

here. Into this actual condition we have now to follow Paul in our chapter, and to learn where power is to be found to walk rightly in it. The flesh exists unchangeable in its nature, a pure hindrance.

First, we may remark that no extent of knowledge, even where given of God, is in itself spiritual power in our souls. We cannot doubt that such revelations as Paul received in the third heaven strengthened his own faith, made him understand that it was well worth sacrificing a miserable life, such as this world's life is, for it, and gave him a consciousness of what he was contending for, a sense of the divine things he had to do with, which must have exercised an immense influence upon his career in this world. But it was not immediate power in conflict in the mixed state in which he found himself when he had to speak of "myself Paul." He had, and so have we, to walk by faith, and not by sight. The wickedest man would not sin while his mind had the glory of God before his eyes; but that would no way prove the state of his heart and affections when it was removed. Like Balaam he would turn to his vomit again. So in point of fact the Christian (however strengthened and refreshed by times on the road by what is almost like sight to him, and by communications of divine love to his soul) has to walk by faith, and not always in these sensible apprehensions of divine results in glory. Not that he is to walk in the