

V. 8.—*Are gone out*—are going out; the foolish virgins still had the outward appearance, the profession, of christianity.

V. 12.—*I know you not*—I do not acknowledge you.

#### LESSONS.

1. The grand lesson of the parable (as shewn by verse 13) is *Watchfulness!* Be ready for the coming of the Lord.

2. The summons to meet Christ may come to us at "midnight" when we least expect it. To find "oil" for our lamps will then be impossible if we have neglected seeking for it until then.

3. We are all invited to the marriage supper of the Lamb; we are all either wise or foolish "virgins."

4. A time is coming when Christ himself will not—cannot—help those who neglect the day of grace.

5. Good men cannot help us at the hour of judgment; they have enough to do for themselves. Every one must stand for himself.

#### DOCTRINE.

Profession will not save us. Matt. vii. 21-23, &c.

#### THIRD SABBATH.

SUBJECT: *The Sabbath.* Exod. xxxi. 12-18.

The Lord had already given the Fourth Commandment to the people; but they needed "line upon line." They were now to be eagerly engaged in setting up the Tabernacle, and hence the necessity of restating the Sabbath law. "They might suppose that the erection of the Tabernacle was a sacred work, and that it would be a high merit to prosecute the work without a day's repose."

V. 13.—*A sign*: the Sabbath was constituted a part of the national covenant between God and Israel. It was on this ground that the Sabbath-breaker was to be put to death (v. 14). See instance Numbers xv. 31—the man that gathered sticks. See also Isaiah lviii. 13, and Neh. x. 31, xiii. 15, 16.

V. 18.—The Ten Commandments being written on stones indicated their perpetual obligation.

#### LESSONS.

1. A most important object of the Sabbath day is to enable us to know the Lord—to study His word and grow more like Him. V. 13.

2. Mere outward rest is but a small part of the true rest of the Sabbath—we must rest with delight in the finished work of Christ, as God "rested and was refreshed" after the six days of creative work.

3. Those who break God's commands shall surely be "cut off from among His people." V. 14.

4. Let us ask God to write His law upon our hearts by His Holy Spirit. V. 18.

#### DOCTRINE.

*The Sabbath should be kept holy.* The first proof is the Fourth Commandment.—See also Isa. lvi. 2, 6; Jer. xvii. 27; Matt. xii. 5, &c.

#### FOURTH SABBATH.

SUBJECT.—*The Golden Calf,* Exod. xxxii.

The Israelites had been all their lives very familiar with the Egyptian worship of the ox, the cow, and other animals; and no doubt they borrowed the idea of the calf from the Egyptians.

V. 1.—The people probably thought that Moses had perished in the mount. "Unto Aaron"—against Aaron. It was a tumult, a rebellion. "We wot not"—we do not know. "Make us gods"—Elohim—a god. What they wished for was some representation, picture, image of the true God,—something visible and tangible.

It is a tradition of the Jews that the leaders in this calf-rebellion were the "mixed multitude" that had escaped out of Egypt with the people of God.

V. 4.—The meaning of this verse is that Aaron first made the mould of a calf with a graving tool, and then poured the molten gold into it.—Very many idols of this sort are found in the Egyptian monuments at the present day.—*These by thy Gods.*—They held this as a representation of Jehovah. Thus they flagrantly broke the Second Commandment within a month of the awful day on which it was delivered from Sinai!

V. 6.—The feast was "to Jehovah," but it was a wild revel like the heathen feasts

Vv. 17-18.—Moses and Joshua came down just as the people were in the midst of their mad mirth.

V. 19.—The tables were broken to show that the Covenant was broken and that the people were exposed to God's vengeance.

V. 28.—The calf was thus used to bring contempt upon idolatry.

V. 25.—*Naked*—defenceless, off their guard.

Vv. 27-28.—Moses was judge, and he had a right to condemn bold rebels to death. The brave and loyal conduct of the Levites on this occasion led to their being appointed to the priesthood.

V. 32.—*Blot me out of thy Book*—i.e. let me die! This shows the ardour of his affection for the people.

#### LESSONS.

1. To worship the true God by images of any kind is a great sin, a breach of the Second Commandment.

2. While Moses was among them the people were more obedient to God; how