and having shod your feet** (as the soldier  
with his sandals. The Roman *caliga*, or  
soldier’s buskin, may be in the Apostle’s  
mind: see on ver. 11) **with** (local again,  
not instrumental: see on ver. 14) **the  
readiness** (‘*the preparedness of*,’ i.e.  
arising from, suggested by, ‘*the Gospel of  
peace*’) **of the Gospel of Peace** (the Gospel  
whose message and spirit is peace);

**16.] besides** (or, **over**) **all** (not as A.V.  
‘*above* all,’ as if it were the most important.  
And the **all**, as no “*these*” is specified, does  
not apply only to the particulars of the  
armour which have been enjoined, but  
generally, to all things whatever. But it is  
perhaps doubtful, whether we ought not to  
read **in all things,** i.e. on all occasions),  
**having taken up** (see on ver. 13) **the shield**(the large oval shield, as distinguished  
from the small and light buckler. Polybius  
in his description [vi. 23] of the Roman  
armour, says of the shield, that its measure  
across the shorter axis was two feet and a  
half: across the longer, four feet) **of** (genitive of apposition) **faith, in which** (so literally: as lighting on it and being quenched  
in it; or perhaps, “as protected by and  
under cover of which”) **you shall be able**(not to be referred to the last great future  
fight—but used as stronger than ‘in which  
ye may, &c.,’ implying the certainty that  
the shield of faith will at all times and in  
all combats, quench, &c.) **to quench all the  
fiery darts** (these are described as being  
cane arrows, with a head in the form  
of a distaff filled with lighted material.  
The idea that *poisoned* darts are meant  
[‘*causing fever*’], is untenable) **of the  
wicked one** (see reff. and notes on Matt. v.  
37; John xvii. 15. Here, the conflict being