

enchantments, etc., he turns his face to the wilderness.

Ver. 2. "Balaam lifted up his eyes, and saw Israel abiding in their tents," etc. We do not see a picture of the saints here in heavenly glory, for it was not Israel as brought into the final blessing of God in the land, that they are regarded here, but Israel in the wilderness. Thus we get, through Balaam, the knowledge of God's thoughts about His people here below (vs. 3-5). Directly I look at that which is born of God, I find an entirely new order of things. We are not in the flesh, but in the Spirit. The Christian is justified in Christ, and besides that, he is born of the Spirit. Balaam looks upon the people with God's eye. The Spirit of God fills his mind, and he sees what God's thoughts are about His people. Faith enables us to see with God's eyes instead of our own. "How goodly are thy tents," etc. "Whosoever is born of God doth not commit sin," and "he cannot commit sin, because he is born of God"--not *it* cannot, but "*he* cannot." "He," the whole man, is of God.

Balaam "saw Israel abiding in their tents." It was the wilderness. It is not now the justification of His people, but their beauty and loveliness in God's sight, as in the Spirit. They are not only accepted judicially, but they walk in the Spirit. Of Abel it is said, "he obtained witness that he was righteous, God testifying of his gifts," etc. He was accepted in person first, and then his gifts are well