

Epistle 353

by George Fox

The sermon emphasizes the importance of believing in the light, grace, and truth that comes from Christ, and living in accordance with the new covenant, which is held in the grace, light, and spirit.

Scripture: Psalm 51:6, Ecclesiastes 1:14, Jeremiah 50:5, Matthew 6:33, John 6:53, John 8:23, Romans 2:28, Romans 14:18, 1 Corinthians 4:10, 1 Corinthians 4:20, Galatians 3:8

Topics: "Kingdom Living", "Spiritual Renewal"

Description

George Fox preaches about the importance of seeking the kingdom of God first and the righteousness of His kingdom, emphasizing the need to be heavenly-minded and to believe in the light, grace, and truth that come from Christ. He urges listeners to crucify their wills and be renewed in their inward man, putting off the old Adam to allow the light of Jesus Christ to shine within. Fox highlights the significance of worshiping God in spirit and truth, circumcising the heart with the spirit, and feeding on the heavenly sacrifice of Christ for true life.

Transcript

My dear friends, whose faces are set towards Zion [Jer 50:5], from this dunghill world of vanity and vexation of spirit [Eccl 1:14]; the glory, comfort, and pleasures of which pass away; they that have more or less of it, and that enter into it, enter into trouble; and when they are in it, it is a great trouble to come out of it, and to be a fool for Christ's sake [1 Cor 4:10], who is not of this world [John 8:23], but of the world that hath no end. And therefore you must believe in the light [John 12:36], grace, and truth that cometh from him, in the inward parts [Psa 51:6] or heart, which directeth your minds to Christ, from whence this comes, and to unite to him that is heavenly, who saith, 'seek the kingdom of God first,' and the righteousness of his kingdom, then all outward things will be added to them [Mat 6:33] that have found the kingdom of God, that stands in righteousness over unrighteousness; and it stands in the power of God, over the power of the devil, and was before he was, and it standeth in peace and joy in the holy ghost [Rom 14:18/1 Cor 4:20], over all the unclean ghosts, or unholy spirits; and the good seed are the children of this kingdom [Mat 13:38], which is everlasting [Dan 4:3].

And take heed of your wills, and give not way to them, but give way to the power and spirit of God, which crucifieth it, and keeps it under the cross of Christ; so that your inward man may be renewed [2 Cor 4:16], and the old Adam put off, so that the daylight of Jesus Christ may be seen, which Abraham rejoiced to see [John 8:56], and so do they that be of the faith of Abraham [Rom 4:16], which faith is the gift of God [Eph

2:8], that see the sun of righteousness [Mal 4:2] shine in their hearts [2 Cor 4:6], to nourish that which God hath there planted, who watereth it with the living water of the word, his living plant. And here is water in your own wells, that you may drink out of your own wells or cisterns [Prov 5:15], and to have grapes off their own vines, from which they may have the new wine in their new bottles [Mat 9:17], to glad and cheer their hearts with the wine from the heavenly branch of the heavenly vine, of which the Lord is the husbandman [John 15:1]; and this must every one of God's people feel.

What is the matter that all the world is of so many ways since the apostles' days? Because they are out of Christ, the way, the new and living way [Heb 10:20], (which is over all the dead ways,) which was set up above sixteen hundred years ago.

And why have they so many religions? Because they are out of the pure and undefiled religion before God, which was set up above sixteen hundred years ago, which religion keeps from the spots of the world [Jas 1:27]; and then this religion must be above the world, that keepeth from the spots of it; and they that are gone from this religion, into those of their own making, and tell people, they must not be perfect here, and must carry a body of death [Rom 7:24] with them to the grave: and others say, that they must have a purgatory when they are dead; this doctrine is contrary to the apostles, who said, that 'they were cleansed by the blood of Jesus, and washed by the water of the word [1 Jn 1:7/Eph 5:26];' and this blood and water God's people must feel the effects of within, to wash and cleanse their hearts, souls, minds, and consciences; 'their hearts and consciences being sprinkled (as the apostle saith) with the blood of Jesus from their dead works, to serve the living God [Heb 9:13f/10:22];' for many may talk of the blood of Jesus without them in their dead works, not serving the living God, their hearts and consciences being not sprinkled with the blood of Jesus; and they must feel it within as well as without. And if they have life, they eat his flesh and drink his blood [John 6:54], if they do live by him that is heavenly and spiritual, the second Adam, the Lord from heaven [1 Cor 15:45/47]: for they have drunk long enough into old Adam's unclean spirit, which is the cause that there are so many bodies, that they do vex and quench the good spirit [Isa 63:10/1 Th 5:19/Neh 9:20], and resist the holy ghost [Acts 7:51], which should baptize them all into one body [1 Cor 12:13]; that is to plunge down all sin and evil that is got up by transgression, and burn that up which is chaff [Mat 3:12] or corruption, and so to drink into one spirit [1 Cor 12:13], as the apostles and churches did in the primitive times, and so to have the same fellowship and unity in the holy spirit of Christ, as they had, to wit, in Christ Jesus, who was, and is, the holy head of his church [Col 1:18], his elect in him. And Jerusalem, that is above, is the mother of all such [Gal 4:26]; and such do worship God, as Christ taught above sixteen hundred years ago, in spirit and in truth [John 4:24].

So all must come to the spirit and the truth in their hearts and souls, if they do know the God of truth [Psa 31:5], who is a spirit, and must worship him in spirit and in the truth; into which holy spirit and truth the unclean spirit, and him that is out of truth [John 8:44], cannot come. So all will-worshippers [Col 2:23], and the dragon, and beast, and false worshippers [Rev 13:4], are out of this holy spirit and truth, in which the pure and holy God is worshipped; and as all that did eat of the passover in the old covenant were to be circumcised in the flesh, so are all in the new covenant to be circumcised with the spirit [Rom 2:28f], by putting off the body of the sins of the flesh [Col 2:11], that came upon man by transgression, if they will feed on Christ their heavenly sacrifice. For the old covenant of circumcision was held in the flesh, and then they did feed upon the natural sacrifices; but the new covenant is held in the grace, light, and spirit, by which they are circumcised, and so do feed on their heavenly sacrifice: for in the old covenant they were not to eat the blood of beasts, or any blood [Lev 17:14]; but in the new covenant Christ tells you, 'Except ye do eat my flesh, and drink my blood, ye have no part in me' [John 6:53/13:8]:' for as by Adam and Eve,

their eating that which God forbad, came death; so if Adam and Eve's sons and daughters have life again, it is by eating of that which Christ commands; and as by eating came death, so by eating cometh life, and not by talking; no, not by talking of the son of God; for all reprobates may do so; for the apostle saith, 'If Christ be not in you, ye are reprobates [2 Cor 13:5];' and 'He that hath not the son of God, hath not life;' and 'He that hath the son of God, hath life [1 Jn 5:12].' And the saints did confess the son of God was come, and had given them an understanding, and they were in him, and they were to walk as he walked [1 Jn 2:6], and not only to talk as he talked: for there are too many talkers, and few walkers in Christ; my desire is there may be more.

And the Lord God Almighty strengthen you in your inward man [Eph 3:16], and over all give you dominion in the seed of life, which bruise the head of the serpent [Gen 3:15], (that brought death and a curse,) and this seed bringeth the blessings, in which all nations are blessed [Gal 3:8]; and out of this seed they are not blessed, though they may profess all the words of this good seed; and if they are not in it, they have not the blessing in it; and they that be in this, their blessings and peace flow as a river [Isa 48:18, 66:12] from the rock and foundation of life, that standeth sure [2 Tim 2:19], which all the prophets, apostles, and sanctified ones did and do build upon [Eph 2:20], who is their life and salvation.

So feel the stone that is cut out of the mountain without hands, which must become a great mountain, and fill the whole earth [Dan 2:35], which hath a kingdom that is everlasting [Dan 4:3], which, except a man be born again, he neither can see it, nor enter into his kingdom [John 3:3,5].

And my desire is, that you (in your measures) may be preserved to the Lord, and know what he doth require of you, 'To love mercy, to do justice, and to walk humbly with God [Mic 6:8];' for the more he giveth, the more he requires [Luke 12:48]; and the less that he gives, the less he requires; who will judge the world in righteousness [Psa 96:13] according to the gospel preached in every creature [Col 1:13], showing that there is something of God in every creature that shall answer his judgment. And therefore my desire is, that all may be faithful to what the Lord hath made known unto them by his grace and truth, light, power, and spirit, and then the Lord will supply them with more; to whom be glory and praise, who is the creator of all, through Jesus Christ, by whom all things were made [John 1:3]. Amen.

G. F.

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