

everlasting or millennial God (see again ch. xxi.) will be raised, while a covenant of peace binds all the families of the earth together ; as here at the close of Abraham's seed, as by Keturah, are sent into distant lands, with gifts as from a father, though Isaac was at home the heir of his estate ! (xxv.)

“Witty inventions,” surely, divine wisdom employs to teach our souls with joy and profit !

NOTA BENE.—It is not unworthy of notice, in connection with the foregoing article, to observe what an illustration the conduct of Esau, in Gen. xxviii. 6-9, gives us of the truths, “the flesh profiteth nothing,” and “they that are in the flesh cannot please God” (Jno. vi. 63 ; Rom. viii. 8) ; and, at the same time, the readiness of the flesh, even in its worse forms, to turn to the law for help. Valuing a mess of pottage more than that to which the blessing of God was attached, Esau shews himself to be a “profane person,” thereby, under the government of God, forfeiting the blessing. He seeks the latter “carefully with tears,” but finds “no place of repentance.” In this position, instead of self-judgment and repentance, “seeing that the daughters of Canaan pleased not his father, Esau went . . . and took unto the wives which he had Mahalath, the daughter of Ishmael, to be his wife,” *joining affinity with the son of the bond-woman* Profanity and the law (in type) linked together ! Truly, as has been said (page 71), “the working of an unbelieving heart and the principle of confidence in the flesh go together and measure each other !”

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The difference between law and grace is—grace depends on what God is for me ; law, on what I am for God.