

power, when He had by Himself purged our sins." Creature could not mix in it: that divine and glorious Person undertook the whole work alone, and He would not take His seat otherwise than as having perfectly accomplished it. He would only sit down there "when He had by Himself purged our sins." Then and not before—not until purification of sins had been perfectly made—did He sit down on the right hand of the Majesty on high. Thus our sins are gone according to the perfectness of the place of glory in which He is now seated. The Lord Jesus has not merely taken His seat on the throne of God as a divine person. He was and is evermore a divine person; and had He not been so, He could not have taken His seat there as He did; but He is glorified on that throne because He had, and when He had, by Himself purged our sins. What a perfect witness to the absolute putting away of sins for the believer! Thus it is that God graciously, but with perfect wisdom, binds together our faith in His personal glory, our perception of His present place as man, and the joy of the perfect abolition of our sins before God. You cannot separate them. If one of these truths is shut out, there is weakness about all the rest. If one lets go the glory of Christ, how can he henceforth realize the efficacy of His redemption in the remission of sins? If you hold fast His personal glory, you are entitled to know forgiveness according to the glory of His seat on the throne. If He was glori-