personal, the adversary must be not an abstract principle, but a concrete person).

**17.] And take** (receive, the Lord offering it  
to you) **the helmet of** (genitive of apposition  
as above) **salvation** (in the parallel, 1 Thess.  
v. 8, the helmet is the hope of salvation.  
Here, it is *salvation appropriated,* by  
faith)**, and the sword of** (furnished, forged,  
by: not here the genitive of apposition, for  
**which is** follows after) **the Spirit, which  
sword is** (see on *is,* Gal. iv. 24 reff.)  
**the word of God** (the Gospel: see the  
obvious parallel, Heb. iv. 12: also Rom.  
i, 16: and our pattern for the use of this  
sword of the Spirit, Matt. iv. 4, 7, 10):

**18.] with** (as the state through  
which, as an instrument, the action takes  
place) **all** (kind of) **prayer and supplication**(“it has been doubted whether there is any  
exact distinction between **prayer** and **supplication.** Chrysostom and Theodoret on  
1 Tim. ii. 1 explain *prayer* as the asking for  
good things,—*supplication* as the beseeching  
deliverance from trouble. The most natural  
and obvious distinction is that adopted by  
nearly all recent Commentators, viz. that  
**prayer** denotes *prayer in general*; **supplication,** a special character or form of it, a  
petition, or *rogation*”)**, praying in every  
season** (literal: see Luke xviii. 1 note, and  
1 Thess. v. 17. There seems to be an allusion to our Lord’s saying, which is expressed  
in these same words, Luke xxi. 86) **in the  
Spirit** (the Holy Spirit: see especially Jude  
20, and Rom. viii. 15, 26; Gal. iv. 6)**, and  
thereunto** (with reference to their employment which has been just mentioned. Continual habits of prayer cannot be kept up  
without watchfulness to that very end)  
**watching in** (element in which: watching,  
being employed, in) **all** (kind of) **perseverance** (or, **importunity**) **and supplication** (i.e., ‘*importunity, and* [accompanied  
with, i.e. exemplified by ] *supplication*’) **concerning all the saints;**

**19.] and (and**brings into prominence a particular included  
in the general description) **for me, that there  
may be given me utterance, in the opening  
of my mouth** (many renderings have been.  
proposed. The words must be joined with  
the preceding, not with the following, as  
in the A. V., which would [see below] be too  
tame and prosaic for the solemnity of the  
passage. The best rendering is, ‘*in* [at]  
*the opening of my mouth,*’ i.e. ‘when I  
undertake to speak:’ thus we keep the  
meaning of *opening the mouth,* see Matt.  
v. 2; Acts viii. 35; x. 34; also Job iii. 1;  
Dan. x. 16, which always carries some  
solemnity of subject or occasion with it),  
**in boldness** (freedom of speech) **to make  
known** (the purpose of the gift) **the mystery of the gospel** (contained in the gospel:  
subjective genitive. The mystery of the  
gospel),

**20.] on behalf of which I  
am an ambassador** (*of Christ: to whom,* is  
understood: we need not supply, *to the  
court of Rome*) **in chains** (Wetst. remarks,  
an *ambassador in chains* was an unknown  
thing, ambassadors being, by the law of  
nations, inviolable. His being thus a captive ambassador, was all the more reason  
why they should pray earnestly that he  
might have boldness, &c.)**: that in** (the