height to be attained by some favoured ones. A holiness of the flesh, as well as of the *spirit* (1 Cor. vii. 34), is recognized even under the gospel.  
 It is the peculiarity of the standing of these that  
gives occasion to their peculiar song: in their virginity they resemble Christ Himself, who was never  
wed. They are most truly pilgrims, and most resemble  
the angels. Luke xx. 35, 36. The Old Covenant had  
its Nazarites, who abstained from wine, and for a limited  
interval; here is a greater abstinence, and for the whole  
of life. A special command was given to Israel, when  
the nation was to draw nigh to God for a day at the  
holy Mount of Sinai. Exod. xx. 15. These are set  
for a permanency, on the better mount of the New Covenant, on a similar, but stronger basis.  
  
 “These are they who follow the Lamb whithersoever he goeth.”  
  
 Jesus is about to move to and fro through His vast  
domain, as the Ruler of Creation. Heaven and earth  
are both His: and as He passes from spot to spot, these  
are His companions. The celestial and the terrestrial  
together make up His kingdom. 1 Cor. xv. 40, 41.  
While, then, some of those who enjoy the first resurrection will be confined to the heaven, or to the earth, or  
be sent on errands away from Christ, these will be His  
perpetual attendants.  
 Their self-denial was separateness to God: it was  
matter of intention on their part. It was not, however,  
as Rome would make it, a *vow*. That is quite  
unsuited to a dispensation which, unlike the Law,  
declares the powerlessness of the flesh. It gives them  
a blessed place in the millennial kingdom, but not a  
*right to eternal life:* in not seeing this distinction lay  
the error of “the Fathers.”  
  
 “These were redeemed from men, as first-fruits to God and to