

its atoning virtue, but to God, where He is. The same truth substantially appears on the paschal night. When the first Passover was instituted, the blood was put, not within the door, but without. That precious blood was not for man to look on, in order to extract comfort from his sight of it. Comfort, indeed, he was perfectly entitled to draw from it, but not by *his* looking at it. The blood was expressly and only outside the door; the Israelitish family was to be as expressly within. 'When I see the blood, I will pass over,' said the Lord. So the true, deep, and all-important aspect of propitiation is ever that the blood is offered *to God*. No doubt it is for man; but the essential truth is that it is put before God. Faith, therefore, acts upon His estimate of the blood, not on man's. This is so true that when the goat which was for Jehovah's lot comes forward, and the high priest deals with it, we have in this the foundation of all for Israel; not a word is said of laying his hands on *its* head, or of confessing Israel's sins. It is not affirmed that he did not—the Jews say that he did; but we need not mind what old Jewish tradition says, any more than what men may say to-day. In Scripture we have our lesson, and thus we have it from God, and thank God for it. . . . The absence of confession over the first goat is no less marked (than its presence in the case of the second), however quick man is to interpolate it. There was the most abject confession over the second goat, but not a word of the sort as to the first. Doubtless the reason is similar. Confession is where man's sins are in full view. . . . But there is and must be a deeper thing—that God's justice and honour be secured by atonement. . . . Man, though the object of compassion to the uttermost, here disappears. Christ, the Sin-bearer, is alone before God" (pp. 39-41).

This awful *aloneness* of the high priest with God in the holiest of all, when transacting for the people before the mercy-seat, with the blood of atonement on his fingers, is expressed with sublime significance in ver. 17: "*And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out and have made atonement.*"

Coming next to the scape-goat, its teaching will be found as rich as it is varied. The very first thing said would be stumbling did we not remember the dual character of the type. "The goat on which the lot fell to be the scape-goat