

no right to intrude into the typical Holy or Most Holy, he then shows that they, of the house of Aaron, have no right to our place. They have no right to come into this anti-typical Holy, which we enter. If they become members of the royal priesthood, they may enter; but their standing as members of the Aaronic priesthood does not give them the privilege. Thus he shows a discrimination between these two priesthoods, the Aaronic and the Melchizedek. We have the "better sacrifices"; we have the better services. We have, on the higher plane, everything that they had, typically, on the lower plane.

#### INCENSE ABODE IN THE MOST HOLY

Question.—Was it necessary that the incense should precede the high priest into the Most Holy when he went in to offer the blood of the goat?

Answer.—The offering of the incense originally on the day of atonement by the high priest gained for him recognition by the Almighty, and manifested his worthiness to appear in the presence of God. Therefore, there was no need of his offering any other sacrifice than this. All the work of atonement was divided into two parts. If the type had shown the under-priests as going into the Most Holy, then it would seem to have been necessary for each to stop and offer incense before entering.

We are represented, not individually, but as members of the body of Christ. So it would not be necessary for the incense to be offered more than the one time. It would seem, however, that the incense abode in the Holy and Most

Holy. The sacrifice is still appreciated by the heavenly Father, and always will be.

#### BOTH HAD TO DO WITH JUSTICE

Question.—In the type, was the incense that which satisfied divine justice? If not, how is the satisfaction of Justice accomplished, and why was incense burned?

Answer.—Both the incense and the blood had to do with the satisfaction of justice. We read that the incense must cover the Mercy-Seat. (Lev. 16:13) In other words, unless the incense had gone forth the high priest would not have lived. This shows that unless our Lord had rendered up his human life satisfactorily he would have forfeited his right to life. In consecration he had agreed to this and had surrendered his earthly life-rights. If he proved faithful to his engagement, he would receive a higher life beyond the veil. So the satisfaction of justice, represented in type by the incense preceding the high priest beyond the veil, would be a satisfaction for himself and would testify that he had faithfully fulfilled the required conditions.

But as for the satisfaction of the sins of the church and of the world, this is accomplished subsequently, not by the incense, but by the blood.

#### BRITISH VISITS OF BROTHER FRANK DRAPER

Liverpool, Eng...	Sept. 9, 10	Llanelly, Wales...	Sept. 14
Birmingham, Eng...	Sept. 11	Swansea, Wales...	Sept. 15
Gloucester, Eng...	Sept. 12	Cardiff, Wales...	Sept. 16, 17
Cheltenham, Eng...	Sept. 13	Bristol, Eng...	Sept. 18

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## THE DIVINE PLAN OF THE AGES

STUDIES IN THE SCRIPTURES—Volume I

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No. 17

## HOW THE NEW CREATURE FULFILLS THE LAW

In his letter to the Romans St. Paul goes very far back in his reasoning and brings the subject of sin atonement down in logical order to the Christian's standpoint. In the first and second chapters he shows how sin entered into the world and why some are more blemished than others. Yet the greater degradation of some does not prove that man originated with the monkey, but that some of the race went down more rapidly in their evil ways than did others. Then the Apostle goes on, "Art thou a Jew and makest thou a boast of the law?" God gave this law to the Jews and not to the Gentiles; therefore, only the Jew could get its blessing or its curse. But the Jew thought that the Law was the thing by which he could be justified. In this way he stumbled. The Apostle wished the Jew to know that by the deeds of the law no flesh could be justified in God's sight. The Jews were seeking for eternal life. The Law Covenant proffered them that eternal life if they would obey it. But they found that they were unable to obey the divine law; and that, therefore, the Law Covenant was unprofitable to them; for it gave them death instead of life. No imperfect man can keep God's law.

In the fifth chapter St. Paul proceeds to show how the redemption was provided. Then he continues, saying, Before the law, sin was in the world. But where there was no law there could be no transgression of the law. Before the law was given the Jew had his share with the rest of the world in a hope of deliverance and blessing; but as soon as the law came, which he was unable to keep, he was cut off entirely, so far as hope of justification was concerned; consequently, Jews have had two condemnations upon them—the Adamic condemnation and that of the law—"Cursed by the law and bruised by the fall." We see that the Law Covenant could not grant the divine blessing of life to the Jew because he was unable to live up to its requirements.

#### THE JEWS UNDER A SECOND CONDEMNATION

In connection with this argument showing the difference between the attitude of the Jewish people toward God and that of the other nations, St. Paul says, "Sin is not imputed where there is no law." God had made a special covenant with the Jews, of which Moses was the Mediator. By obedience to this covenant they were to have eternal life. The Apostle wished them to see that they did not get eternal life and that the difficulty was that they did not keep the law. He wished them to see that in this very law the Jew was condemned. He wished them to see that

they were in disfavor. He wished them to see that in covenanting to keep the law and failing they brought an additional condemnation upon themselves. Sentence had been passed upon father Adam. He died; and all of his children were born in a dying condition, and legally dead. Thus the Jews were doubly sentenced as compared with the rest of the world, who were all condemned through heredity on account of the one transgression. The Apostle was showing the Jews that there was only one door of hope and that, while all mankind needed a Savior, the Jews needed one more than did any other people in the world. The Jew had enjoyed much advantage and he, therefore, had the more condemnation.

The Jews thought that the Gentiles were worse in God's sight than were themselves. They said, Now think of the rest of the world, eating their mackerel and swine and hares, and doing things that we would not do! Now, says the Apostle, "Sin is not imputed where there is no law." God has not charged infraction of this law to any of the nations. You have violated God's law many times, for if you have broken even one commandment, you have broken the law as a whole. The arrangement was not that you should have eternal life for keeping certain commandments, but for keeping them all.

The Apostle goes on to say that death reigned from Adam to Moses, even over those who did not know the law and who did not sin according to Adam's transgression. In Adam all died. The world is under the general condemnation to death, not for sins of their own, but for Adam's transgression. God transferred us Jews from this condition to the Law Covenant arrangement. But we have failed in this second trial and are in more condemnation than are the Gentiles.

Thus the Apostle proved to them that not only the Gentiles needed a Savior, but the Jews also; not only the world outside of Israel, but Israel also; and that because Israel was under a special arrangement with God there needed to be some special work done for their recovery.

Then the Apostle proceeds further to show that Christ, who knew no sin, was made a curse for the Jew; and that thus there is a special provision made by God to release the Jew from condemnation. The special sense in which Christ was made a curse for the Jew the Apostle has stipulated. (Gal. 3:13, 14) This was to hang upon a tree—the extreme penalty of the law. (Deut. 21:23) Christ was made a curse in that He died on the cross. (1 Peter 2:24) Such a death