7—18. EPHESIANS. 409   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 his might. 1 Put on the of his might. 114 Put on the whole fom.   
 whole armour of God, that armour of God, that ye may be able }   
 ye may be able to stand to stand against the wiles of the   
 against the wiles of the 2 For   
 devil, 12 For we wrestle not against flesh our and wrestling but \*¥at.x   
 not against flesh blood, against the ‘ principalities, agains   
 but against principalities, the powers, against the world- +)   
 against powers, against the rulers of this present + darkness, é4i   
 rulers of the darkness of against the spiritual hosts of wick- tortisi wna   
 thisworld, against spiritual edness in "the heavenly places. juke   
 wickedness in high places. 13\* Wherefore take up the whole ?3toi%4   
 13 Wherefore take unto you armour of God, that ye may be able   
 the whole armour of God, to withstand Yin the evil day, and y«.v.1. by   
 that ye may be able to with- having accomplished all, to stand. all   
 stand in the evil day, and oldest   
 having done all, to stand.   
   
   
   
 power of his might (see on ch. i. heavenly places, the scenes of divine bless-   
 11.] Put on the entire armour (emphatic: ing, of Christ’s exaltation, be the seat   
 repeated again ver. 18: offensive, as well or abode of impure fiends?” But if they .   
 as defensive. It is probable that the are “the scene of” our “combat” with   
 Apostle was daily familiarized in his im- these fiends, how can our enemies be auy   
 prisonment with the Roman method of where else but in them? Two ways then   
 arming) of God (i.e. as supplied, minis- remain: to join the words in the heavenly   
 tered by God), that ye may be able to places a) with the hosts of wicked-   
 stand against the schemes (the original ness—b) with wickedness only. And in   
 word here also occurs in ch. iy. of the my Greek Testament I have concluded, on   
 devil. 12.) For (confirms the purpose account of the form of the Greek sentence,   
 Just stated) our (or, ‘your? the ancient that the former of these is preferable.   
 authorities are divided) wrestling (this And in sense, if properly understood, it is   
 must be literally taken—it is a hand to unobjectionable. That habitation of the   
 hand and foot to foot ‘tug of war’—that evil spirits, which in ch. ii. 2 was said,   
 in which the combatants close, and wrestle when speaking of mere matters of fact,   
 for the mastery) is not (Meyer well re- to be in the air, is, now that the diffi-   
 marks, that the negative is not to be culty and importance of the Christian   
 softened down into xot so much, or not only, conflict is being forcibly set forth, repre-   
 as Grotius, &e.—the conflict which the sented as “in the heavenly places” —over   
 Apostle means is absolutely not with men, us,and too strong for without the panoply   
 but &e. Augustine says, “ Our struggle is of God). 13.] Wherefore (since our   
 notagainst flesh blood,” i.e. against foes are in power too mighty for us,—and   
 whom you see raging against you. “They in dwelling, around and above us) take up   
 are vessels, another uses: instruments, (so literally: but not ‘to the battle,’ but   
 which another touches”) against flesh and ‘to put it on’) the entire armour of God   
 blood, but (see above) against the govern- (see on ver. 11), that ye may be able to   
 ments, against the powers (see note on withstand in the evil day (not as Chry-   
 ch,i.21), against the world-rulers (compare sostom, who makes the evi/ day mean the   
 John xii. 31 note; xiv. xvi. 11; 2 Cor. present life :—for then the evil day would   
 iv. 4; 1 John y. 19) this (present state be upon the Christian before he has on the   
 darkness (see ch. ii. 2; v. 11), against armour. The right interpretation is well   
 the spiritual (armies) of wickedness in given by Bengel—“«The war is perpetual :   
 the heavenly places (what is the meaning? the fight rages less on one day, more on   
 Chrysostom connects in the heavenly places another. It is the evil day, on the ap-   
 with “our wrestling is” —saying, “It is in proach of death, or during life: longer or   
 heavenly matters that our fight place.” shorter, varying in itself, the evil one   
 Others do the same, understanding the attacks us and his malignant hosts infest   
 Zeavenly places, properly so called, as the yer. 12”), and having accomplished all   
 seene of the combat. “ But how can the things (requisite to the combat: being