

of the greatest importance for our peace, and our holiness too, for us to understand this. What could Joshua say to the filthy garments about which he was charged? and ought he to have on filthy garments? Surely not; *he* has nothing to say, but *God* answers for him: This is a brand I have plucked out of the fire, and you want to put it in again. Then He says to the angel, "Take away the filthy garments," etc.; and then God speaks to Joshua, and tells him that He has done it. "Behold, I have caused thine iniquity to pass from thee," etc. Thus He makes the poor sinner to know the perfectness of His work, and the love in His heart that has wrought on his behalf. He does not say, I will do it, but, "I have caused," etc.

Ver. 19, Balaam is obliged to bear witness to the character of God. "God is not a man that he should lie; neither the son of man, that he should repent," &c. He is not only a God of truth, but He does not alter it. He says, "Their sins and their iniquities will I remember no more." This speaks the unrepentingness of God. The truth that He tells is truth, eternal truth, and it is now in the mouth of the enemy. "I cannot reverse it." Not, I will not, but I cannot.

The great need we have, as individual saints in the wilderness, is to *see* the evil that is in ourselves practically, and judge it perfectly. Then we shall never be judged for it (see 1 Cor. xi. 31, 32). God cannot allow sin in us. His way of putting