

&c"—that the live goat was sent off into the wilderness with the sins of Israel on its head. I dare say the godly Israelite, thus at peace with God, may be learning the intrinsic value of the great sacrifice which has cleansed Him, so as to get in growing nearness into the knowledge of God ; but his dispensational place is, according to sin-bearing, ours according to Christ's presence in heaven, our old man, in which we were connected with earth, having died in that by which our sins were put away.

It is this point I feel important—the character of the blood-sprinkling, as confined to the holy place and tabernacle itself. Israel's ordinary sacrifices were on the altar of burnt offering ; the blood was sprinkled there ; they came as from without there. It was all right ; every sinner must do so. It is as blessed as it is needed that we can. The sins must be put away if we are to draw near to God. But it does not take into the sanctuary. And here multitudes of Christians rest, if indeed they know this : they rest in the putting away, or hoped for putting away of their sins. It must be the first approach, but they stay on Jewish ground ; and indeed in every way ; for they look for a new sprinkling with blood (a new sacrifice they dare not, and nothing else would do, for, as the apostle says, Christ must often have suffered from the foundation of the world—Heb. ix. 26) every time they fail. It is not the value of the sacrifice in itself which is different. There is, we know, but