

whole, not a part. That is the way it is meant to eat his body. Heb. 9: 1 to 28. V. 28.—The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure of the time then present, in which were offered both gifts and sacrifices, that could not take him that did the service perfect, as pertaining to the conscience. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was decided without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God has enjoined unto you." It was, therefore, necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. That the patterns of things in the heavens, are the minds of the saints, or the sheep which are on the right hand of God; as Paul said, let this mind be in you which was in Christ; for we sit in heavenly places—that is, in Christ. For Christ is not entered into the holy places made with hands, which are the figures of the true; but in heaven itself, now to appear in the presence of God for us. Now the professed Christians think that heaven is a great way off, when it should be here; for Paul said, we pray you in Christ's stead be ye reconciled to God. 2 Cor. 5: 18-19.—"And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation; to wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The margin reads, "hath put in us the word of reconciliation." Now it is written, the spirit and the bride say, come. Here Christ is represented as spirit, speaking through the bride; for Christ is a quickening spirit. In another place it is written, now the Lord is that spirit; so we see it is the spirit that speaks to all churches. Heb. 9: 28.—"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." Inasmuch if he should have said without that body unto the redemption of ours; for it is written he has only one body, and that body is the Church. In the fulness of time all will be gathered in him, both that are asleep and awake; they that are Christ's at his coming. As there was a dispute in the days of Moses about his body, so it is now about the literal body of Christ. As Jude speaks of Moses in this case, that there would be a class of people who would deny the only Lord that bought them; now Paul tells us what Moses represented Christ in all his house—as a servant of things that were to be spoken after. Heb. 3: 1 to 6.—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." These six verses prove what Jude had reference to the body of Moses. As the Jews could not find the body of Moses, neither can the foolish virgins find the body of Christ, except they eat a part of the same, for Christ had more honor than Moses, for he built him, but he as a servant of those things that were to be spoken after. That is how his body was buried. Deut. 34: 6.—"But no man knoweth of his sepulchre unto this day," neither does any man know where Christ's body is, but by the spirit of Christ in them. That is what he himself said of righteousness. "I go to my Father and ye see me in the body no more. That is the reason the foolish virgins do not know their master, because they have no oil in their vessels, and disputing about things they understand not, but what they understand naturally; in those things they corrupt themselves. Now their garments are spotted by the flesh; they are like Esau, who for one morsel of meat sold his birthright. That has been the way of thousands of our Advent brethren at the present day; because they could not have Christ to come personally they will not have him to reign over them, as King of Kings, and Lord of Lords, when the Scriptures teach us that he is to come in our hearts. By them denying him that bought them, they become twice dead; plucked up by the roots; and he will come in a day when they look not for him, and cut them asunder. Now we see that he has come as bridegroom, which they do not believe; but

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