

ing on the one hand the purpose of God's sovereign grace, and on the other, an energetic, cunning, deceitful character—human nature at its worst; and yet this was the man that the Lord loved (see *Rom. ix. 11-13*). Well may we say with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (*Rom. xi. 33*).

The more depraved a man is, the more does God's grace shine in his deliverance from condemnation: that wonderful verse—"He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (*Numbers xxiii. 21*), is the forerunner of those blessed truths, bringing rest and peace to the sinner's soul, through the perfect sacrifice of Christ. "There is therefore now NO CONDEMNATION to them which are in Christ Jesus" (*Romans viii. 1*). "And by Him, all that believe are justified from ALL THINGS, from which ye could not be justified by the law of Moses" (*Acts xiii. 39*). "He hath chosen us in Him before the foundation of the world. . . In whom also after that ye believed, ye were SEALED with that Holy Spirit of promise, which is the earnest of our inheritance," etc. (*Eph. i. 3-14*). What a feast to the poor sinner's soul are these verses, when received into the heart by faith with all humility!

Let it be understood clearly that the above quotations show the exceeding grace of God; and that although He does not see sin *on* the believer (for his sins were laid on Christ on the cross) He does see sin *in* the believer, for he sins daily and hourly, and it is these sins that we have to confess to God,

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