

it were merely from neglect, in whatever way it might be, God took account of the defilement. And this is a solemn and important fact; God provides for cleansing, but in no case can tolerate anything in His presence unsuited to it. It might seem hard in an inevitable case, as one dying suddenly in the tent. But it was to show that for *His* presence God judges of what is suited to His presence. The man was defiled and he could not go into God's tabernacle.

To cleanse the defiled person, they took some running water, into which they put the ashes of the heifer, and the man was sprinkled on the third and on the seventh days; then he was clean; signifying that the Spirit of God, without applying anew the blood to the soul, (that in the type had been sprinkled once for all when the people met God), takes the sufferings of Christ, (the proof that sin and all that is of the natural man and of this world have been consumed for us in His expiatory death), and applies them to it.

It is the proof, *the intimate conviction, that nothing is nor can be imputed.* It was in this respect wholly done away in the sacrifice, whose ashes, (the witness that it was consumed) are now applied.

But it produces upon the heart the deeply painful conviction that it has got defiled, *notwithstanding redemption*, and by the sins for which Christ has suffered in accomplishing it. We have found our will and pleasure, if only for a moment, in what was *the cause of His pain*; and this in the face of