

Let us look at instances of this shining forth.

Israel had to be defended. The cloud changes its place and comes between the Egyptians and the camp of Israel, and then the glory looks through it and troubles the host of the Egyptians, so that they come not nigh Israel all the night, and this was doing for the camp the service of God.

Just so, Jesus. On a kindred occasion Jesus acts exactly as the cloud and the glory on the banks of the Red Sea. He comes between the disciples and their pursuers. "If ye seek me, let these go their way." He defends them; and then, as of old in the borders of Egypt, He looks through the veil and troubles the enemy again; and all this with the same ease, the same authority, as in the day of Pharaoh. He did but, as it were, look out again. He did but shew Himself again. (See Exodus xiv. 24, and John xviii. 6.) Can we refuse to see the God of Israel in Jesus? "Worship Him, all ye gods!" He is the God of Psaim xcvi. 7, and yet Jesus (Heb. i. 6). The Egyptian gods worshipped Him at the Red Sea, and the Roman gods in the garden of Gethsemane. And when brought again as the First-begotten into the world, it shall be said, "Let all the angels of God worship Him."

But further, Israel had to be rebuked as well as defended, to be disciplined as well as saved. The same glory hid within the cloud will do this divine work as well as the other.

In the day of the manna, in the day of the spies,