

118 -The Whole Armor of God - Ephesians 6:11 - 2016-11-27

Call to Worship: Psalm 35:18

Scripture Reading: Psalm 35:1-9

Sermon: "The Whole Armor of God" Ephesians 6:11

Benediction: Psalm 35:22b-24a

O Lord, do not be far from me. (23) Stir up Yourself, and awake to my vindication, To my cause, my God and my Lord. (24) Vindicate me, O LORD my God, according to Your righteousness.

## INTRODUCTION

We will read Ephesians 6:10-17; the sermon is on part of verse 11 and verse 13.

As those who have been taught about the grace of God in Jesus Christ:

- that it is by His will and for His glory that He has chosen us
- that it is by the power of His might that He has raised us from spiritual death in Jesus Christ

And as those who have been taught how to walk as is fitting for sinners forgiven and adopted into the household of God:

- speaking the truth in love
- seeking to be filled with the Spirit
- submitting to authority

We are those who have been brought to a very good place, and given everything we need to thrive and multiply and prosper in this good place.

But there is a devil, who is like a lion, seeking whom he may devour. And with him is a host of spiritual forces of evil. The devil has been a deceiver and murderer from the beginning. He caused Adam and Eve to fall from their position of privilege, and He is always scheming how to attack you in such a way as to send you fleeing or to see you falling.

So, the Lord's apostle tells us that we are to get ready to take our stand against the devil's attacks, so that when the attack is over, we are still standing. That is, when the devil has tempted us, we still stand perfect, mature, and fully assured in all the will of God. When the demons have done their worst, we still believe what our Lord Jesus Christ has told us to believe, and we still do what our Lord Jesus Christ has commanded us to do.

In order to stand like that, we must be strengthened in the Lord Jesus Christ

- strengthened in the nearness of Christ, in His presence
- strengthened in the grace of the Lord Jesus Christ
- strengthened in faith in Christ, and through faith in Him

And we must be strengthened in the power of His might

-not repeating the same old error of seeking to stand in our own strength, only to fall into sin again as before

-but seeking to be strengthened in the Lord, and so take our stand in the power of His might

-You think constantly of Jesus Christ, who, when He had been crucified for our sins, God strengthened to rise from the dead, and set Him above all other powers, by the power of His might

-You praise God for having strengthened you to rise from the dead spiritually with Christ, by the power of His might

-You seek to be strengthened to stand against temptation by that same mighty power of God, as granted to you in Jesus Christ

-You seek that strengthening regularly, often, constantly, not desiring unusual experiences, but contenting your self with the normal means of grace our Lord Jesus has provided for your strengthening

-You then meet each onslaught of the devil strong in the Lord, in the power of His might, and are able to stand

This strengthening in the Lord Jesus Christ, in the power of His might, the apostle invokes an ancient image from the Word of God given through the prophet Isaiah likens it to putting on armor, the armor of God. We understand from the scriptures that this armor of God we are to put on is essentially the Lord Jesus Christ Himself, who is for us a suit of armor proof against any attack from any enemy, no matter how powerful.

To Put On the Whole Armor of God Is to Recognize Your Need Of It

To Put On the Whole Armor of God Is to Cast Off What Does Not Belong With It

To Put On the Whole Armor of God Is to Reject Man-Made Armor

To Put On the Whole Armor of God Is to Think the Thoughts of Jesus Christ

Be of the mind not to sin (1b); this takes two parts

no longer live for the lusts of men

live for the will of God

To stand against the wiles of the devil, then, we must be strengthened in the Lord Jesus Christ, putting on the armor of God. Observe with me today that the Lord exhorts us to put on **the whole** armor of God.

TEXT

Ephesians 6:10-17 Finally, my brethren, be strong in the Lord and in the power of His might. (11) Put on **the whole armor of God**, that you may be able to stand against the wiles of the devil. (12) For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. (13) Therefore take up **the whole armor of God**, that you may be able to

withstand in the evil day, and having done all, to stand. (14) Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, (15) and having shod your feet with the preparation of the gospel of peace; (16) above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. (17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

## BODY

Observe with me today that the Lord exhorts us to put on **the whole** armor of God. We're going to go at this from two directions: first, from the figurative language here in this passage; second, from learning the old-fashioned, traditional plain-language way of teaching this.

### I. In the Figure Given: Put On the Whole Armor of God

#### A. Greek word *panoplia* here *panoplian*

1. *oply* is *hoplon*
  - a) which we know from study of the ancient Greek warriors
    - (1) Athens, Sparta, and the other city-states
    - (2) their wars against each other (Peloponnesian Wars)
    - (3) their wars against Persia
      - (a) Marathon
      - (b) Thermopilae
  - b) both protective covering and weapons
2. *pan* is a form of the word *pas*
  - a) which means "all"
  - b) we have this in English
    - (1) "panacea" cure for all diseases
    - (2) "pandemic" disease that reaches all people
    - (3) "panorama" view of all
    - (4) "pantheon" a temple at Rome to all the gods
  - c) we know *pas* from discussions of the nature of the atonement
3. this word was brought over into English as "panoply"

#### B. In the bible the figure of armor or a weapon is used several times. This is the only time the Christian is exhorted to put on the *whole* armor.

1. It must be the whole set in order to be effective; not taking the whole armor of God in any area leaves the person vulnerable
2. note in 6:16, the need to quench *all* the fiery darts of the wicked one
3. The picture is of a unit of soldiers needing to withstand not a few arrows fired at them, but a swarm of arrows
  - a) Persians: we will blot out the sun with our arrows
  - b) Spartans: then we will fight in the shade
4. Calvin: "He who possesses the excellencies of character which are here described is protected on every hand."

- C. Here several are specified; other places in the scriptures others are added to this list
  - 1. 2 Cor 6:4-7 patience, purity, knowledge, longsuffering, kindness, sincere love, the word of truth, the power of God, the armor of righteousness on the right hand and on the left
  - 2. 1 Thess 5:8 putting on the breastplate of faith and love, and as a helmet the hope of salvation
  - 3. the mention here in Eph 6 of several items does not mean that is all the items
- D. So, we must put on the whole armor, because, conceiving of the concept figuratively, protection from the enemy's attacks is not assured unless we have on the whole armor

II. In the Traditional Plain Language: Exercise All the Graces of Jesus Christ

- A. We are used to using the word "grace."
  - 1. we understand its central concept: favor; in the case of God dealing with us in grace, it is necessarily unmerited favor
  - 2. we understand its related concept: God blesses us in many ways, because he so favors us, because He deals with us in grace; He gives us such things as love for His law, so that we desire to do His will; and power over sin in our flesh, so that we can obey His law
- B. But hearing something spoken of as "a grace," or hearing such things spoken of in the plural as "graces" is a way of using that word that we are not used to hearing and saying. In the past, however, before so much in our practice of Christianity was dumbed down, "graces" used to be a vital part of the church's vocabulary. Let's learn it and make use of it, because it is the traditional way English-speaking Christians have talked about the things that make up the whole armor of God.
  - 1. English Puritans of the 1600s
    - a) William Gurnall *The Christian in Complete Armour*
      - (1) First, by armor is meant Christ
      - (2) Second, the **graces of Christ**, these are armour, as 'the girdle of truth, the breast-plate of righteousness,' and the rest.
    - b) 1689 Confession
      - (1) Chapter 13 Of Sanctification, Paragraph 1 [Here used to describe very closely the doctrine of being strengthened by putting on the whole armor of God] They who are united to Christ . . . through . . . Christ's death and resurrection, are also . . . more and more . . . strengthened in all **saving graces**, to the practice of all true holiness . . .
      - (2) Chapter 17 Of the Perseverance of the Saints, Paragraph 1 Those whom God has accepted in the beloved . . . he still

begets and nourishes in them faith, repentance, love, joy, hope, and all the **graces of the Spirit**

2. Jonathan Edwards, American Christian in the 1700s
    - a) The church . . . is not . . . perfect till it is perfectly conformed to his mind in faith, and to his image in other **graces**.
  3. Charles Spurgeon, English Baptist in the 1800s
    - a) We are afflicted very much, and by that very affliction the Lord quickens our **graces**, strengthens our souls, drives away many of our wandering thoughts, and brings us nearer to himself.
  4. American Christianity in the 1800s
    - a) Webster: virtuous or religious affections or dispositions proceeding from divine influence; as faith, meekness, humility, patience, etc.
    - b) Marcus Smith, Presbyterian pastor from New York, published a systematic theology, with a chapter on Christian Graces
      - (1) The christian graces are simply those tempers and dispositions which the gospel imparts. These graces are the fruits of regeneration: love, repentance, faith, humility, prayer, submissino, self-denial, etc.
  5. Baptists here in the south in the 1900s
    - a) B.H. Carroll on the kingdom of God: a kingdom . . . whose graces are faith, hope, love, and joy
    - b) A.T. Robertson on Revelation 2:19
      - (1) I know your works, love, service, faith, and your patience
      - (2) “a . . . list of graces . . .”
- C. Other examples of lists spoken of as “Christian graces”
1. 2Pe 1:1-11 Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: (2) Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, (3) as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, (4) by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. (5) But also for this very reason, **giving all diligence, add** [ESV make every effort to supplement] to your faith virtue, to virtue knowledge, (6) to knowledge self-control, to self-control perseverance, to perseverance godliness, (7) to godliness brotherly kindness, and to brotherly kindness love. (8) For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. (9) For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. (10) Therefore, brethren, be even

more diligent to make your call and election sure, for **if you do these things you will never stumble [ESV fall]**; (11) for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

2. Galatians 5:22-23 But the fruit of the Spirit is love, joy, **peace**, longsuffering, kindness, goodness, **faithfulness**, (23) gentleness, self-control. Against such there is no law.

D. If these are the graces of Jesus Christ, the things that make up His character, and if we are to put on Jesus Christ, then we are to put on all of these graces.

## CONCLUSION

So, considered figuratively, as the apostle has written, let each one of us, and let us all put on **the whole armor** of God, that we may take our stand against **all** the schemes of the devil and quench **all** his fiery darts.

Considered in the traditional language, let us exercise ourselves all the graces of Jesus Christ, striving to add them all to ourselves, praying all the while, because being strengthened in all the Christian graces is a work that must be done to us by the Holy Spirit, because the Christian graces are not works of our own power, but of His, by His grace.

Trapp:

Faith is the foundation of the following graces; indeed they are all in faith radically. Every grace is but faith exercised.

**the whole armor of God**

whole armor = G3833 *panoplia(n)*

Only other use of this word in NT: Luke 11:22

2 Cor 10:3-4

1 Thess 5:8

Romans 13:12 the armor of light

truth G225 *aletheia*

righteousness G1343 *dikaiosune*

gospel of peace G1515 *eirene*

faith G4102 *pistis*

word of God G4487 *rhema*  
perseverance G4343 *proskarteresis*

Eph 5:8-10 For you were once darkness, but now you are light in the Lord. Walk as children of light (9) (for the fruit of the Spirit is in all goodness, **righteousness**, and **truth**), (10) finding out what is acceptable to the Lord.

2Co 6:4-7 But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, (5) in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; (6) by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, (7) by the word of **truth**, by the power of God, by the armor of **righteousness** on the right hand and on the left,

Rom 14:17 for the kingdom of God is not eating and drinking, but **righteousness** and **peace** and joy in the Holy Spirit.

Jas 3:17-18 But the wisdom that is from above is first pure, then **peaceable**, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. (18) Now the fruit of **righteousness** is sown in **peace** by those who make peace.

2 Timothy 2:22 Flee also youthful lusts; but pursue **righteousness**, **faith**, love, **peace** with those who call on the Lord out of a pure heart.

1 Timothy 6:11-12 But you, O man of God, flee these things and pursue **righteousness**, godliness, **faith**, love, patience, gentleness. (12) **Fight** the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

Trapp:

Ver. 12. Fight the good fight] Not only follow after the former graces, but fight for them, rather than fail of them.

Gurnall:

What is the armor?

First: By armor is meant Christ (Romans 13:14)

Second: The graces of Christ, these are armor

The quality or kind of that armour: of God in a twofold respect

First, in institution and appointment

“this duty ye shall do; these means ye shall use”



God will say to such as invent ways to worship him of their own, coin means to mortify corruption, obtain comfort in their own mint, "Who hath required this at your hands?"

neither will those ways and means help, which are not of God's appointing we should fight lawfully, using those means which we have from his mouth in his Word

This reproveth

1. the papist
2. the carnal protestant, who fights in fleshly armour 2 Cor 10:3

Second, in make and constitution

it is not armour as armour, but as armour of God, that makes the soul impregnable. That which is born of God overcometh the world . . . But the spurious adulterous brood of duties and graces, being begot of mortal seed, cannot be immortal.

The quantity or entireness of our armour

He must be armed in every part of himself

The Christian must be in complete armour in regard of the several pieces and weapons that make up the whole armour of God

there is a concatenation of graces; they hang together like links in a chain, stones in an arch, members in the body; neglect one duty, and no other will do us as good. see 2 Peter 1:5-7

The Christian is to press after the advance and increase of every grace, even to perfection itself. "Be ye perfect, even as your Father which is in heaven is perfect." Matthew 5:48

First, because grace is subject to decays, as in an army

Second, because Satan is completing his skill and wrath.

third, it is the end of all God's dispensations, to complete his saints in their graces and comforts

[Reasons people do not strive to put on the whole armor of God]

1. they have more mind to join house to house, and lay field to field
2. they have a conceit they are perfect already
3. others are discouraged from too deep a sense of their present penury

The use of our armour - "PUT ON the whole armour of God"

they should exercise what they have

it is one thing to have armour in the house, and another thing to have it buckled on

it is one thing to have grace in the principle, and grace in the act

It is not enough to have grace, but this grace must be kept in exercise.

1. Christ commands us to have our armour on, our grace in exercise. Luke 12:35; 1 Thess 5:16-18
2. Satan's advantage is great when grace is not in exercise.

3. It is hard work to recover the activity once lost, and to revive a duty in disuse.
4. We must keep grace in exercise in respect of others our fellow-soldiers.
  - a. the cowardice of one may make others run

Bayne:

How may we put in on?

1. uncase us of that which will not let it be drawn upon us
2. pray to God to fit this about us
3. put on these things by exciting and augmenting them. [Arguing against lies regarding our standing with God on the basis of Christ.]
4. The use of this armour doth put it on; these graces have this; being exercised, they increase the more

RWP:

Old word from panoplos (wholly armed, from pan, hoplon)

Certainly Paul could claim knowledge of the Roman soldier's armour, being chained to one for some three years.

Hodge:

this conflict, on the issue of which our salvation depends, is not to be carried on with straws picked up by the wayside. As we have superhuman enemies to contend with, we need not only superhuman strength, but divine armor and arms. The weapons of our warfare are not natural, but divine.

The armor of God means that armor which God has provided and which he gives.

as the strength which we need is not from ourselves, so neither are the means of offense or defense

Instead of relying on the arms which God has provided, men have always been disposed to trust to those which they provide for themselves or which have been prescribed by others. Seclusion from the world (i.e. flight rather than conflict), ascetic and ritual observances, invocation of saints and angels, and especially, celibacy, voluntary poverty, and monastic obedience, constitute the panoply which false religion has substituted for the armor of God. Of this fatal mistake, manifested from the beginning, the apostle treats at length in his Epistle to the Colossians, Col\_2:18-23.

Trapp:

Or else never think to do the afore mentioned duties

Poole:

get yourselves furnished with every grace, that none be wanting in you, no part naked and exposed to your enemies  
not carnal, but spiritual, and given by God

Henry:

get and exercise all the Christian graces, the whole armour, that no part be naked and exposed to the enemy

It is called the armour of God, because he both prepares and bestows it.

we must put it on; that is, we must pray for grace, we must use the grace given us, and draw it out into act and exercise as there is occasion.

Gill:

[as also Eadie, Barnes] Not that which God himself is sometimes clothed with, and uses against his enemies; but what he has provided for his people, and furnishes them with

It is called 'the armour of God'

- because it is prepared by him for his people, and is bestowed on them by him
- because it is in its own nature divine and spiritual, and not carnal
- because it is provided for fighting the Lord's battles, and is used in them
- because the efficacy of it is from him, and the execution it does is owing to him

to be taken and "put on"; which is not to make and provide this armour, but to take it, as in Eph\_6:13; as being ready made and provided

JFB:

An image readily suggested by the Roman armory, Paul being now in Rome.  
In Romans 13:14 it is, "Put ye on the Lord Jesus Christ"; in putting on Him, and the new man in Him, we put on the whole armor of God.

Believers have once for all overcome him; but on the ground of this fundamental victory gained over him, they are ever again to fight against and overcome him, even as they who once die with Christ have continually to mortify their members upon earth (Rom\_6:2-14; Col\_3:3, Col\_3:5)

furnished by God; not our own, else it would not stand (Psa\_35:1-3)

Eadie:

Πανοπλία is complete armour, as the name implies. Luk\_11:22  
It denotes full armour, and not simply, as some erroneously suppose, "the equipment" of God. The specification of the pieces of armour proves that Paul meant panoply in its literal sense.

Do not resort to any arsenal of your own, for its armour is weak and useless; but put on the whole armour of God

It cannot mean, as Anselm dreams, such armour as God uses.

It is armour forged on no earthly anvil, and tempered by no human skill.

Ellicott:

The special emphasis in this verse is on “the whole armour,” or “panoply” (a word only used here and in Luk\_11:22); not mainly on its strength or its brightness, as “armour of light” (comp. Rom\_13:12), but on its completeness, providing against all “the wiles” and “all the fiery darts” of the Evil One, leaving no one point unguarded by a carelessness which may be fatal on all. In this it accords well with the general completeness and harmony of idea so characteristic of this Epistle.

of God—given us, that is, by God

To put on the “armour of God” is declared (by comparison of Rom\_13:12; Rom\_13:14) to be to “put on the Lord Jesus Christ.” Hence its completeness corresponds to the divine perfection of His true humanity. We are “to grow up unto Him in all things” (Eph\_4:15), to put on His image in all the harmony of “truth” and “righteousness,” of “peace” and “faith,” to receive and use His “salvation” and wield the spiritual energy of His “Word.”

Barnes:

The whole description here is derived from the weapons of an ancient soldier. The various parts of those weapons - constituting the “whole panoply” - are specified in Eph\_6:14-17. The word rendered “whole armor” πανοπλίαν panoplian, “panoply”), means “complete armor,” offensive and defensive; see Luk\_11:22; Rom\_13:12 note; 2Co\_6:7 note. “The armor of God” is not that which God wears, but that which he has provided for the Christian soldier. The meaning here is:

- (1) that we are not to provide in our warfare such weapons as people employ in their contests, but such as God provides; that we are to renounce the weapons which are carnal, and put on such as God has directed for the achievement of the victory.
- (2) we are to put on the “whole armor.” We are not to go armed partly with what God has appointed, and partly with such weapons as people use; nor are we to put on “a part” of the armor only, but the “whole” of it. A man needs “all” that armor if he is about to fight the battles of the Lord; and if he lacks “one” of the weapons which God has appointed, defeat may be the consequence.

Carroll:

We make a very great mistake if we think that in the happy hour of our conversion all trouble, battle, and strife are over. They have just commenced. That is the day we enlisted. The whole war is ahead of us – not a war for our salvation, but a war in Christian service.

in going out to this battle he needs an armor, or panoply. The idea is doubtless suggested to Paul by the fact that even as he wrote he was chained to the soldier of the Praetorian

guard, the most formidable of Roman soldiers. The soldier has on a helmet, breastplate, a military girdle, war sandals, and has a sharp two-edged sword, certainly the most formidable weapon ever devised for warfare, and a long shield with which, when he goes out into battle, he protects himself. So Paul takes this imagery to show how the Christian must guard against the wiles of the devil – that the Christian must be panoplied.

## GRACES

Gurnall:

The graces of Christ, these are armour, as ‘the girdle of truth, the breast-plate of righteousness,’ and the rest. Hence we are bid also to put on the new man Eph 4:24, which is made up of all the several graces, as its parts and members.

Indeed there is a concatenation of graces; they hang together like links in a chain, stones in an arch, members in the body. Prick one vein, and the blood of the whole body may run out at the sluice; neglect one duty, and no other will do us as good.

Men talk of their faith, repentance, love to God; these are precious graces

Marcus Smith

The christian graces are simply those tempers and dispositions which the gospel imparts. These graces are the fruits of regeneration  
love, repentance, faith, humility, prayer, submission, self-denial

Trapp:

We must distinguish between gifts and graces, and covet these rather than those,  
1Co\_13:1

A more excellent way] What was that? Charity to God and men, 1Co\_13:1. Graces are better than gifts. A shopful of barrels enrich not, unless full of commodities. Gifts as to heaven are but the lumber of a Christian; it is grace maketh him rich toward God; and is therefore chiefly to be coveted. Care also is to be taken that we get not the spiritual rickets; grow big in the head (in gifts), decay in the vitals, i.e. in grace and the exercise of it.

Poole:

[on Eph 4:7] those graces which are common to all believers as such, faith, hope, love, zeal, &c.; which though they are of the same kind in all, and have the same object, yet they are received in different degrees and measures.

Colossians 3:12-14 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; (13) bearing with one another, and forgiving one

another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. (14) But above all these things put on love, which is the bond of perfection.

Poole:

that they might be complete in Christ, there be particular virtues and graces of the new man they are to put on, or, being new creatures, continually to exercise themselves in

[charity/love] as surpassing all, some read upon, or over, and some, for all these things, viz. the graces he exhorted them to be clothed with.

JRY:

ILLUS: Gas chamber during basic training  
the gas mask is not pleasing to the flesh

Hodgins:

[paraphrasing]

-Paul not referring to organizing for political action

-Paul not referring to missionary endeavor

-Paul referring here to the everyday mundane matters

Genesis 15:1-6 After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." (2) But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" (3) Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" (4) And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." (5) Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." (6) And he believed in the LORD, and He accounted it to him for righteousness.

Deuteronomy 33:29 Happy are you, O Israel! Who is like you, a people saved by the LORD, The shield of your help And the sword of your majesty! Your enemies shall submit to you, And you shall tread down their high places."

2 Samuel 22:1-4 Then David spoke to the LORD the words of this song, on the day when the LORD had delivered him from the hand of all his enemies, and from the hand of Saul. (2) And he said: "The LORD is my rock and my fortress and my deliverer; (3) The God of my strength,

in whom I will trust; My shield and the horn of my salvation, My stronghold and my refuge; My Savior, You save me from violence. (4) I will call upon the LORD, who is worthy to be praised; So shall I be saved from my enemies.

Isaiah 59:16-21 He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him. (17) For He put on righteousness as a breastplate, And a helmet of salvation on His head; He put on the garments of vengeance for clothing, And was clad with zeal as a cloak. (18) According to their deeds, accordingly He will repay, Fury to His adversaries, Recompense to His enemies; The coastlands He will fully repay. (19) So shall they fear The name of the LORD from the west, And His glory from the rising of the sun; When the enemy comes in like a flood, The Spirit of the LORD will lift up a standard against him. (20) "The Redeemer will come to Zion, And to those who turn from transgression in Jacob," Says the LORD. (21) "As for Me," says the LORD, "this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."

Verse 16 His own arm . . . His own righteousness

Trapp:

i.e. Christ, the power of God, and the wisdom of God

Poole:

The literal meaning is, God's taking vengeance on the Chaldeans for the people's sake; the mystical is, Christ's making use of his own righteousness for the redemption of lost man, being destitute of all other.

Henry:

Christ, the power of God and arm of the Lord, that man of his right hand whom he made strong for himself

If men be not zealous against sin, God will, and will take vengeance on it for all the injury it has done to his honour and his people's welfare; and this was the business of Christ in the world, to take away sin and be revenged on it.

Gill:

this may be understood of Christ, as well as what follows.

JFB:

the arm of Messiah

Isaiah 11:1-5 There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. (2) The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD. (3) His delight is in the fear of the LORD, And He shall not judge by the sight of His

eyes, Nor decide by the hearing of His ears; (4) But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked. (5) Righteousness shall be the belt of His loins, And faithfulness [LXX G225 aletheia] the belt of His waist.

Isaiah 59:16-17 He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him. (17) For He put on righteousness as a breastplate, And a helmet of salvation on His head; He put on the garments of vengeance for clothing, And was clad with zeal as a cloak.

-righteousness as a breastplate

-a helmet of salvation on His head

Psalm 18

Borgman:

Paul is not thinking of Roman soldier armor, but of Isaiah 59:17 armor

Griswold:

This armor is the Lord Jesus Christ Himself.

“I am the truth”

“Christ, our righteousness”

“He is our peace”

Rom 13: “Put on the Lord Jesus Christ.”

When a soldier goes into battle, his armament is already chosen for him.

If you are not interested in these weapons, you fear men rather than God.

**that you may be able to stand against**

Hoehner:

to stand defensively (not to conquer) against the onslaughts

to stand defensively against the spiritual wickedness in the heavenlies

**the wiles of the devil**

gird your waist with truth G225 aletheia

Isaiah 11:5 Righteousness shall be the belt of His loins, And faithfulness [G225 aletheia] the belt of His waist.

breastplate G2382 thorax of righteousness



Isaiah 59:17 For He put on righteousness as a breastplate, And a helmet of salvation on His head; He put on the garments of vengeance for clothing, And was clad with zeal as a cloak.

1 Thessalonians 5:8 But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.

having shod your feet [G4228 pous] with the preparation [G2091 hetoimasia] of the gospel [G2098 euaggelion] of peace [G1515 eirene]

Isaiah 52:7 How beautiful upon the mountains Are the feet of him who brings good news [LXX G2097 euaggelizo], Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, "Your God reigns!"

shield [G2375 thureos] of faith [G4102 pistis]

helmet of salvation

Isaiah 59:17 For He put on righteousness as a breastplate, And a helmet of salvation on His head; He put on the garments of vengeance for clothing, And was clad with zeal as a cloak.

sword G3162 machaira of the Spirit G4151 pneuma the word G4487 rhema of God

Gurnall

<https://www.ccel.org/ccel/gurnall/armour/files/gurnal02a.htm>

2LBCF, 5.5

The most wise, righteous and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends. So that whatsoever befalls any of his elect is by his appointment for his glory and their good.

Psalm 35