

that sins can be forgiven, and therefore I can have to say to God as a moral governor (which is also true—"There is forgiveness with Thee that Thou mightest be feared"); but I draw near in the positive and perfect acceptance in which God in His own nature receives, in righteousness, that which has glorified it absolutely; that is, according to His own nature. God is active in owning Christ thus in righteousness, in raising Him from the dead and setting Him at His own right hand; and thus we enter.

But there is another thing needed. The sacrifice of Christ is available for transgressions. There is not only its intrinsic value as the Lord's lot, but Christ is the bearer of the sins of His people as the scapegoat. God, as a governor that has to do with sins, has to do with us as responsible men, the Jews as a responsible nation, both in flesh. Christ has borne them in His own body on the tree, and they are gone. It is not and cannot be, of course, another sacrifice. The sacrifice must be suited to God, but it is another aspect of it than the one we have previously spoken of. It is the removing of sins that men may be received judicially in righteousness, not the entering into God's presence according to the intrinsic excellence of His nature, and Christ's acceptableness in it, and the enjoying that nature. (In the new nature we enter in. The transgressions belong to the old.) This is our proper and only *present* place, because we are risen, and in Christ, in the place of priests.