

the time of their restoration shall come with eternal blessing; 'So the last shall be first, and the first last': notice the distinction of 'the first-born', and 'the spirits of just men made perfect', in *Hebrews* xii. 23.

8th. "They are without fault." "He hath perfected for ever them that are sanctified" (*Hebrews* x. 14).

The word husband is mentioned also in the passage in the *Corinthians*, but in the same sense as in *Ephesians* v., the other passage of Scripture apparently referring to the Bride. In this chapter, from verses 22 to 23, we have brought before us the mystical union of the husband and wife, being *one flesh*: and so the Apostle teaches that Christ is our HEAD, to which we, being joined by the Holy Spirit, become *one with Him*, or His BODY [not Bride]. This is given in greater detail in 1 *Corinthians* xii. 12-27. We are *one with Him*, yet to be subject to Him; LOVE, UNITY, and SUBJECTION, are the three special things taught in this chapter, but there is no allusion whatever to the 'Bride' or the 'Lamb'. These are terms that are *never used* towards the Church of God while *on earth*, but constantly towards Israel. The Apostle ever used the word 'CHRIST' or the 'LORD JESUS' when addressing the saints in the Church of God. *Jews* were addressed in *John* i. 29, and Jewish converts in 1 *Peter* i. 19.

So surely if we are the BODY OF CHRIST, we are also thus mystically the Bridegroom, and as such we marry the Bride. Thus is seen that glorious union of the Old and the New Testament Saints, as spoken of in *Ephesians* i. 10. "That in the dispensation of the fulness of times, He might gather together in one, all things in Christ, both which are in heaven, and which are on earth." This shows the heavenly and earthly Israel, and also that we cannot be with propriety both the BODY or Bridegroom, *as well as* the BRIDE. And this union is farther shadowed

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