

more definite character in them than the reader has previously noticed. The blood was sprinkled *on* the mercy seat, and *before* the mercy seat, and *on* the altar of incense, but on nothing else, according to the directions of Leviticus xvi. ; we may specially remark, not on the altar of burnt offering. But atonement is made for the holy place ; I presume it is meant, by the sprinkling that did take place, but there was none on the candlestick or the shew bread. These aspersions of blood at once lead to the thought, that what was in view was approach to God in the sanctuary. There was clearly the great general fact, that the blood was sprinkled on the mercy seat, so that God's nature and character were glorified in Christ's shedding His blood ; so that, His blood being thus presented to God, the gospel founded on that could be preached to every creature. It was the Lord's lot. But this I have spoken of elsewhere, as of the other aspect of Christ's sacrifice typified by the scapegoat, that is, bearing the sins of His people. I only note now the specific character of the offering.

The blood was sprinkled on the place connected with the drawing near of the priests in the sanctuary, and that as representing the whole people approaching God, coming into God's presence in the highest way, or a daily approaching in the same character. For us there is no veil ; but the altar of incense, though without the veil, specially referred to what was within. God in the holy places