

Epistle 402

by George Fox

George Fox's sermon emphasizes the transformative power of Christ and the importance of living in the new covenant as new creations in Him.

Scripture: Romans 1:16

Topics: "New Covenant", "Spiritual Rebirth"

Description

George Fox preaches about the importance of staying in Christ, the heavenly habitation, to be safe from storms, temptations, and the devil. He emphasizes the need to be reconciled to God through Christ, who is the power, wisdom, and righteousness of God. Fox highlights the new covenant in Christ, where old things are done away with, and believers become new creatures. He stresses the significance of being born of the spirit, led by the spirit, and becoming children of the light, heirs of God, and joint heirs with Christ.

Transcript

Dear friends, go not out from your habitation [Jude 1:6], but keep in your heavenly habitation, in the spirit of grace and truth, and the gospel, the power of God [Rom 1:16], and the holy divine faith you will feel in your habitation Christ Jesus; for all storms and tempests, and clouds of darkness, and the tempter with his temptations, you will see without. And therefore keep in your habitation Christ Jesus; there you are safe, and there you have your heavenly weapons and armour, to war with him and his followers, that is out of the truth, to wit, the devil [John 8:44]; whom Christ destroys, and his works [Heb 2:14/1 Jn 3:8]; and Christ reconciles to God all things in heaven and in the earth [Col 1:20]. And so all that are reconciled do feed upon the milk of the word [1 Pet 2:2], by which word all things were made [John 1:3], and by this word all things are upheld [Heb 1:3], and by this word all things do increase, and by it all things have their virtue and their being, and man and woman come to feed upon the virtue of the creatures; and man and woman are sanctified by the word; and by the word all things are sanctified to them [1 Tim 4:4f?]; by which word all things are reconciled [2 Cor 5:19], all things in heaven, and all things in the earth. And so, 'man liveth not by bread alone, but by every word that proceeds out of the mouth of God [Deut 8:3].' And he that reads the scriptures of truth [Dan 10:21], and understands them, he must have Christ Jesus in him, who is the substance of them. For if Christ Jesus be not in you, the apostle saith, you are reprobates [2 Cor 13:5].

And is not Christ the substance or body of divinity [Col 2:17]? And if men that are unlearned in natural language and tongues, have Christ Jesus the substance, do not they come to know the body of divinity? . .

For the apostle saith, 'The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned [1 Cor 2:14] .' And again the apostle saith, 'The things of God knoweth no man, but the spirit of God [1 Cor 2:11].' So it is clear, 'the things of God are revealed and discerned by the spirit of God.' 1 Cor. ii. 10, 11.14.

And the apostle saith, 'The world by wisdom knew not God [1 Cor 1:21],' nor yet by their wisdom do they know God. Therefore the christian's faith is not to stand in the wisdom of men, &c. by which they do not know God; but in the power of God. And the apostle saith, 'We speak the wisdom of God in a mystery; even the hidden wisdom, which God ordained before the world to our glory [1 Cor 2:7],' who receive it. 1 Cor. i. 21. and ii. 7. And so in the wisdom of God, which was before the world and its wisdom was, the living God is known. And the beginning of this wisdom is the fear of God; and the fear of God is to depart from evil [Psa 111:10/Job 28:28].

And so to all the true believers and christians that are called in Christ by his grace and truth, Christ is made unto them, the power of God, and the wisdom of God, and righteousness, and sanctification, and redemption [1 Cor 1:24/30]; as in 1 Cor. i. 24.30. . . .

The apostle saith, 'If any man be in Christ Jesus, he is a new creature; old things are past away: behold, all things are become new [2 Cor 5:17].' And Christ saith, 'Behold, I make all things new [Rev 21:5].' 2 Cor. v. 17.Rev. xxi. 5.

Are not the old things in the old testament, and the old covenant, which Christ abolishes and doth away? And is not outward circumcision, and all outward offerings and sacrifices, and the blood of bulls, goats, lambs, and other creatures [Heb 9:12f], and the sprinkling of their blood, and cleansing with it; are not these old things, in the old testament and old covenant, abolished and done away by Christ in his new covenant and new testament?

And is not Aaron's priesthood, with his outward linen garments, and other garments, and bells, and outward precious stones, are not all these old things in the old covenant, abolished and done away by Christ in his new covenant, who is the precious corner stone [Isa 28:16]? And were not all the outward washings, and tabernacles, and sanctuaries, and temples, and all the surplices and fine linen of the priests' garments in the old testament, and old covenant, the old things which are done away and abolished by Christ Jesus?

And are not all the Jews' feasts, and new moons, and sabbaths [1 Chr 23:31; Hos 2:11], and holy days, and Aaron's priest's lips, which were to preserve people's knowledge [Mal 2:7], and the priests receiving tithes, and paying tithes to Aaron [Num 18:28]; are not all these old things, in the old covenant and old testament, held up by the law, which served till the seed Christ came [Gal 3:19], done away and abolished by Christ?

And Christ said to his disciples, 'Learn of me [Mat 11:29]; freely ye have received, freely give [Mat 10:8],' in his new testament. And so all these old things, held up by the old covenant and old testament, which old things and old covenant are decayed, and vanish and pass away, being abolished by Christ Jesus in his new covenant and new testament. All that be in Christ are new creatures, and they see old things are past away; and can say, 'Behold, all things are become new' to the new creatures in Christ. For to the new creature, Christ is the offering once for all [Heb 10:10]; and his blood giveth life [John 6:54] in the new

testament and new covenant; and taking oaths and swearing to the Lord, and performing them to the Lord, this was in the old time, in the old covenant and testament; and Christ hath abolished that law and covenant, and those old things that were in the old time. And in his new covenant and new testament, he saith, 'Swear not at all; but let your yea be yea; and your nay, nay. Whatsoever is more than these, cometh of evil [Mat 5:34,37].'

And in the new covenant and new testament, circumcision is of the spirit [Rom 2:29], and the children of the new covenant, their bodies are the temples of the living God [1 Cor 6:19/2 Cor 6:16]; and none are saved or justified by the works and righteousness of the law in the old covenant, but by the faith of Christ [Gal 2:16] and his righteousness.

And so all the figures, shadows, and types, in the old testament and covenant, Christ the substance is come [Col 2:17], and abolishes them, and doth them away; and he saith, 'Behold, I make all things new.' So the new creature in Christ Jesus, seeth the old things are passed away, and all things are become new. So the new creature is the new bottle, that holds the new wine, he hath the new garments; and a piece of new cloth must not be sewed in the old garment [Mat 9:16f]. So the old garments, and old bottles, and old wine, must be kept distinct from the new garments, and new cloth, and new bottles, and new wine. So the new covenant and new testament, is distinct from the old covenant and old testament. The new and living way [Heb 10:20] in the new testament and new covenant, is distinct from the way in the old testament and old covenant; and the new creatures in Christ Jesus, behold all things are become new to them; and see that the old things are past away from them. Here is a distinction betwixt the new creatures and the old creatures, that cry up the old things, and live in them; and the new, that cry up the new, and live in them.

And in the old testament, the outward Jews defended their religion by carnal weapons, and outward armour; but in the new testament, the children of the new covenant, their armour and weapons are spiritual, not carnal [2 Cor 10:4].

And in the old testament, and old covenant, there was a tribe of priests that offered up outward offerings and sacrifices; but in the new testament, the children of the new covenant are called, 'a spiritual household, and a royal and a holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ [1 Pet 2:5/9].'

And in the old testament, and the old covenant, the priesthood was made by the law of a carnal commandment; but Christ, our high priest, in the testament, was made after the power of an endless life [Heb 7:16]. And the high priest in the old testament entered into the outward sanctuary, called, the holy place, made with hands [Ezek 45:3/Heb 9:24]; which priesthood and sanctuary is abolished and done away by Christ. But Christ in his new testament, is entered into heaven itself, now to appear in the presence of God [Heb 9:24], for the children of the new testament, who do praise God through Jesus Christ their mediator, who makes their peace betwixt them and God [1 Tim 2:5]; for he that sitteth on the throne, maketh all things new and reconciles to God. The temple built by Solomon, was partly a figure of Christ, and partly of his church. For, when Christ suffered the temple of his holy body to be destroyed, and was raised again from the dead [John 2:19], John ii. 19. then Christ raised up us the christian church; which is the true spiritual house and temple wherein God dwelleth [2 Cor 6:16]. 1 Cor. vi. 19.

And Isaiah the prophet, and also the apostle, speaking of Christ's sufferings, say, in Isaiah liii. and Acts viii. 33. how that the Lord should make Christ's soul an offering for sin [Isa 53:10], who poured out his soul

unto death [Isa 53:12]; and the prophet saith, 'who shall declare his generation? [Isa 53:8, Acts 8:33]' Yet the prophet saith, 'He shall see his seed [Isa 53:10],' namely, Christ; and did not Christ see his seed, his faithful apostles and disciples? And the apostle saith, 'For both he that sanctifieth, (namely, Christ,) and they who are sanctified, are all of one; for which cause Christ is not ashamed to call them brethren [Heb 2:11].' So then they are of his seed, who can preach Christ, and can declare his heavenly and holy generation.

And again he saith, 'I will declare thy name among my brethren [Heb 2:12].' So here Christ calleth his believers his brethren; and again he saith, 'Behold, I, and the children which God hath given me, are for signs and for wonders in Israel [Isa 8:18];' so they are now to all outward professors without possession. Isaiah viii. 18. and Heb. ii. 11.

And Isaiah saith, 'The Lord himself shall give you a sign, (namely, the outward Jews.) Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel [Isa 7:14].' Isaiah vii. 14. Matt. i. 23.

This Christ, the Emmanuel, God with us [Mat 1:23], he was a sign to the Jews, and a wonder, when he came; and he is a sign and a wonder to all outward professors of the scripture, without possession, where he is revealed and manifest in his people; for he saith, 'Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel.' So where Christ, the son of God, is revealed in his people, and they come to be of his seed, brethren, and generation, and declare his generation, they are for signs, and for wonders, and for gazing-stocks [Heb 10:33] to all the outward professors of God, and Christ, and the prophets and apostles, without the possession of their life and spirit.

And the apostle saith, 'That Abraham was called a friend of God [Jas 2:23].' James ii. 24. And Christ saith to his disciples, 'Ye are my friends, if ye do whatever I command. Henceforth I call you not servants, for the servant knoweth not what his Lord doth. But I have called you friends; for all things that I have heard of my Father I have made known unto you [John 15:14f]. Here Christ called his disciples sometimes friends, and sometimes brethren, as before; as in John xv. 19. and Heb. ii. 11, 12.

And as many as received Christ, to them he gave power to become the sons of God; even to them that believe on his name; 'which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God [John 1:12f].' John i. 12, 13. These are they that declared the generations of Christ.

And John saith, 'Behold, (or take notice,) what manner of love the Father bestowed upon us, that we should be called the sons of God. Beloved, now we are the sons of God; therefore the world knoweth us not, because it knew him not [1 Jn 3:1f].' 1 John iii. 1, 2. Here you may see the world knoweth not God, nor his sons. So it is no marvel, if the world that lieth in wickedness [1 Jn 5:19], be haters of God and haters of his son, and sons [1 Jn 3:13], but 'greater is he that is in God's sons and daughters, than he that is in the world [1 Jn 4:4];' by which they do overcome the world, as in 1 John iv. 4.

And the Lord said to Job, 'When the morning stars sang together, and all the sons of God shouted for joy [Job 38:7].' Job xxxviii. 7. There was cause of joy to hear that heavenly harmony. 'And God hath anointed Christ with the oil of gladness above his fellows [Psa 45:7].' Heb. i. 9.

'Moses was faithful in all his house, as a servant, for a testimony of these things which were to be spoken after, (namely, the substance, Christ,) but Christ as a son is over his house, whose we are [Heb 3:5f], (namely, that are the sons and children of God,) as in Heb. iii. 5, 6. So here is a distinction betwixt the servant's house, Moses; and the son's house, Christ Jesus.

And Christ said, 'While ye have the light, believe in the light, that ye may become children of the light [John 12:36];' as in John xii. 36. So the way to become the children of the light, is to believe in the light.

And the apostle saith to the Ephesians, chap. v. 8. 'Ye were sometimes darkness, but now are ye light in the Lord;' walk as children of the light [Eph 5:8].

And again, the apostle writeth to the Thessalonians, 'Ye are all children of the light, and children of the day; we are not of the night, nor of darkness [1 Th 5:5].' 1 Thess. v. 5. These were the believers in the light, that were become children of the light, and day of Christ. And Christ said unto such, 'Ye are the light of the world, and a city set on a hill, that cannot be hid [Mat 5:14];' and such are to be blameless and harmless, 'the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world [Phil 2:15].' Philip. ii. 15. For as the prophet saith in Isa. liv. 13. and Christ saith in John vi. 45. 'All thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shall they be established [Isa 54:13f].'

And the apostle saith, 'As many as are led by the spirit of God, they are the sons of God [Rom 8:14]; the spirit itself beareth witness with our spirits that we are the children of God; and if children, then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together [Rom 8:16f], namely, with Christ.' Rom. viii. 14, 16, 17.

Here you may see the sons of God are heirs of God, and joint heirs with Christ; such can declare of his generation; for they which are children of the flesh, these are not the children of God, nor cannot in truth declare of Christ's generation; but the children of the promise are counted for the seed [Rom 9:8], as in Rom. ix. 8. For Christ saith to 'Nicodemus, except a man be born again of water and the spirit, he cannot see the kingdom of God, nor enter into it: that which is born of the flesh is flesh, and that which is born of the spirit is spirit [John 3:3,5f].' John iii. 3, 5, 6. 'For he that is born of the spirit is persecuted by him that is born of the flesh [Gal 4:29];' and Jerusalem, that is above, is the mother of all [Gal 4:26] them that are born of the spirit; and so are all the children of God by faith in Christ Jesus [Gal 3:26], as in Gal. iii. 26. and iv. 26. So as the apostle saith to the church of Ephesians, chap. iii. 6. 'That the Gentiles should be fellow heirs of the same body, and partakers of his promise in Christ by the gospel [Eph 3:6], who were built together for a habitation of God through the spirit [Eph 2:22].' Eph. ii. 22.

'And God hath chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him [Jas 2:5];' as in James ii. 5.

Christ said, 'He that soweth the seed is the son of man, the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one, the enemy that soweth them is the devil [Mat 13:37-39].' Matt. xiii. 37, 38, 39. Here Christ maketh a distinction betwixt the two seeds and the two sowers; and the good seed are the children of the kingdom of God, but the bad seed must be cast into the fire, which are the children of the wicked one. And Christ said in Luke viii. 11. 'The seed is the word of God [Luke 8:11].'

And Peter saith, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth, and abideth, and endureth for ever [1 Pet 1:23];' such feed upon the milk of the word [1 Pet 2:2], and grow thereby. 1 Pet. i. 23. and ii. 2.

And John saith, 'Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God; in this the children of God are manifest from the children of the

devil [1 Jn 3:9];' and in this the true birth is manifest, and this seed and birth knows the kingdom of Christ, and declares of his generation, who is built upon him the heavenly rock and foundation; for Jesus Christ our saviour abolished death, and hath brought life and immortality to light [2 Tim 1:10], through his glorious everlasting gospel, the power of God [Rev 14:6/Rom 1:16]. 2 Tim. i. 10.

And the apostle saith, 'The law served, and it was added because of transgression, till the seed should come [Gal 3:19],' namely, Christ. Gal. iii. 19. And now Christ the seedsman is come, who is the end of the law, for righteousness' sake, to every one that believes [Rom 10:4]; and they that believe are all the children of God by faith in Christ Jesus.

And the Lord said to Abraham, 'In thy seed shall all the kindreds (or all the families) of the earth be blessed [Gen 12:3].'¹ Acts iii. 25.Gen. xii. 3. Acts vii. 6. And this is the seed that sojourned in a strange land, and they that did evilly entreat this seed, and bring it into bondage, God did judge [Acts 7:6f]. And the promises of God are sure to all the seed [Rom 4:16], as in Rom. iv. 16. And 'the children of the promise are counted for the seed; for these are the children of the kingdom [Rom 9:8],'² as in Rom. ix. 8.

'And the dragon was wroth with the woman, and went to make war with her seed, which kept the command of God, and had (and have) the testimony of Jesus [Rev 12:17].'³ Rev. xii. 17.

Now here you may see it is against the seed, which keeps the command of God, and testimony of Jesus, the dragon maketh war; but Christ, the seed of the woman, bruises the serpent's head [Gen 3:15]; for the Lord saith, 'I will pour out my spirit upon thy seed, and my blessing upon thy offspring [Isa 44:3].'⁴ Isa. xlv. 3. All who are in the seed know God's spirit and blessings. And the Lord said, 'My words which I have put in thy mouth, shall not depart out of thy, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed [Isa 59:21].'⁵ Now is not this the seed in which all nations are blessed, in whose mouth God's word remains? As in Isaiah lix. 21.

And are not these the children of the seed, which are the children of the kingdom of God.

And the Lord said concerning Christ, 'Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel [Psa 2:8f].'⁶ Psalm ii. 8, 9.

And the great image of gold, silver, brass, iron, and clay, spoken of in Daniel, which was broken to pieces by Christ the stone, and became like the chaff of the summer thrashing-floor, and the wind carried them away, and no place was found for them; and the stone that smote this image, 'became a great mountain, and filled the whole earth [Dan 2:35]:'⁷ (Dan. 2.) is not this Christ Jesus, who hath all power in heaven and earth given to him [Mat 28:18], that he filleth the whole earth with his divinity? to whom God 'gave the heathen for an inheritance, and the uttermost parts of the earth for his possession; and his seed doth inherit the Gentiles [Isa 54:3].'⁸ Isa. liv. . . . They that are the children of the kingdom see this, and know Christ to rule in their hearts, and sit down in the heavenly places in Christ Jesus [Eph 2:6], who is the first and last, the beginning and ending [Rev 22:13], by whom all things were made [John 1:3].

G. F.

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net