EPHESIANS.   
 VI.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 14 Stand therefore, # having girt your 14 Stand therefore, having   
 loins about with truth, and \*having | your loins girt about with   
 . put on the breastplate of righteous- truth, and having on the   
 ness; 15 band having shod your feet breastplate of righteous-   
 with the readiness of the gospel of ness; 8 and your feet shod   
 with the preparation of the   
 | gospel of peace; 6 above   
 tour tea. peace; 16+besides all, taking up all, taking the shield of   
 ite’ the shield of faith, wherewith ye Saith, wherewith ye shall be   
 ¢1 John 4 shall be able to quench all the fiery able to quench all the fiery   
 darts of the wicked. 1 And   
 amatt-xiite. darts of the ¢evil one. 17 And ¢re- af   
 jotin 13,   
 & v.18. esa. lix.17. Thess. the genitive here being one of apposition.   
 fully equipped and having bravely fought. The righteousness spoken of’ is that of   
 The words must not be taken in the sense Rom. vi. 18—the purity and uprightness of   
 of, ‘when the war is finished, all foes Christian character which is the result   
 overcome,’ nor again, understood of prepa- the work of the Spirit of Christ; the in-   
 ration only. To finish, or accomplish, is wrought righteousness of Christ, not merely   
 the invariable Pauline usage of the word the imputed righteousness) ; 15.   
 when taken in a good sense), to stand firm and having shod your feet (as the soldier   
 (at your post: that when you shall have with his sandals. The Roman ealiga, or   
 done all that belongs to a good soldier, soldier’s buskin, may be in the Apostle’s   
 may be able to stand and be firm:—that you mind: see on ver. 11) with (local again,   
 may not, after having done your duty well not instrumental: see on ver. 14) the   
 in battle, fall but stand your ground to readiness (‘the preparedness of, i.e.   
 the end). arising from, suggested by, ‘the Gospel of   
 14—20.] Particulars of the armour, peace’) of the Gospel of Peace (the Gospel   
 and attitude of the soldier. 14] whose message and spirit is peace)   
 Stand therefore (whether ‘ready for the 16.] besides (or, over) all (not as A. V.   
 fight,’ ‘in the fight,’ very little), ‘above all,’ if it were the most important.   
 having girt about your loins with (lite- And the all, as “these” is specified,   
 rally in, and local: the girt person is not apply only to the particulars of the   
 within, surrounded by, the girdle: but this armour which have been enjoined, but   
 is necessarily expressed in English by generally, to all whatever. But it is   
 ‘qwith’) truth (not truth objective, is perhaps doubtful, whether we ought not to   
 rather the “word of God” below, ver. 17: read in all things, i.e. on all occasions),   
 but ‘truthfulness, subjective truth: to be having taken up (see on ver. 13) shield   
 understood however as hased upon the (the large oval shield, as distinguished   
 faith and standing of a Christian, neces- from the small and light buckler. Polybius   
 sarily his truthfulness in his place in in his description [vi. 23] of the Roman   
 Christ. As the girdle [hardly here, how- armour, says of the shield, its measure   
 ever true that may have been, to be re- across the shorter axis was two feet and a   
 garded as carrying the sword, for that half: across the longer, four feet) of   
 would be confusing the separate images, tive of apposition) faith, in which (so lite-   
 compare ver. 17] kept all together, so rally: as lighting on it being quenched   
 an ungirded soldier would be a contra- in it; or perhaps, “as protected by and   
 diction in terms,—just so Truth is the band under cover of which”) you shall be able   
 and expediter of the Christian’s work in (not to be refered to the last great future   
 the contlict, which all his armour fight—but used as stronger than ‘in which   
 would be but encumbrance. Gurnall’s ye may, &c.,’ implying the certainty that   
 notion [Christian Armour, vol. i. p. the shield of faith will at all and in   
 that ‘the girdle is used as an ornament, all combats, quench, &c.) to quench all the   
 put on uppermost, to cover the joints of fiery darts (these are described as being   
 armour, which would, if seen, cause some cane arrows, with a head in the form   
 uncomeliness,’ is against the context, and of a distaff filled with lighted material.   
 against the use of the phrase to gird the The idea that poisoned darts are meant   
 loins in the Test.), and having put on [‘ causing fever’], is untenable) of the   
 the breastplate of righteousness (see Isa. wicked one (see reff. notes on Matt. v.   
 in the reff., Wisd. v.19. As in those 37; John xvii. 15. Here, the conflict being   
 passages, righteousness és breastplate—