

in Himself. He is there in His own nature, in righteousness and holiness ; and we, absolutely cleansed for that, and, in the new man, created therein after God (Ephes. iv. 24), draw near to Himself without having any question as to sin, now put away. Our delight is in holiness and righteousness, in God as He is ; and we draw near *according to the intrinsic value* IN GOD'S SIGHT *of the blood of Jesus*. It is the enjoyment of what God is, in righteousness and true holiness ; but Christ in His offering has been the glorifying of what He so is. This is very blessed. We approach God, and joy in God. This is divine righteousness as it is in itself, as it is in God, enjoyed by us as admitted through Christ. And, note here, it is in this way *we* specially *know* atonement, for peace and drawing near to God. Hence for the atonement for Aaron and his sons this only was done. The bullock was slain, and the blood sprinkled upon the mercy seat and the altar of incense. There was no confession of sins, no scape-bullock. Christ, raised from the dead by the blood of the everlasting covenant, enters in according to the glory of the Father, according to the display of all His perfections brought out in the resurrection of Christ (for He was raised through the blood of the everlasting covenant, and by the glory of the Father,—Heb. xiii. 20 ; Rom. vi. 4) ; so we, as associated with Him, draw nigh in the full acceptance which that blood has in the necessary righteousness of God as regards it. It is not merely