

Epistle 410

by George Fox

George Fox's sermon emphasizes the transformative power of Christ's victory over death and the promise of eternal life for believers.

Scripture: Isaiah 25:6

Topics: "Victory in Christ", "New Covenant"

Description

George Fox emphasizes the transformative power of Christ, who through His death and resurrection, removes the veil of sin and death that covers humanity. He highlights that those who turn to the Lord can behold His glory and are changed into His image, receiving the promise of eternal life. Fox draws from various scriptures to illustrate that Christ is the covenant for all people, offering redemption and victory over death. He encourages believers to embrace this new covenant, which brings joy and life, contrasting it with the spiritual death that comes from disobedience. Ultimately, he reassures that in Christ, there is no condemnation, and believers are called to live in the light of His love and grace.

Transcript

The Lord saith, 'In this mountain shall the Lord of hosts make unto all people a feast of fat things,' &c. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations [Isa 25:6f]. And he will swallow up death into victory; and the Lord God will wipe away tears from off all faces [Isa 25:8; 1 Cor 15:54/Rev 21:4]]. Isa. v. 26, 27. 1 Cor. xv. 54. Rev. xxi. 4.

Is not this mountain Christ, that filleth the whole earth [Dan 2:35], where this feast of fat things is? And doth not Christ through death, destroy death and the devil, the power of death [Heb 2:14], and so takes away the veil and covering that is spread over all nations, that they may be covered with the spirit that he pours upon all flesh [Joel 2:28]? And the apostle saith, Moses put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is to be abolished; for their minds were blinded. For, until this day remains the same veil untaken away. In the reading of Moses and the old testament the veil is upon their hearts; which veil is done away in Christ; and when they shall turn to the Lord, the veil shall be done away [2 Cor 3:13-16]; as in 2 Cor. iii.

So, here you may see the veil that was spread over the hearts of people, is done away by Christ; and all they that are turned to the Lord, with open face behold, as in a glass, the glory of the Lord, and are changed into the same image, from glory to glory, even by the spirit of the Lord [2 Cor 3:18]. And the lamb which is in the midst of the throne, shall feed his people [Rev 7:17], and dwell amongst them; who hath

made their robes white in the blood of the lamb [Rev 7:14]: and this is the day of Christ, whom God gives for a covenant of the people, to establish the earth [Isa 49:8]. Sing, O heavens, and rejoice, O earth, and break forth into singing, O mountains; for God hath comforted his people, and hath mercy upon his afflicted [Isa 49:13]. And Christ saith to the prisoners, go forth; unto them that are in darkness, show yourselves; and they shall feed in pastures: for he that hath mercy on them, shall lead them, and by the springs of water shall he guide them [Isa 49:9f]. Isa. xlix. For God gave Christ for a covenant to the people, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners out of prison, and them that sit in darkness out of the prison houses [Isa 42:6f]. Isa. xlii. 2.6, 7.Rev. vii. 15, 16, 17.

So we that do witness this do praise the Lord God through Jesus Christ. 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people [Rev 21:3].' Rev. xxi. 3.

This is the day of the new covenant, which people enjoy in Christ Jesus.

The Lord saith, 'I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague. O grave, I will be thy destruction [Hos 13:14].' Hos. xiii. 14.

And the apostle saith, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which gives us the victory, through Jesus Christ our Lord [1 Cor 15:55-57].' 1 Cor. xv. 55, 56, 57.

So, here you may see the grave had its victory, and death hath its sting, which is sin. But the strength of sin is the law. But Christ gives us the victory; who makes an end of sin [Dan 9:24], the sting of death; as in Dan. ix. 24. And who through death destroys death and the power of death [Heb 2:14], and is the end of the law for righteousness' sake, to every one that believes [Rom 10:4]; and so are dead to the law, by the body of Christ [Rom 7:4]. Rom. vii. 4.

And Christ saith unto the Jews, 'Verily, verily, he that hears my word, and believeth on him that sent me, hath everlasting life, (mark, everlasting life,) and shall not come into condemnation; but hath past from death unto life [John 5:24].' Then they have past from the sting of death, which is sin. And, as John saith, 'we know that we are past from death unto life, because we love the brethren; for he that loveth not his brother, abideth in death [1 Jn 3:14].' John v. 24.1 John ii. 44. . . .

And again Christ saith to the Jews, 'Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the son of God; and they that hear, shall live [John 5:25].' John v. 25. . . .

And the apostle saith, 'Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption [1 Cor 15:50].' And Christ saith, 'Except a man be born of the spirit, he cannot see the kingdom of God;' neither can he enter into the kingdom of God [John 3:3/5]. 1 Cor. xv. 50. and John iii. 3.5. . . .

. . . .And 'he that believeth not is condemned already [John 3:18]. And he that believeth on the son of God shall not perish, but have eternal life.' And again, 'God so loved the world, that he gave his only begotten son; that whosoever believed in him should not perish, but have everlasting life [John 3:16].' John iii. 15, 16.18.

Now this death which Adam fell into was a spiritual death; for by one man's disobedience or offence, namely Adam, judgment came upon all men to condemnation. So all men are under this judgment and condemnation in Adam in the fall. Even so, by the righteousness of one, namely Christ, the free gift came

upon all men unto justification of life. [Rom 5:18f] Rom. v. 18, 19.

So they that do not believe in Christ, the light [John 12:36], as he commands, John xii. 36. they abide in spiritual death and darkness, and under the judgment and condemnation in Adam in the fall, in the perishing state. But he that believeth on the son of God hath everlasting life, and passeth from death to life, and shall not perish in darkness, and is not condemned, but comes out of condemnation, &c. But he that believeth not in the son of God is condemned, and shall not see life; and the wrath of God abideth on him [John 3:36]. Such abide in the perishing state, in the death and darkness in Adam in the fall, under judgment and condemnation. But they that believe in Christ, the light, . . . are blessed, that have part in the first resurrection in Christ Jesus. On such the second death shall have no power [Rev 20:6], for they are in Christ Jesus, the resurrection, and eternal everlasting life, and their names are written in the book of life; who destroys death, and hell, and the devil, the power of death. Rev. xx. 10,14, 15. And casts the devil, death, and hell, into the lake of fire, that burns with brimstone; which is the second death [Rev 20:14f] .

And, as the apostle saith, 'the last enemy that shall be destroyed is death [1 Cor 15:26].' But, as it is written in Hos. xiii. 14. 'death is swallowed up into victory.' For by man, namely Adam, came death; and by man, namely Christ, came also the resurrection of the dead. 'For as in Adam all died, even so in Christ shall all be made alive [1 Cor 15:22]'.

And in the way of righteousness is life; and in the path-way there is no death [Prov 12:28].

'The law of the wise is a fountain of life, to depart from the snares of death [Prov 13:14].' Prov. xii. 28. and xiii. 14.

The Lord saith, 'Behold, I create new heavens, and a new earth; and the former shall not be remembered nor come into mind. But, be you glad and rejoice for ever in that which I create. For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying [Isa 65:17-19].' Isa. lxx. 17, 18.

And Peter saith in his General Epistle to the church, 'We, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness [2 Pet 3:13].' 2 Pet. iii. 13.

And John saith, 'I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more a sea. And I John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God shall be with them, and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death;' mark, no more death, in new Jerusalem, 'neither sorrow, nor crying, neither shall there be any more pain. For the former things are passed away. And he that sat upon the throne said, behold, I make all things new. And he said unto me, write, for these things are true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end, I will give unto him that is athirst of the fountain of the water of life freely; he that overcometh shall inherit all things; and I will be his God, and he shall be my son [Rev 21:1-7].' Rev. xxi. 1 to the 8th.

Jerusalem which is below, is in bondage with her children; but Jerusalem which is above, is free, which is the mother of us all, who believe in the light in Christ [Gal 4:26]. And in this new and heavenly Jerusalem there is no death nor night; and the nations of them that are saved shall walk in the light of this new and heavenly Jerusalem. For the glory of God doth enlighten it, and the Lamb is the light thereof [Rev

21:23-25]; and the Lord God and the Lamb are the temple of this new and heavenly Jerusalem [Rev 21:22] that is from above; and the Lord creates this heavenly Jerusalem.

And the new creatures that are in Christ Jesus [2 Cor 5:17], and dwell in love, they dwell in God [1 Jn 4:16]. Such are in the temple in heavenly Jerusalem, and are in joy and in fellowship with the Father and the son, blessed for ever. Amen.

And Christ said to the Jews, 'The bread of God is he that cometh down from heaven, and giveth life to the world [John 6:33];' signifying that the world is dead in Adam, and wanteth eternal everlasting life; and 'they that eat not the flesh of Christ, and drink not his blood, have no life in them [John 6:53].' For Adam and Eve, by eating of the fruit which God forbid them [Gen 3:1-6], brought death, and all died in him [1 Cor 15:22]; but they that eat the flesh of Christ, the bread from heaven, and drink his blood, have eternal life, and shall live for ever, and they do live by Christ, and they do dwell in Christ, and he doth dwell in them [John 15:4f]. So you may see Adam and Eve, by their eating of that which God forbid, brought them into spiritual death; and by eating the flesh, and drinking the blood of Christ, as he commands, bring men into a spiritual life, that is eternal. And the Lord saith, Ezek. xxxvii. concerning the whole house of Israel, which were the dry scattered bones, that 'he would open their graves, and bring them out of their graves;' and yet these dry bones, which were the whole house of Israel, that were in their graves, could speak, (who were the scattered bones,) and say, 'Behold, our bones are dry, and our hope is lost, we are cut off for our parts [Ezek 37:11f].' So it seems that the whole house of Israel, scattered bones, who were in their graves, could speak these words. Then they were alive outwardly, and their breath was in their nostrils; but they were gone from the breath of the Almighty, that gives life [Job 33:4] and understanding. Therefore the Lord poured his spirit upon them, and caused breath to come upon them, that they might live to God [Ezek 37:6]; and so that they might all have one shepherd [Ezek 37:24], (namely, Christ,) and come into his everlasting covenant, and Christ their sanctuary; and then God's tabernacle would be with them, and then the Lord 'will be their God, and they shall be his people [Ezek 37:26f].'

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