

both parts of His work ; our being presented to God according to His nature, and the putting away of sin, which was inconsistent with our duty as children of Adam.

But the application is, in a measure, different when Israel comes in question : because they do not enter into the holiest through the rent veil, the new and living way. They know the value of Christ's sacrifice *when He comes out*, and they look on Him whom they have pierced. They are under the weight of multiplied transgressions as a nation, and stand on that ground, and in flesh—have not to do with Christ within the veil, but when He has come out. I need not say, it is no new sacrifice. Isaiah liii. presents to us their recognition of the One we already own. They are not in heavenly places in Him ; but He appears to and is with them, to bless them in the earth. They are accepted according to the righteousness of God as a moral governor. I do not say individuals, and all of them, as spared, are not viewed *of God* in His sight according to Christ's blood in heavenly places—I cannot doubt indeed they are ; but it is not their dispensed place to stand there in their own souls before God. That moral government indeed continues as that under which they are as men in flesh on the earth.

Hence it was, after all the blood sprinkling was done—"When he hath made an end of reconciling the holy place and the tabernacle of the congregation and the altar, he shall bring the live goat,