

SURREY TABERNACLE PULPIT.

JACOB PRESERVED.

A Sermon

PREACHED ON LORD'S-DAY MORNING, MARCH 6TH, 1859, BY

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AT THE SURREY TABERNACLE, BOROUGH ROAD.

“Jacob have I loved; but Esau have I hated.—Romans ix. 13.

THE people of God are called “the seed of Abraham,” because they are partakers of the same discriminating grace; they are called “the seed of Isaac,” because they are objects of the same yea and amen promise; and, they are called “the seed of Jacob,” because they are loved with the same love, taught by the same Spirit, and shall certainly come to the same end. And some of the greatest promises, and most pleasing and delightful revelations are made unto us, under this relationship—the seed of Jacob. “Fear not thou, worm Jacob, and ye men of Israel.” Again, “Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; fear not, for I have redeemed thee, I have called thee by thy name; thou art mine.” Thus, all through the Scriptures, you will find, that just as the Lord dealt with Abraham, Isaac, and Jacob, so he will deal with his people, down to the end of time. If we, therefore, are partakers of the same grace; if we are interested in the same promises, and if we are loved with the same love, then we shall bear those likenesses to Abraham, to Isaac and to Jacob, which will prove the same. So that I shall have, this morning, again to set before you, a little more of the character of Jacob, in order that we may compare ourselves with him, and compare him with ourselves. And I hope and trust the Lord will enable us to read, this morning, somewhat clearly, our interest in that love wherewith Jacob was loved; though, as some of you are aware, in the day in which we live, we have in books first, and then afterwards, in printed sermons, most terrible testimonies against poor Jacob; he was wrong, it is said, in his conduct before he met Esau; he was wrong in making a present to Esau; he did not at all appreciate the mercies of the Lord; and that so far from his wrestling with God, he did not wrestle with God at all, but God wrestled with him to get his hollowness out of him, and did not get it out of him, after all; and that he had no business to stay at Succoth—he was wrong there; and indeed, wrong altogether; he was a mere stultified, besotted man: that there was not a redeeming trait in his character. Such is the representation given by duty-faith men, both in books and printed sermons; and the secret of it all is this—that these men know not wherein laid the excellency of Jacob's character, and not being able to find in Jacob what they want to serve their own purposes, he is very much in their way, and they are rather grieved that God did not love Esau instead of Jacob, he being rather the better man of the two. Such is the leaven of hypocrisy which is working in the day in which we live. However, if we are spared till next Lord's-day morning, I shall then have to set before you the character of Esau; and in so doing, I shall have to point out where Jacob was wrong. I will take

his part as well as I can:—for he is an old friend of mine; but I shall not take his part where he was wrong. I will confess where he is wrong; but I will, at the same time, find a remedy; and I think that is the business of every real friend. The Lord never did, and he never will, find fault with his people, without at the same time finding a remedy; and therefore, let us be followers of the Lord our God, in that as well as in other matters. Well, last Lord's-day morning, we found Jacob at Bethel. I think we may, perhaps, comprehend all we have to say this morning, under the head of *preservation*, the Lord preserved him; the Lord at Bethel, as we read in Genesis xxviii., brought Jacob into fellowship in eternal things by the revelation he made to him; and in that revelation into which the Lord brought him, there the Lord kept him; that is, the Lord brought him into the truth, he kept him in the truth; there Jacob lived, there Jacob walked with God, there Jacob had fellowship with God, there Jacob died; and there Jacob is now. With all that people say against Jacob, I am not at all ashamed publicly to confess, that I have a much better opinion of Jacob after all, than of those that speak against him.

We have then, to notice THE LORD'S CARE IN PRESERVING JACOB; and in so doing, I will first notice *his prayer to God, when he was about to meet Esau*; and then I will notice *the answer which the Lord gave to that prayer*.

I. First, we notice the *prayer*. His meeting Esau was, you are aware, 20 years after the revelation the Lord made to him at Bethel; and Jacob was a humble man; that is, he was conscious of what he was as a sinner; and he would not be presumptuous, he did not feel that he had so much confidence to meet Esau as he could wish; he did not feel so sure that the Lord would be with him as he could wish; he did not feel so sure as he could wish that the Lord would deliver him. Well, this perhaps may be a weakness, and a very bad weakness too, if it had caused Jacob to run away from the truth, and to run away from God. But what did this want of faith do; what did this want of assurance do? It brought Jacob to just where the Lord brings us, by withholding from us that full assurance, by withholding from us that fixedness of hope, and by withholding from us his grace in one respect, that he may minister grace to us more conspicuously in another respect. And therefore, when Jacob felt that he was lacking in his faith, he did that that was admirable. And what did he do? Why, he did what the apostle James exhorts us to do, "If any man lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; only let him ask in faith, nothing wavering." Jacob did not waver as to God's truth. The Lord help you to do as Jacob did; and he did as the apostle exhorts us to do, and what another Scripture exhorts, "Let your requests be made known unto God by prayer and supplication." And just mark the spirit; mark the successive parts of his prayer; what are they? When Jacob prayed, he prayed in new covenant relationship. He begins with saying, "O God of my Father Abraham, and God of my father Isaac." Well, it is twenty years ago the Lord met you there, Jacob. Yes, 20 years ago, when he was the God of Bethel, he brought me into the same spiritual covenant that he brought my father Abraham into, that he brought my father Isaac into; and therefore, upon these grounds, Lord, upon this new covenant ground, upon this eternal priesthood ground; for herein is the eternal priesthood of Christ, upon this yea and amen ground; on this free grace relationship; here it is that he falls down before the Lord. "O God of my Father Abraham, and God of my father Isaac." And there is something very pleasing in the thought that for twenty years he is thus preserved, still standing in the truth, still standing where his father Abraham and his father Isaac stood, still standing fast in the truth as it was in Jesus. And then, the next step he takes is to plead the Lord's own promise "The Lord which said unto me, return unto thy country, and to thy kin-

dred; and I will deal well with thee." Lord, thou hast given me this promise, and yet I seem to want it renewed. Lord, I am afraid lest I should presume; I am afraid lest I should be impudent and presumptuous; lest my confidence should be carnal and daring; and therefore I desire, Lord, that thou wouldst renew thy token, and again manifest thyself. And, is it not just so with us? Do you mean to say, my hearers, that past manifestations satisfy you without any more manifestations? Do you mean to say, that the word having been a comfort to you in times past; perfectly satisfies you without a renewal of that comfort? Do you mean to say that you always feel that full assurance which you did when the word first came to you in power? No. Then, where is our remedy? Why, that of prayer; where Jacob's was. Yet books and printed sermons represent him as a besotted sort of man, utterly incapable of appreciating the grace of God. Jacob's language is I am sure expressive of the inmost feeling of every soul that is born of God—"O Lord, I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands." So that here was a sight and sense of what he was, "Not worthy of the least of all the mercies and truth." There is an allusion to God's eternal truth, to everlasting truth, to his gospel truth, his new covenant truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan," when I fled for my life from Esau; and hadst thou not interposed, I had lost my life; but thou hast taken care of me all this time; and Laban has changed my wages ten times; yet thou hast been with me, thou hast taken care of me; not Lord, because of any good in me, for I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant. Then after this, Jacob pleads with the Lord, and he honestly tells the Lord what he is afraid of. He says "I fear my brother Esau;" and Jacob we shall presently see was alone. There are many things we may not feel exactly disposed to confess before men; if you are afraid of your enemy, it is not worth telling him so; you had much better go and tell the Lord; that's the best plan, depend upon it. Well, he did not go to Esau and say, I am afraid of you. He wishes to meet Esau on friendly terms; he wishes to be delivered from Esau's wrath, and therefore he told God. It's the best place in the world to carry your secrets and troubles to; Jacob knew he could speak freely there; he knew the Lord understood all about it. "I fear my brother Esau." But then the promise comes in again, "Thou saidst, I will surely do thee good." Well, then, here is the prayer. Now the question arises, did the Lord hear this prayer? Did the Lord answer this prayer? I am concerned to make that matter clear; and I am equally concerned to make something else clear; and that is, have we been led to pray to the Lord in the same manner that Jacob did? I say nothing of the words; we may pray in the same spirit as he did without using any of the words that he used; it is not words, but the spirit. Then the question is whether we can follow him in the answer; whether we know anything of the Lord's answering prayer, or not. Now, after Jacob thus prayed, before the answer came, he began to think of using means. He provided and prepared a present to send to Esau, to appease him. But books and printed sermons abuse Jacob most dreadfully for this. Why did he adopt that plan? Why did he send a present to appease Esau? Why did he not leave it with God? Why did he fall back upon his own plan? for it was, say they, nothing else. Why, do these men never have any plans? I never could see that Jacob was wrong in sending a present to Esau to pacify him. I am not sure that the Lord did not direct him to do so. I believe that the Lord very often works by common laws and common modes in order to hide from the ungodly, his own purposes. Therefore the Lord was not pleased to work a miracle, as though the Lord should say, Now Jacob, you send Esau a present, and I will so soften his heart, and so soften his mind,—I will by that

means so fully assure Esau that you have no ill-feeling towards him, that his heart shall be melted down, he shall be turned into another man. Why, does not the Lord in dealing with us, use means? The Lord will use means adapted to the circumstances. Suppose I ask the Lord to shew me a favour—suppose I want a favour of a man, and I ask the Lord to shew me that favour by that man, I don't go to that man and say, well, I have prayed to the Lord, and he has told me you will do so and so, and you must do so. I should not think that the spirit of the Gospel. No. I should seek it in that spirit in which it became me to seek it, in the spirit of the gospel; and I'm sure I should be much more likely to succeed in that way than the other. But let us look at the end of the prayer. Jacob, after he had sent the companies on, and the present for Esau, was left alone by the brook Jabbok. And what was he left alone for? Jacob, in the former part of the chapter prayed: and now he waits for the answer. Now Lord, I want the answer. He was not one of your modern professors, that answer their own prayers:—no, nor one of your modern prayer-meeting praying men, that pray that the minister may be kept humble; and they take pretty good care he shall be, for they starve him; they take care he shall not get a new suit once in three years scarcely; men that pray the minister shall be kept humble, and they do all they can to keep him so, for they do all they can to annoy him with their gossiping and reviling meetings. And so they pray, and answer their own prayers. But Jacob did not belong to that school at all; and therefore having prayed, he knew there was a blessing for those that wait; and so he did wait. And while he was waiting, there came an angel of God, and wrestled with him. Ah, says duty-faith, he did not wrestle with God, but God wrestled with him to get his hollowness out of him, and did not get it out of him after all. Mercy forgive the thought, but I fear the hollowness was not so much in Jacob, as it is in those who accuse him of hollowness. Well don't let us mind what they say; but let us look at it in a sober light, and according to the word of God. Now the angel wrestled with him. Jacob knew that this was a messenger from God in human form. This angel came and took hold of Jacob. Now, said Jacob, here is something encouraging; and as soon as ever the angel took hold of Jacob, Jacob took hold of the angel; but not before. Just so it is now; when Jesus Christ takes hold of you, you take hold of him; not before. You may depend upon it, Peter's puny arm never in the boisterous sea would have reached the Saviour, if the Saviour's arm had not first reached him; the Saviour's arm first took hold of him. And so it is, when the Lord takes hold of us by his love, then we can take hold of his love; when the Lord takes hold of us by a promise, then we can take hold of the promise. Is not this as plain as A, B, C? Have you not sometimes known a good sermon pass by you? And why? Because it has not taken hold of you, and therefore you have not taken hold of it. You have heard some one say, that's a good, sober, excellent sermon in itself; but it did not take hold of me; and therefore I did not take hold of it. Jacob waited for the Lord to take hold of him; and then as soon as ever the angel took hold of him, he took hold of the angel. Well, said the angel, I must go now. But Jacob would not let him go. Then, he wrestled with Jacob to get away from him; that's what the angel wrestled with him for, in appearance, to get away from him. No, said Jacob, it is not very often I get a heavenly messenger, and I don't let him go now till I get something out of him; these angel visits are few and far between, and perhaps I may not have another; and the angel struggled, and Jacob struggled; and the angel said, "Let me go, for the day breaketh." Oh, said he, I can't help that; I will keep you here till another day break, except thou bless me. "And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." This he did to disentangle himself from Jacob, and to

make Jacob feel that all his dependence for protection from Esau must be upon the Lord, and not on his own strength ; for the angel so lamed Jacob that he could not run away ; he was obliged to remain ; obliged to leave it to the Lord. Now, that is how I understand the wrestling ; “ I will not let thee go, except thou bless me.” So it is, if we are seeking the Lord, when the word comes, and the Lord enables us to lay hold of that word ; “ I will not let thee go except thou bless me.” Well, did the angel rebuke Jacob, reproach him, say to him, Well Jacob, you really do not know how to appreciate the Lord’s mercies ; you are such a worthless, ignorant, unbelieving mortal ; did the angel say so ? No, my hearers ; the character given to Jacob by books and printed sermons now-a-days, and the character given to Jacob by the angel, are as opposite as anything well can be. The angel said, “ What is thy name ? ” “ My name is Jacob.” Ah, you’ve got a better name than that, there’s a better name than that for you, though you don’t know it—“ Thy name shall be called no more Jacob, but Israel ; for as a prince ; ” What prince ? The Prince of Peace, Christ Jesus : “ Hast thou power with God and with men, and hast prevailed ! ” Ah, you have got a new name ; you are a prince, a prince named after Christ ; Christ is the Prince of Life, therefore, Jacob, you shall have peace Christ is the Prince of Salvation ; therefore, Jacob thou shalt be saved ; Christ is the Prince of Glory, therefore, Jacob, you shall be glorified. All this and much more is implied in the answer God gave to his prayer. Why, I am ashamed of the so-called free grace men now-a-days ; the carnal Jews shewed more respect to the answer God gave to Jacob than these men do now-a-days. The angel touched the hollow of Jacob’s thigh ; and therefore, the Israelites deemed the sinew of the thigh, even of the sacrificial ox, too holy for common use. “ And the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day.” The angel having touched it, imparted (they thought) a supernatural holiness to the sinew, even of the sacrificial ox, that it was too holy for them to touch, too holy for them to eat ; and, therefore, they have abstained from eating it even unto this day ; this may be merely natural, but at the same time, it does show that even natural men recognised in this, something that professed Christians cannot recognize. And was Jacob then so far gone that he could not appreciate the mercies of the Lord ? Here is the prayer ; here is the answer—“ And Jacob called the name of the place Peniel ; for I have seen God face to face ; and my life is preserved.” Now then, take these circumstances, do they not in some measure mark out the path in which we are to walk ? Are there not Esaus ; that is, are there not circumstances ; are there not sometimes persons and things, at which we tremble ; and yet perhaps we should be ashamed to confess it before men. Is it not under such circumstances, one of our sweet privileges to pray to our Father in secret ; and he who seeth in secret will reward us openly ? Again, Jacob could not lay hold of the Lord, until the Lord laid hold of him. Is not this our case ? But now-a-days,—oh dear, dear, dear,—people go to the Lord just when they like, lay hold of the promise just when they like, lay hold of Christ just when they like ; so that really the religion of the present day is as much under the management of the creature, according to their own confession, as a wooden god was under the management of the carpenter that made it in olden times. A man makes a god, he sets it up, he falls down to it, and his god is entirely under his own management. But you may depend upon it, if your religion be a religion of your getting up, under your management ; if your god is such a god as that, that is not the God of heaven and earth, that is not the God of salvation, the God of my text, the God by which the soul can be saved. No : our place is submission, God lives, and reigns, and deals with us *sovereignly*. Thus then, when he withholds the grace of assurance it is that he may increase us in the spirit of prayer ; it is that he may lay us so low in the dust of self abasement as to cause us to seek

his mercies, and thereby come more into God's order of things. Thus, then, friends, you must not think that all Christian excellency lies in full assurance of interest, in freedom from trembling, and destitution, and doubtings and fearings. No; some of the most profitable parts of our experience, and some of the most powerful means of preserving us in the truth, are those by which our sinfulness is felt, our weakness felt, our poverty felt, our nothingness felt; because it is this that sweeps away every other refuge, and makes us feel that we have no hope but in the Lord alone.

I will pass by the interview between Jacob and Esau; but he catches it there finely, I can tell you. Only look at him, they say; he went to Esau, and said, "Thy servant;" and called Esau, "My Lord." He catches it finely for that. Well, now, I certainly must confess, if I had to meet a lord of the land—and Esau was a great man in point of property, and station, and standing,—I should not feel myself, speaking by the common laws and relationships of life, doing wrong at all to address that man by his title, or to speak of myself in the customary way, as his servant. I shouldn't think that had anything to do with my religion. But Jacob is abused for this! Poor dear man; he is not liked—like me—and so they ill use him. However, he shall have one to speak for him while I live; and that will be for ever.

But let us go a little farther with Jacob. Jacob comes to Succoth, and he built his tent, which our translation calls a *house*; and I will not detain you upon the disastrous circumstances that took place at Succoth; they were disastrous; and Jacob is thrashed by duty-faith finely, for stopping there; no business to be there at all. But the Scriptures don't say so. "He built an altar there, and called it, God, the God of Israel." Therefore, if he did build a tent there, he took care that his dwelling there should be consecrated by the name of the blessed God; he still abode by him, did not deny him. And we see Jacob own the Lord in all the successive stages of his life. He said to Laban, "Except the God of my father, the God of Abraham and the God of Isaac, had been with me, surely thou hadst sent me away now empty." And when Esau saw the women and children, and he said to Jacob, "Who are these?" And Jacob said, "the children which God hath graciously given thy servant." He would not deny the Lord; no. And so at Succoth, he did not deny the Lord; he pitched his tent there, dwelling in the promised land. I do not see it was wrong. Oh, say they, if he had not done so, that circumstance would not have occurred. And pray, sir, how many circumstances have occurred in your life which would not have occurred if they had not occurred? Well, say you, that's sensible! Quite as sensible as your remark. For Jacob had no more idea of such a circumstance occurring, than you had of some of the circumstances that have occurred in your history before they occurred. Aye, and sometimes the most disastrous circumstance has occurred by the very means by which we strove to avert it. Don't let us be too forward in that matter, therefore; but let us rather take the circumstance as a manifestation of this truth, that the Lord deals sovereignly with his children. The Lord knew what would take place there, and he could have prevented Jacob stopping there. But God, for designs often deeper than we can fathom, suffers this, that, and the other, to take place, which we sometimes attribute and lay to the fault of the creature, whereas the creature has come to it in the common course of circumstances, unavoidably. These men undertake, then, to send Jacob almost, (though they must not do it quite,) to the other place for stopping there. Now, how did the Lord deal with him? Oh, Jacob, what a fool you were, what an infidel you were, what an unbeliever you were; what a besotted, stultified man you were to stop here, Jacob! Not a syllable of the kind. Well, Jacob, you are in trouble. Yes, Lord, I am; what shall I do? we are all in danger of our lives together. "Arise, go up to Bethel;" go up there, and look at the pillar; and there stand and meditate upon the

promise I made to you more than twenty years ago; there think of the ladder that reached from earth to heaven; and there I will meet you. And he went to Bethel, and built an altar, and the Lord was with him there, and there Jacob dwelt, and dwelt for a long time. So the Lord dealt kindly with him, notwithstanding the trouble that overtook him. Oh, the more I contemplate the dealings of the Lord with his people, the more I love the Lord. Instead of upbraiding me for this wrong step and that, which I might have ignorantly or even imprudently taken, he comes and tells me what to do, while others are standing and pointing the finger of scorn, and calling me this and the other, and finding me no remedy at the last. The Lord told Jacob which way to go; he brought him to the most favoured spot on earth, where he had in that conspicuous way manifested himself. So, my hearer, your troubles sometimes will bring you back to the first manifestation of the Lord's mercy to you, to the first token of his love. Ah, you say, it has just revived the old promises, it has given a kind of newness to that revelation of him so many years ago. I have gone through many changes since that; but here I am, and these promises are still the same; I am grown a few years older, but these promises are as young and fresh as ever, and therefore, even now I shall live and not die.

Go a little farther. By and by, Jacob has to go down into Egypt; but, before he went, supposing Joseph was dead, and Simeon now a bond-man, and they wanted Benjamin, he said, "All these things are against me." Ah, say these books and printed sermons; "it was his own fault—where was his faith?" Why, you see he could not appreciate the Lord's mercies at all; there is not a redeeming trait in his character. Depend upon it, if these book-makers were placed in the same circumstances, I think their great faith would very soon forsake them; I think their great superiority to Jacob, would soon all be turned into corruption; and to speak plainly to you, and I might as well while I am at it, and I tell you this as in the sight of God, as the Lord my God liveth, if I were asked which I would prefer, the weakness of Jacob, or the strength of these men that speak against him, I would rather have his weakness, for their fancied strength puffs them up; Jacob's weakness humbled him down, and made him seek the Lord again. Hear Hezekiah's comment upon this; "By these things men live, and in all these things is the life of my spirit." It was by these means, that the truth in the certainty of it, was called forth again and again; it was by these means, the truth was increasingly dear and precious to him. So if you watch your troubles, you will find that while they sweep away your personal comforts, and, perhaps, in many respects, mortify you before men; yet, when you turn away from all that, and come to Calvary's cross, turn to God's truth, you then look with more love than ever upon God's truth; and you will say, clouds seem to be everywhere else; but when I turn to Calvary's precious cross, here is the Lord Jesus Christ, "The same yesterday, to day, and for ever;" and while men are reproaching me, God is honouring me; while men are cursing me, God is blessing me; while men are hating me, God is loving me; while men are lowering me, God is exalting me. But, did Jacob's trembling at all these things bring upon him the frown of the Most High? The Lord came in upon the very back of it. Here I am, Lord. Why you are always in trouble, Jacob. Yes, I am, Lord. Well, "fear not to go down into Egypt." Ah, say men, what need for him to give the Lord all this trouble? Joseph was there; what need of the Lord had he there? Now Jacob was delighted with the hope of seeing Joseph; but with all his wealth and rank, Jacob had seen too much of man to put confidence in his own, or any body else's flesh, and therefore he did fear till he had the Lord on his side. "Fear not to go down into Egypt." Well, Lord, if thou art with me, I am

ready, I will go directly. No hesitation about it. "Fear not, for I will there make of thee a great nation."

But my object is to shew that Jacob, as a pattern of the Lord's dealings with his people, was brought into the truth, and kept in the truth. In all the successive stages of his life you never find him out of the truth. Ah, he was very cunning in some things; that we shall hear of next Sunday morning. But were you never cunning in anything? When the lion's skin is not long enough, do you never look about for a fox's tail to tie on? Ah, you know you do every one of you.

Well, we go to Egypt with Jacob, and we look at him on his death bed; and then look at him in the New Testament. He is in Egypt seventeen years; and Joseph brings his sons to Jacob; and where was Jacob then, as to God's truth? Just mark how nicely he was kept in the truth; there was his preservation; no apostacy, no giving up the truth. Therefore, when Joseph brought his sons to Jacob, he looked upon them, and said, "God, before whom my fathers Abraham and Isaac did walk." Well but, Jacob, you are just at the end of your life; you are one hundred and forty seven years old. That is my feeling still, the same God, before whom my fathers "Abraham and Isaac did walk." It's all very well for you to talk about others, Jacob, but what about yourself? "The God which fed *me* all my life long unto this day, the Angel which redeemed *me* from all evil, bless the lads." Well, friends, what shall we say to this? I love Jacob still; I feel a kindred spirit with him still. And then in the midst of his predictions about others—for the spirit of prophecy rested greatly upon him in his dying hour,—in the midst of his predictions concerning others, he contemplates God's eternal mercy; Jacob is himself eternally saved, and is just about to possess what God had for him; and he breathes out, "I have waited for thy salvation O Lord." That's your contemptible Jacob.

But to conclude, let us come to the New Testament, and we shall (in Matt. 8th) find Jacob in the kingdom of heaven; and what is remarkable too, is, that the Centurion, because of the *greatness* of his faith, is likened unto and associated with the Patriarch Jacob; "for many," saith the Saviour, shall come from the east, and from the west, and shall sit down in the kingdom of God, with Abraham, Isaac, and JACOB." Thus, we have the Gentile Centurion, an example of the faith of the fathers. And as the 8th of Matthew shews Jacob to be in the kingdom of God; so the 13th of Luke shews him to be associated with all the prophets. Our text shews that he is loved of God, and the 11th chapter of this same Epistle, shews that the Mediator of the new covenant, turned away ungodliness from Jacob. So Jacob is one of the hundred and forty and four thousand glorified on Mount Zion, and well will it be for those who because they cannot set Jacob up as a model of their fleshly pretensions to creature-excellency and so-called christian piety; because Jacob does not suit these, their hypocritical pretensions, they set to and traduce him, magnify his faults, deny his real excellencies, distort his character, and thus belie the testimony of God. It will, I say, be well for such if they should be found at last where Jacob now is. And if we are standing fast in the truth, as he did through grace stand fast, we shall come to the same end, enjoy the same life, the same light, the same love, the same kingdom, the same God, the same inheritance, the same glory, for ever and ever. Amen.