

be so " (*Acts* xvii. 11), and so "prove all things", otherwise, we may be led to believe false teachings and "traditions of men", against which we are so specially warned in *Colossians* ii. 4, 8, 16, 18-23.

From *verse* 30 it is evident that the Lord did in the end reveal Himself to Jacob, as shown by the concluding sentence. It was a received opinion of these times when occasionally the Lord appeared to man, that it was impossible to see God and live. So Manoah says, "We shall surely die, because we have seen God" (*Judges* xiii. 22), etc. But this revelation of the Lord to Jacob was not only temporal, but eternal preservation. So with sinners. God generally (for His ways are not limited) shows the sinner to himself, his sinfulness, his danger, his helplessness, his need of a Saviour; he puts his thigh out of joint; and then, when he cries from his heart, 'Lord, I believe, help Thou mine unbelief', the revelation of God will come to his soul; his life will also be 'preserved', and he will find the peace of God that passeth understanding.

It was excellent advice of a Scotch minister, who, in speaking to a poor ignorant girl, told her to pray to God thus:—"O God, show me *myself*;" and some little time after, when he saw her again, and that prayer had been answered, and the poor girl was in sad mental distress at the sight of her corrupt and sinful state by nature, he gave her another prayer, as simple and as short "O God, show me *Thyself*". This prayer was also answered, and she found Christ to be indeed *her* Saviour, and obtained peace. The first prayer led to her *conviction*, the second to *conversion*.