

imperfect suggestions on this chapter. First, remark, that the humbling process with Paul was no depriving of the abundance of the revelations, or weakening the consciousness that he was a man in Christ. This would have been positive loss. These were fully maintained and gloried in. The use the flesh would make of them when consciously down here in the body, in the world, was met by an accessory humbling process carried on in the flesh itself. Next, remark, that it is not merely power which is gained by this process. The discernment of good and evil, in its more subtle characters, is greatly increased; the judgment and knowledge of flesh is greatly strengthened and deepened. Hence the liberty of the new man with God, confidence in Him, the sense of the careful and gracious interest He takes in us, and intercourse founded on this confidence, are greatly increased.

Further, remark, that dealing with self, our own spiritual condition, is the secret of *power*, not the quantity of divine revelations we have to communicate, valuable as this may be in its place. For power Paul was dealt with in his own soul, its own dangers and state, and then Christ's power rested on him. Lastly, as to our glorying in our position in Christ; it is all right. "Of such an one will I glory; yet of myself I will not glory, but in mine infirmities." When I think of my place in Christ, of the "man in Christ," of such a one we ought to glory. This is no presumption.