

His sufferings for sin, but alas! in forgetfulness of them—even for that sin, the motions of which we yield to so lightly now; a feeling much deeper than that of having sins imputed. For it is in reality the new man, in his best feelings, who judges by the Spirit and according to God, and who takes knowledge of the sufferings of Christ and of sin, as seen in Him on the cross. The first feeling is bitterness, although without the thought of imputation—bitterness, precisely because there is no imputation, and that we have sinned against love as well as against holiness, and that we must submit to that conviction.

But lastly, (and it seems to me it is the reason why there was the second sprinkling) it is the consciousness of that love, and of the deep grace of Jesus, and the joy of being perfectly clean through the work of that love. The first part of the cleansing was in the sense of the horror of sinning against such grace; the second, the mind quite cleared from it by the abounding of grace over the sin. Here it is *the practical restoration of the soul inwardly*. There is no sprinkling with blood; the purifying is *by water*. Christ's death being fully brought in, in its power by the Holy Ghost. The details shew the exactness of God, as to those defilements, though He cleanses us from them.

They shew too, that any one who has to do with the sin of another, though it be in the way of duty to cleanse it, *is defiled*, not as the guilty person, it is true, but we cannot touch sin without being defiled. The value of grace and priesthood is also made evident.