

ceive us. When Abram was thus separated from his earthly ties God shewed him the city which hath foundations. The great principle we find here is, that these Canaanites (to us the wicked spirits, see Eph. vi. 12) not being yet driven out, we are strangers in the land; but on the other hand, Abram being in the land, the Lord appears to him.

I have wished you to observe that God begins by making the conscience act; afterwards He gives the enjoyment of Himself and of converse with Him after we have set out. There is this difference. The God of glory appeared indeed to Abram in Ur. Thus perhaps He reveals Himself to our souls, to attract them. But after that, He will have the conscience reached, and completely separates us from all that nature would retain, or by which nature would retain us, and He will have us walk as called of God and belonging to Him that the heart may thus peaceably enjoy Him, in communion with Him, when we have gone out.

God can speak to Abram, not now to make him set out, but that he may enjoy Him and converse with Him; and further, to communicate to him all His thoughts as to the fulfilment of the promises. God will bless. This is his position: he has walked with God, but as yet possesses nothing of the inheritance in the place to which God has led him. The enemies are there. But the Lord appears to faithful Abram. In the enjoyment there of this communion and hope, Abram