

door of the tent. The sacrifice of burnt offering was a name of a class of offerings, rather than of a particular offering. It was the name given to the daily morning and evening sacrifice. The peculiarity of this sacrifice was that the whole animal was burnt, "an offering made by fire unto the Lord" (Lev. 1: 9), no part of it being reserved. *The laver*, for the use of the priests in washing their hands and feet, found its place in the court, between the altar and the tent. *The court*; that is, the open space which ran round the tent.

III. The Spirit of Worship, 9-11.

Vs. 9-11. *The anointing oil*; composed of olive oil and various spices, 30: 23-25. This was used in the ceremony of consecration. Originally it was probably only the high priest that was anointed, as he is often called the anointed priest. Soon, however, the

custom was extended to the other priests, and by and by even the vessels of the sanctuary were anointed to symbolize their consecration to holy purposes.

IV. The Leaders in Worship, 12, 13.

Vs. 12, 13. *Aaron*. The mercy of God was shown by placing him at the head of the priesthood, though he had been guilty of breaking the commandments, ch. 32. *His sons*; who were to be associated with him in the priestly office. *Door of the tabernacle*; that is, the entrance of the holy place. *Wash them with water*. The laver was filled with water for this purpose. The washing signified their cleansing for their holy duties.

As soon as the tent is set up and all is ready, the God for whom it has been prepared takes possession of it, and His presence is indicated, as on Sinai, by cloud and fire, vs. 16-38.

APPLICATION

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And the Lord spake, v. 1. Months before (ch. 25) God had given the plans and specifications for the building of the tabernacle. Now He directs how it is to be set up. Moses' part and the people's, both in the building and in the setting up, and in the services that were appointed, was to do as they were bidden. God would have them learn that He is to be worshipped in the way in which He Himself appoints, and not in the way in which our own fancies may lead us. God longs, oh! so greatly, that we should find Him; but He knows that, unless we come in the path that He directs, we shall certainly lose our way.

Thou shalt set up the tabernacle, v. 2. The tabernacle stood for the divine Presence, and here for the first time God came to dwell with His people. Abraham and Jacob had gained temporary visions of the heavenly power and grace, but these visits of God had thus far been short. Now God will meet with His people upon the mercy seat. Rev. 21: 3 assures us that the "tabernacle of God is with men, and He will dwell with them." The earth is not void of the divine light. God walks to and fro in our earth: He is among men. The clearest proof of this is in

Jesus Christ; for the Gospel of John says (1: 14) that the "Word was made flesh and dwelt among men." Here was the permanent spiritual presence, of which the tabernacle was a passing type. The fine gold of the earthly structure might become dim; but nothing can ever tarnish the beauty of that life which Jesus has revealed to the world, neither can the ravages of time mar the glory of that teaching which He came to make known to us. God is among us in the Spirit of His only begotten Son.

The ark of the testimony, v. 3. Israel's most precious possession, because God's dwelling place. Its most precious part, again, was the mercy seat. The ark was overlaid with gold, but the mercy seat, as most holy of all, was made of gold. God dwelt above the mercy seat; and while the penitent might dread his own transgressions in the breaking of the ten commandments which were contained within the ark, here was a cover placed over those transgressions, as it were, and God would meet with the people.

The table, v. 4. Upon the table were placed the shewbread and the several utensils in eating, spoons and flagons and bowls. It surely was meant that the ordinary blessings