

rare is such an one—"One of a thousand"—to declare unto man his uprightness. And what is man's uprightness but confession?—The only *true* place a sinner can take before God. But there is uprightness for a sinner even before God; and that is self-judgment in the justifying of God's verdict against him—taking God's part against himself. This the interpreter of God's ways explains. He explains that the hand of God is on the sinner just in order to this; and that the moment the soul comes to this—the moment it says with David, "I will confess my transgressions to the Lord," there is forgiveness. So here, "He will be *gracious* to him;" for the controversy is at an end. The sinner leaves himself *self-condemned* at the *mercy of God*. And O, what wondrous mercy is now revealed. "I have found a *ransom*." "*Save*," says God. *He* becomes the soul's salvation: and this, too, through a ransom. *He finds* the ransom; and He says, "*Save*." He becomes the Redeemer Himself of the soul that repents—that owns His righteousness in the confession of its own utter want of it.

Now mark the blessed result of it all. "He shall pray unto God, and He will be favourable unto him; and he shall see His face with joy." He is brought to God—to God as his Saviour, his Friend. The whole state of his soul has been up in question before God in judgment. All has come out. He is in the truth—upright in the unpalliating confession of his utter want of uprightness. And, then, *God is active*. He it is who delivers. He says, "*Save*," for He

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