

2. A FATHER'S DISMAY, ver. 23. ISAAC TREMBLED. Shocked at the iniquitous deception still practiced upon him, he "trembled with a great trembling greatly," (as the margin reads.)

"Isaac loved Esau because he did eat of his venison." Gen. xxv. 28. Pity is it that some better reason might not be given for Isaac's preference. This carnal partiality seems to have laid the foundation for continual strife and hatred between the two brothers. Perhaps the father's dismay was heightened by a conviction of his own unwise preference for Esau.

3. A BROTHER'S DISHONOR, ver. 33. WHERE IS HE? So that I may avenge him for fraud, though I cannot take away his blessing. HE SHALL BE BLESSED, because it was God's design to give the blessing to Jacob.

God intended the blessing for Jacob, but Jacob's conduct was thoroughly unbrotherly. He should have waited God's time and mode. The end did not in any sense sanctify the means. Doubtless Esau was in many ways unworthy of the sacred blessing, but evil must not be done that good may come of it.

4. THE SUIT OF THE DISAPPOINTED, vers. 34-38. BITTER.....CRY. From the depths of anguish. (Heb. xii. 17.) "Esau despised his birthright," (Gen. xxv. 34,) and lost it. Now he wails over the added loss of a divine benediction. SUBTILTY. Cunning deception. THY BLESSING, that is, 1. Dominion; 2. Being progenitor of the Messiah'.—Clarke. SUPPLANTED ME. ....TWO TIMES. Gen. xxv. 31-34; xxvii. 18-29. THY LORD. Ver. 29. BUT ONE BLESSING. His grief is so deep that he is willing to be satisfied with "one" blessing, even though his brother may have many. His carnal soul cares not for the *quality* of the blessing. WEPT tears that are too late to bring back birthright or dominion.

There is a tear that through the soul  
Causes compassion's tide to roll  
In full but placid flow;  
That shows the holy maxim true,  
How man is born his guilt to rue—  
It is the tear of woe.—Caunter.

You cannot repent too soon, because you know not how soon it may be too late.—Fuller.

"True repentance is never too late; but late repentance is seldom true."

Repent now. Rabbi Eliezer said to his disciples, "Turn to God one day before your death." "But how can a man," replied they, "know the day of his death?" "True," said Eliezer, "therefore you should turn to God *to-day*; perhaps you may die to-morrow." Thus every day will be employed in returning.

5. HOPE FOR THE DISCONSOLATE, vers. 39, 40. FATNESS OF THE EARTH. Much temporal prosperity. OF THE DEW. He and his seed shall have a roving life; shall gain subsistence by hunting, and sometimes by warlike excursions with the SWORD. SERVE THY BROTHER. In fulfillment of Gen. xxv. 23, "the elder shall serve the younger." THOU SHALT BREAK HIS YOKE. "The history of Edom was a perpetual struggle against the supremacy of Israel. Conquered by Saul, subdued by David, repressed by Solomon, restrained after a revolt by Amaziah, they recovered their independence in the time of Ahab. They were incorporated into the Jewish State, and furnished it with the dynasty of princes beginning with Antipater."—Murphy.

"God's providence is sometimes incomprehensible. A hermit having seen an innocent shepherd punished with death, began to distrust Providence. Leaving his cave, and going forth into the world, an angel met and journeyed with him. The first night they were entertained by a knight, whose infant child the angel strangled. From their next kind host the angel stole a priceless golden cup, which he gave to their next host, a churlish man, who would only allow them to sleep in a shed. Passing a poor man on a bridge, the angel pushed him into the stream, and he was drowned. The hermit now thought his companion a devil instead of an angel. The angel explained, that if the shepherd had not been slain he would have committed great crimes; that the man whose child he strangled would have wasted his life in hoarding up treasures for the child; that the golden cup would have led its possessor to a drunkard's grave; that the man whom he drowned would himself have committed murder had he gone a half mile further; that he gave the cup to the inhospitable rich man, who received his reward in this life."—Purnell.

"It is recorded of Alexander that, when distributing the spoil of one of his victories, he gave all away, keeping no portion as his share. One of his soldiers asked him what he reserved for himself. The monarch answered, 'HOPE.'"—Boyes.

### III. HINTS FOR INFANT CLASS TEACHERS.

#### Whisper-Song.

Our Father!  
May we ne'er despise  
The birthright  
Thou hast given:  
May no one take  
Our blessing here,  
Or wear our crown  
In heaven.

Connect this lesson with the last by reminding the scholars that Isaac, who in the last lesson was a young man, is in this lesson an old