

one—never to be repeated, which has its own intrinsic, necessary value; but the sacrifice and sprinkling of blood on the brazen altar has a different character from sprinkling it on the mercy seat and on the altar of incense. This, the brazen altar, was judicial righteousness, as dealing with man as responsible to God, and in the exercise of moral government. Here the Israelites came to God. Christ met this claim on the cross, bearing our sins in His own body on the tree, dying for the nation of Israel also. This bearing of sins was shewn in the scape goat, but in a way which not only met our case in principle, but had, in its form, special reference to Israel in the last days after the church's time was over. But the sprinkling of blood on the day of atonement went further. It entered into that within the veil. It carries us up to God, where Christ is gone. It may be remarked that the offerings of the day of atonement, which gave it its special character, did not include burnt offerings. The bullock and the goat were both sin offerings. The burnt offering for himself and for the people were not offered till the last special service of the day—the letting loose the live goat into the wilderness—was concluded. All was properly sin offering. It placed Christ, and those associated with Him, in the sanctuary, and, as far as this world went, outside the camp. A religion of the world in flesh was not recognized in it, but the cross (i. e., Christ rejected on the earth, and His place in heaven). It is available for Israel but