

says, "Lord save *me*." It is not bearing witness to what Christ was Himself, but he cries to Him, for the power that shall uphold him.

There we see plainly, I think, the two powers that are always there: the power of the Object that can produce likeness to the Object, and make the one occupied with it answer to the Object Himself. But there is another power, and that power is always ready, that hand is always stretched out—the power to save. But that is not testimony. Peter, sinking, cries, "Lord, save me," and the hand is stretched out immediately; He is near enough to stretch out His hand, and save him from sinking. The power is always in the Object, but if we are looking to the right hand or to the left, the power fails us for the time being; but the other power is always there—the power to save. It does not do to look at the effect produced, or what the consequences are—we soon then get back to be occupied with ourselves.

I do not know, whether we have apprehended what it is to be occupied simply with the Lord Jesus Christ Himself; and then with what corresponds to Him down here. You cannot be rightly occupied with what is dear to Him down here, unless you are occupied with Him first, and what suits Him.

Verses 8, 9, 10. Here is a man with an Object outside himself altogether. I look forward to that Object. "That I may know him, and the power of his resurrection." We know what He has done—we should not be Christians if we did not; we must know that before our consciences can have rest—but it is *Himself* here: "That I may know him"—a Person before me. The very first step, in my introduction to Himself, is the knowledge of what He has done, and when I know: