

hatred, as it did with Christ—His perfect love brought out the hatred of man ; but a subdued, godly, upright man will be a peaceful man in passing through the world, and although man may not speak peaceably to him, as much as lieth in him, he is to live peaceably with all men. Thus we get it in both aspects—the path is characterized by the spirit of grace and peace, and there is righteousness and truth. The state of the heart first right, loins girt with truth, righteousness for a breastplate, and feet shod with peace, the soul subjectively right, I can then take up the *shield of faith*. Subjectively right, I have not to think of myself. A man walking with nothing on his conscience is free ; if not walking right, he will be occupied with himself. The mere existence of an evil nature does not suppose a bad conscience, but *yielding* to it does. We are not told to confess sin, but *sins*. It is easy to confess sin, easy to say, “ I am a poor sinful creature,” but that generally is to excuse *sins*. I have failed to keep the flesh down. Of course I can never say I have no sin, but if I am not bearing about in the body the dying of Jesus, *practically* dead, the flesh will surely play me false. We want these first three elements of the armour, and then we have not to think about ourselves. Practically in the light, as He is in the light, the heart right, I then get the *shield of faith*, wherewith I shall be able to quench all the fiery darts of the wicked. This shield supposes I can look up with entire blessed confidence in God.