

requires the whole armour of God, first, to escape the wiles of the enemy (v. 11), and afterwards, to oppose him in the combat (v. 13). The different weapons for this warfare are enumerated in verses 14, 15, 16 and 17; all are defensive, excepting the one mentioned last, "the sword of the Spirit, which is the word of God," (v. 17). But as soon as the saint being completely equipped for defence, receives the word of God, immediately prayer is mentioned. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (v. 18.)

Thus we have the word of God and prayer set before us in close relationship together again and again in the blessed testimony which God has been pleased to give us. There are other passages where they are joined together, but I give only the number three, being the full number given by Scripture itself for testimony to the truth (2 Cor. xiii. 1). I add some remarks, however, as to verse 105 of Psalm cxix, "Thy word is a lamp unto my feet, and a light unto my path." Sometimes wrongly quoted as a light to the feet and a lamp to the path. The difference is important, the word of God being a light for the whole course of the believer, and a lamp for each particular step that he should take. The darker the night, the more valuable the light which a wayfarer sees in the distance, and to which his steps are directed, the more valuable also the lamp which gives him guidance for each step. The