14—20. EPHESIANS. 411   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 take the helmet of salva- ecive the helmet of salvation, and   
 tion, and the sword of the the ‘sword of the Spirit, which is t'eb.iv.22.   
 Spirit, which is the word the word of God: 188 praying at 4,   
 of God: '8 praying always all times in the Spirit with all prayer Som 16,   
 with all prayer and suppli- and supplication, and watching jit   
 cation in the Spirit, and thereunto in all perseverance and   
 watching thereunto with all ‘supplication for 3   
 perseverance and supplica- 19kand on my behalf, that utter- 41 Mark   
 tion for all saints; 19 and ance may be given all the in the ; tent $3,   
 Sor me, that utterance may opening of my mouth, to make hi i   
 be given unto me, that I known! in boldness the mystery 120or.iti.12.   
 may open my mouth boldly, of the gospel, 29 for the sake of Col.   
 to make known the mystery which ™I am an ambassador ® in ™2¢or. v.20,   
 of the gospel, ?° which chains: that therein °I may speak   
 I am an ambassador in boldly, as I ought to speak.   
 bonds: that therein I may   
 speak boldly, as I ought to   
 speak, 7! But that ye also n Acts x:   
 & xxvii   
 16. 8ii.9,   
 Philem. o Acts $1. Phil.4.20. ii, 2   
 tinnal habits of prayer cannot be kept up   
 personal, the adversary must be not an ab- without watchfulness to that very end)   
 stract principle, a concrete person). watching in (element in which: watching,   
 17.] And take (receive, the Lord offering it being employed, in) all (kind of) perse-   
 to you) the helmet of (genitive of verance (or, importunity) and supplica-   
 as above) salvation (in the parallel, Thess. tion (i.e., ‘zmportunity, and [accompanied   
 v. 8, the helmet is the hope of salvation. with, i.e. by ] supplication’ )con-   
 Here, it is salvation appropriated, b cerning all the saints; 19.] and (and   
 faith), and the sword of (furnished, forged, brings into prominence a particular included   
 by: not here the genitive of apposition, for in the general description) me, that there   
 which is follows after) the Spirit, which may be given me utterance, in the opening   
 sword is (see on is, Gal. iv. 24 reff.) of my mouth (many renderings have been.   
 the word of God (the Gospel: see the proposed. The words must be joined with   
 obvious parallel, Heb. iv. 12: also Rom, the preceding, not with the following, as   
 i, 16: and our pattern for the use of this in the A. V., which would [see below] be too   
 sword of the Spirit, Matt. iv. 4, 7, 10): tame and prosaic for the solemnity of the   
 18.] with (as the state through passage. The best rendering is, ‘én [at]   
 which, as an instrument, the action takes the opening of my mouth,’ i.e. ‘when I   
 place) all (kind of) and supplication undertake to speak:’ thus we keep the   
 (“it has been doubted whether there is any meaning of opening the mouth, see Matt.   
 exact distinction between prayer and sup- vy. Acts viii. 35; x. 34; also Job iii.   
 plication. Chrysostom and Theodoret on Dan. x. 16, which always carries some   
 1 Tim. ii. explain prayer as the asking for solemnity of subject or occasion with it),   
 good things,—supplicationasthe beseeching in boldness (freedom of speech) to make   
 deliverance from trouble. The most natural known (the purpose of the gift) the mys-   
 and obvious distinction is that adopted by tery of the gospel (contained in the gospel:   
 nearly all recent Commentators, viz. that subjective genitive. The mystery of the   
 prayer denotes prayer in general ; suppli- gospel), 20.) on behalf of which I   
 cation, a special character or form of it, a am an ambassador (of Christ: to whom, is   
 petition, or rogation”), praying in every understood: we need not supply, éo the   
 season (literal: see Luke xviii. note, and court of Rome) in chains (Wetst. remarks,   
 1 Thess. v.17. There seems to be an allu- an ambassador in chains was an unknown   
 sion to our Lord’s saying, which is thing, ambassadors being, by the law of   
 in these same words, Luke xxi. 86) in the nations, inviolable. His being thus a cap-   
 Spirit (the Holy Spirit: see especially tive ambassador, was all the more reason   
 20, and Rom. viii. 15, Gal. iv. 6), and why they should pray earnestly that he   
 thereunto (with reference to their employ- might have boldness, &c.); that in (the   
 ment which has been just mentioned. Con-