

are to be brought thou has not shown me, although thou manifestest to me favour and speakest familiarly." This calling one by name was a mark of favour bestowed by eastern monarchs.

V. 14. Conveys the assurance wished for in verse 13. The *Shechineh*, or visible cloud of my presence that guided heretofore will continue to direct until you have entered the rest of Canaan. Moses is content. Still does the same God promise His gracious presence in ordinances, His providential in journies, His comfortable in sickness, and His beatific in glory, and still does the believer respond, in v. 15. See in Psalm lxxii. 9, where by the Angel of His presence the Messiah must be meant as the Jewish rabbis themselves interpret.

V. 16. Moses will be satisfied with nothing less than the visible symbol as heretofore, but this granted, he and his people will be distinguished from all other people. Separated, &c. severed from their connexion and saved from their idolatry. If Moses thus pled, so should ministers and teachers, that God would undertake to guide them for otherwise how can they lead their people and pupils to that rest of which Canaan was the type?

V. 17. Both things have been fulfilled. The pillar went before, and the people were kept apart from other nations, as they are indeed to this day, retaining their own customs and peculiarities, though living among the Gentiles, like as drops of oil in an ocean of water.

V. 18. This request refers to some effulgence of Deity, not hidden, as in the cloud, but radiant, whereby His servant would be still more assured. And the reply in verse 19 shows that it is in His moral attributes the glory of God consists, not in His omnipotence or majesty, but in His goodness, mercy and truth. We know from John i. 14, that in Christ these attributes have received their peculiar fulfilment. On the mount of transfiguration, Deity was seen, and in forgiving the penitent, mercy was displayed, and it is only in Christ that we can see the glory of God's goodness and truth. John i. 1. Whosoever therefore have seen Him have seen the Father.

FOURTH SABBATH.

SUBJECT:—*The Tabernacle set up.* Ex. xl. 17-30.

The tabernacle of the congregation was the Church in the wilderness. It appears from Ch. xxxii. 7, that previously Moses had pitched a tabernacle, a tent outside the camp, and called it the tabernacle of the congregation; on it the cloud rested and it answered until the present, by the direction of God, was erected, whose position was in the centre of the camp, and which stood until the temple by Solomon was built.

V. 17. It is generally supposed that the Israelites began the work of the tabernacle about the sixth month after they had left Egypt, and as the work was finished about the end of the first year of the Exodus, that therefore they had spent about six months

in making it, so that the tabernacle was erected one year all but fifteen days after they had left Egypt. But why, we may ask, was it set up on the first day of the first month? Because it would render it more memorable and impressive to begin the new year with so good a work. And have we no tabernacle to set up on the first day of the new year?

V. 18. In the minutest particular Moses followed the direction of the Almighty, "for see (says He) that thou do all things according to the pattern I have shown thee on the mount."

V. 19. The tent over the tabernacle must mean the covering of goat skins, for it had no other roof.

V. 20. The ark was a little chest open at the top, in which were deposited the ten commandments engraven on two tables of stone, and to be kept as a testimony or witness of God to His people. The mercy seat is the Throne of Grace, the ark is the sacred Scriptures, in which is the law of God as a perpetual testimony of His will.

V. 21. These articles mentioned were brought within the tabernacle and hidden by the veil, a covering that screened the holy from the most holy place.

Vv. 22, 23. This is the table of shewbread, consisting of twelve loaves, representing the twelve tribes. Did not this prefigure the Bread of Life presented in the Gospel, or, it may be, the Lord's Supper, where the bread representing His broken body is set apart (though not changed) for the nourishment of the communicants?

Vv. 24, 25. The golden candlestick was also in the outer sanctuary, or without the veil, and the lamps were kept burning, to show the officiating priest where to find the bread, and so it is only the light of divine revelation which discovers Christ, the heavenly bread to hungry souls. This light must constantly be used.

Vv. 26, 27. This again is the altar of incense within the veil, concerning which particular instruction was given in Ch. xxx. Did not this denote the intercession of our Great High Priest within the heavens for us?

V. 28. This belongs to the outer court.

V. 29. This now is the brazen altar or altar of burnt offering, at which slain animals were presented in sacrifice. It stood at the very entrance to signify no admission to holy things but by the shedding of blood and the offering of Christ's sacrifice for our guilt.

V. 30. The laver stood between the brazen altar and the tabernacle, properly so called, that the priest after offering sacrifice might wash himself before engaging in holy duty, a lively symbol of what the soul requires before it can engage aright in holy exercises. (Heb. x. 22, and Ps. xxvi. 6.)

N. B.—It is to be regretted that in these brief notes, no better description of the tabernacle can be given which in itself and