

learn the evil as looking to be judged for it. In grace we are first put into the position of perfect blessing in Christ, and then we judge what is contrary to it. This is the difference of bondage and liberty. Still we have to judge it, and grow in our apprehension of good. In the instruction of our chapter this (as in all God's ways with the apostle, who was to be both quickly and fully taught in order constantly and deeply to teach others) was done in the strongest and fullest contrast of the extremes. The third heaven, if it did not set aside the flesh in fact for ever, must show what a hopeless, unchangeable thing it is. And so it did. Paul had entered into the third heaven with no consciousness of the hindrance of the body, still less with any working of the flesh in any way. But he must return into the practical state of existence in which he had to serve Christ with the consciousness of what he was as Paul. And here the only working of the flesh, the only way it took cognizance of Paul's having been in the third heaven, would have been, if it had been allowed to do so, to have puffed him up at having such wondrous revelations. It was unchanged in evil. Paul must learn this practically, even by a visit to the third heavens, instead of this amazing privilege taking away or changing it. It was not allowed to act, but he must learn truly to judge it for himself.

Note this difference. It is not necessary, when we are in Christ, that flesh should act in order to