

The Attackers: Ignorance of Truth Leads to Reversionism; Capacity Righteousness Achieves Balance of Residency; Breastplate of Righteousness Builds a FLOT Line to Defend the Soul; Footwear of the Gospel: the Roman Cáligae; Army Boots: Roman, Federal, & Confederate; Paul Observes the Soldiers' Panoply; Paul in the Mamertine Prison; Centurion Julius's Kindnesses to Paul on Trip to Rome; Boots Are Necessary to Convey the Gospel of Reconciliation

10. The more one learns from God's Word, the more capacity he has to make good decisions from a position of strength.
11. It is in this status of capacity righteousness that the believer is able to advance to the copacetic spiritual life.
12. In this status he enjoys balance of residency in which the filling of the Holy Spirit is able to access a soul filled with maximum doctrine.
13. This enables the individual to rely on a maximum inventory of ideas for application to life and circumstances.
14. This is the breastplate of righteousness for the believer's soul. He has the capacity to defend his soul against all the challenges of the devil's world.
15. The FLOT Line of the soul is able to defend against the outside pressures of adversity and prosperity.
16. These first two elements of the believer's panoply are imperatives for one's ability to function in the hostile environment of the devil's world.
17. Our passage begins in Ephesians 6:10. Our study has advanced through verse 14. The corrected translation reads this way as far as we have gone:

Ephesians 6:10 - But from now on, keep on becoming strong in the Lord, even by means of His endowed power.

v. 11 - Wear for yourselves the full armor from God, that you might be able to hold your ground against the tactics of the devil.

v. 12 - Because our combat is not against blood and flesh, but against general officers, against commissioned officers, against special-forces guerrillas and fifth-column spies of the Dark Side, against the demonic rank-and-file warriors of evil who populate the atmosphere and outer space.

v. 13 - Because of the Angelic Conflict, pick up and put on the full armor of God, for the purpose that you might have the ability [**power, intelligence, knowledge, skill, and competence**] and the capacity [**to produce, perform, and deploy**] to stand fast and resist in the evil day, even after having achieved everything, to oppose those things that are in conflict with the spiritual life.

v. 14 - Stand fast [ἵστημι (*hístēmi*): main or controlling verb] therefore, having buckled around your waist [περιζώνομι (*perizōnumi*): aorist adverbial participle] the belt of truth and after having put on [ἐνδύω (*endúō*): aorist adverbial participle] the breastplate of capacity righteousness, (EXT)

18. The passage continues with the third element in the believer's panoply:

Ephesians 6:15 - and having shod your feet with the preparation of the gospel of peace; (NASB)

1. This short verse has only ten words. The first is the adjunctive use of the conjunction **καί** (*kai*) used to join participles and thus translated "also."

2. The verb follows, the aorist middle participle of ὑποδέω (*hupodéō*): “to tie, or to bind.” It refers to the act of putting on shoes, in this case the *cáligae*, or the combat boots of the Roman soldier.

Military boots, *cáligae*, were ... the standard footwear for the Roman soldier from the reign of Augustus until the early 2nd century AD. Really a heavy-duty sandal, the crunch of the iron-nailed sole identified the presence of a soldier as much as his jingling belts. Archaeological finds from across the Empire indicate that there was a major degree of standardization in the form of *cáligae* and the nailing pattern of soles, suggesting that pattern books for this, and perhaps other items of military equipment, were issued by the emperors. The nailing patterns, giving support to the ball, arch and heel of the foot, are viewed as the precursors of the sole patterns on modern training shoes.¹

3. Histories of warfare record that one of the greatest problems infantrymen encounter is poor-quality footwear. However, Rome never had problems with discomfort or diseases in the century between 58 B.C. and A.D. 69.
4. Roman infantrymen were taught how to march properly in basic training, the technique and application recorded in *De Re Militari* by 4th-century Roman writer Flavius Vegetius Renatus:

The first thing the soldiers are to be taught is the military step, which can only be acquired by constant practice of marching quick and together. Nor is anything of more consequence either on the march or in the line than that they should keep their ranks with the greatest exactness. For troops who march in an irregular and disorderly manner are always in great danger of being defeated. They should march with the common military step twenty miles in five summer-hours, and with the full step, which is quicker, twenty-four miles in the same number of hours. If they exceed this pace, they no longer march but run, and no certain rate can be assigned.²

5. The construction of the *cáligae* and basic-training techniques on how to march allowed the Roman soldier to avoid the common problems associated with the long marches required of the infantryman.
6. The Battle of Chancellorsville was fought between Federal and Confederate armies on May 1–5, 1863. General Joseph Hooker led the Army of the Potomac while General Robert E. Lee commanded the Army of Northern Virginia.
7. The key to the Confederate victory was Lee’s deployment of General “Stonewall” Jackson’s foot cavalry to attack Hooker’s left flank. Jackson’s surprise attack routed the Federal’s Eleventh Corps causing Hooker to withdraw. Lee pursued and, over the next three days, Hooker was forced to retreat.
8. Although the strategy used by Lee and Jackson is still studied today in military academies, one of the contributing factors to the Confederate victory was the condition of Union soldier’s footwear.

¹ Ross Cowan, *Roman Legionary: 58 BC–AD 69* (Oxford, UK: Osprey Publishing, 2003), 24.

² Vegetius, “Selection and Training of New Levies: Initial Training,” book 1 in *De Re Militari*. Excerpt from Digital Attic: <http://www.pvv.ntnu.no/~madsb/home/war/vegetius/dere03.php#07>

History records that on many occasions the infantry got bogged down, not because of poor training, but because their footwear was bad. On the roads south of Chancellorsville, the Union Army left in their wake a trail of abandoned boots. Because these boots were new and had not been broken in, the soldiers could not wear them on their long marches. They had hobbled along as well as they could; but when their feet became raw and blistered, they simply discarded their footwear.³

9. All believers are combatants in the Invisible War and as such it is necessary that their souls are supplied with adequate “footwear.”
10. Paul was incarcerated on three occasions, (1) two years at Caesarea awaiting a trial before Festus, governor of Judea, (2) two more years during his first imprisonment at Rome where he was held under house arrest, and (3) several months in the Mamertine Prison in Rome prior to his decapitation ordered by Nero. All told, Paul spent almost five years in confinement.
11. The Mamertine Prison is mentioned by several ancient writers, including Livy, who dated its construction to the 7th century B.C. under King Ancus \arj'-kas\ (Livy 1.33.8). The lower room of the remaining part is known as the Tullianum \tul-li-ā'-num\ after its builder Servius Tullius \tul'-ē-as\ (6th century B.C.). This part served as a place not of punishment but of detention and execution for condemned criminals. The ancient historian Sallust \sal'-ust\ said it was 12 feet below the ground and “neglect, darkness and stench make it hideous and fearsome to behold.”⁴
12. Paul’s first imprisonment at Rome was by his own request before Festus, the Roman governor of Judea. Festus assigned Julius, a centurion of the Augustan cohort, to deliver Paul to Roman authorities.⁵

Paul was fortunate in the centurion Julius who took him to Rome, for he was kindly disposed to him at the start and so it was all the way through the most remarkable voyage on record.

Luke ... in chapter 27 [of Acts], ... traces the voyage, stage by stage, with change of ship at Myra, delay at Fair Haven, Crete, and shipwreck on the island of Malta. In the early spring of 60 another ship takes Paul and the other prisoners to Puteoli \pū-tē'-ō-lī\. Thence they go on to Rome. [Paul] is now an imperial prisoner in the hands of Nero. He has more liberty in his own hired house, but he is chained always to a Roman soldier, though granted freedom to see his friends and to preach to the soldiers.⁶

13. Two years under Roman guard allowed Paul to have conversations with these men, to observe their panoply, and learn the importance of each of its elements.
14. As Paul observed the footwear of the soldiers assigned to him, he discovered the importance of the *cáligae* to the Christian soldier.

³ R. B. Thieme, Jr., *The Christian Warrior* (Houston: Berachah Tapes and Publications, 1975), 74.

⁴ “Mamertine Prison, Rome,” Sacred Destinations, <http://www.sacred-destinations.com/italy/rome-mamertine-prison>. © 2005–2012 by Sacred Destinations. All rights reserved. www.sacred-destinations.com.

⁵ Acts 27:1, 3.

⁶ A. T. Robertson, “Paul, the Apostle,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 3:2286.

15. As Nancy Sinatra would tell us, “These boots are made for walking” and for the Roman soldier they were among the logistical supply associated with military service to the Empire.
16. Having put on one’s *cáligae* indicates preparation for service. Likewise for the Christian warrior, which Paul points out with the instrumental of means from the preposition **ἐν (en)** plus the noun **ἐτοιμασία (hetoimasía)**.
17. This word has to do with preparation and readiness and its application to this passage is quite apropos:

This meaning best agrees with the scope of Ephesians 6:15, the only passage in the New Testament where the word occurs in relation to the use of the military shoe. This intimates the firm and solid knowledge of the gospel in which the believer may stand firm and unmoved like soldiers in their military duty.⁷

18. “Gospel” is stated next in the verse by the ablative of source of the noun **εὐαγγέλιον (euangélion)**. It is followed by the prepositional phrase **τῆς (tés)** plus the noun **εἰρήνη (eirēnē)**: “of peace.”
19. The “peace” that results from an unbeliever placing his faith in Christ is the principle of reconciliation. This is the removal of the barrier that exists between God and every member of the human race at the moment of their physical birth.

⁷ Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament* rev. ed. (Chattanooga, TN: AMG Publishers, 1993), 666–67.