

judge it in ourselves. Alas ! it is often in that way we do learn it, but it is not necessary that it should act even in thought. By God's ways, and through communion with Him, we can learn to judge evil in the root in us without its bearing fruit. If we do not learn to judge it in communion with God, where there may be very real exercise about it (and a very great conflict of will against God if it has acquired any head), we learn it in its fruits through the giving way to the temptation of Satan. When it is not judged, we learn, no doubt, the evil—not yet indeed the root, but Christ is dishonoured, the spirit grieved, and but for the coming in of grace, sin will in such case have acquired deceiving power in our hearts.

In what has preceded, we have found three important points brought before us in this chapter : First, the man in Christ ; secondly, the gross evil of the flesh if our members be not mortified ; thirdly, that this same flesh is not at all corrected in its tendencies even by a man's being in the third heaven, nor by anything else. Paul needed a messenger of Satan to buffet him, lest he should be puffed up. There is another collateral point, indeed, which I would here briefly notice ; the difference between our abstract position as men in Christ (and we are entitled to consider ourselves as such ; it is our true position as Christians according to grace), and our actual condition with the consciousness of the existence of the flesh and all our bodily circumstances and infirmities down