

SERMON 2

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” John 1:13.

This text shows that there is another birth for man and woman: it is also evident that it is not a birth in which blood is to be the life: for since the fall of Adam blood has been the mortal life of the flesh (Leviticus 27:11) and in that fall he became inoculated with the evil, which has existed in the blood, which has caused all manner of diseases, and death itself, till the time that God shall fulfill His promise, *“For I will cleanse their blood that I have not cleansed...”* Joel 3:21. For in the beginning, God left man to his own will, an man has suffered his will, to be overcome by the woman and Satan, rather than choose God’s will.

Further, it is evident it is not to be of the will of the evil in the flesh, nor of the will of man, for what do the Scriptures show has been the fruits which have been produced by those who have been born after the will of the flesh? Did not Cain, the very first offspring that thus produced, rise up and slay his brother Abel? And shortly the whole earth became corrupt before God, and was filled with violence (Genesis 6:11) so that God destroyed them all but four men and four women from off the face of the earth by the flood: the good seed having mixed itself with the evil seed. *“...the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose:* Genesis 6:2. And has not this evil in the flesh caused all those that would live righteously, before God to feel they have need to seek continually for another Spirit, to enable them to live as God required them? Yet we find that those who sought, did obtain that birth of God mentioned in the text, for Enoch walked with God and received that birth, not of the will of the evil of the flesh, nor of the will of man, but of God, and *“...he was not; for God took him”* Genesis 5:24, and thus it was proved that it was not because he was born of the evil seed that man was subject to death, but because he committed

the same sin as Adam did. *“The son shall not bear the iniquity of the father”* Ezekiel 18:20 (Jeremiah 31:29,30).

Again, in the second dispensation we find the same evil continued working, and Ham, the second son of Noah, went in unto the uncleanness of the woman (Genesis 9:22,24) and the evil fruit was again produced: and in this dispensation the law was added because of transgressions, till the seed should come to whom the promise was made (Galatians 3:19) of that birth which is according to the text.

And we see Elijah, after he had slain four hundred and fifty of the prophets of Baal (1st Kings 18:22-40) having to flee for his life, yet did he receive that birth spoken of in the text (2nd Kings 2:11) and he went up by a whirlwind to heaven, he thus becoming the second witness that the immortality of the body was promised to those who sought for it.

We are now brought to consider what this birth is, that is to be of God. Now we find that, *“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”* 1st John 3:9.

This brings us again to show who hath received this birth. Jesus said, *“Which of you convinceth me of sin?”* John 8:46. Paul says of him that he knew no sin in 2nd Corinthians 5:21, for Christ kept that law in him which brought life; for when the law was given it was said, *“Keep my statutes, and my judgments: which if a man do, he shall live in them”* Leviticus 18:5. Therefore, here is shown that man has to be brought back to obedience before he can receive this birth spoken of in the text. And Jesus says, *“One jot or one tittle shall in no wise pass from the law, till all be fulfilled”* Matthew 5:18.

But it may be truly said man cannot do it; yet Jesus, by the Spirit of Christ, has fulfilled it, and has promised that that same Spirit will come and fulfill it in man (John 16:13).

For the law is as fire (Deuteronomy 33:2); it has to do that for man which a fire would do for gold; that is, as in the one case fire purges the dross from the gold, so must man submit to the law of

Christ (Romans 8:2) to purge him from that evil which has caused him to commit sin, the transgression of the law (1st John 3:4), the sting of death (1st Corinthians 15:56). Then as gold when heated by the fire runneth into whatever likeness the mould may be of, so will the law of Christ prepare the spirit, soul and body of man (1st Thessalonians 5:23) to enter and be born of his spiritual mother, Jerusalem Above (Galatians 4:26), being begotten of God (1st John 5:18) as Jesus was, He being the express image of His person (Hebrews 1:3). Here, then, is that birth spoken of in the text, which is laid up by God for man and woman, for “...neither is the man without the woman, neither the woman without the man, in the Lord” 1st Corinthians 11:11.

But will those who die receive of this birth and be in the image of Jesus Christ? For there are two deaths, the first which entered with the fall, the death of the body; the second the death of the soul which was pronounced against those who knew the law and did it not and do not repent; but the souls of those that repent and offer the sacrifice, either of the law or the gospel, if they receive no greater light, will only be raised at the first resurrection in the image of angels.

“In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven” Matthew 22:30.

“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool” Hebrews 1:13.

Mark! That is not the image of Him *“Who is the image of the invisible God”* Colossians 1:15. Did his body see corruption, or was it glorified? Remember he says, *“I give unto them eternal life; and they shall never perish. And whosoever liveth and believeth in me shall never die. Believest thou this?”* John 10:28; 11:26.

Then it asketh every one for themselves, whether they believe this as when it was spoken to Martha? Then be not as those of whom Peter speaks, saying, *“That there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation”* 2nd Peter 3:3,4. But seek to have the vile body fashioned like unto his glorious body (Philippians 3:21).

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God” Romans 8:19. That is, waiting to see who they are who shall have received the Immortal Spirit which makes them the sons of God, the birth spoken of in our text, a birth which is not of blood, nor of the will of the evil in the flesh, nor of the will of man, but of God.

We find, then, their number mentioned in the fourteenth chapter of Revelation, being one hundred and forty four thousand redeemed from among men, being the firstfruits unto God and the Lamb.

These are the inhabitants of that city, the new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband (Revelation 21:2). They are begotten of one Father (1st John 5:18) with Jesus, born of one mother, Jerusalem Above (Galatians 4:26), and joint-heirs (Romans 8:17) with him of that kingdom prepared from the foundation of the world (Matthew 25:34) being that seed who are the enemies of the serpent (Genesis 3:15) who are not willing that sin should reign over them.

Paul says flesh and blood cannot inherit this birth (1st Corinthians 15:50) but flesh and bone with the life of the Spirit of God will, for Jesus possesses this life; for remember, his blood was shed when he said, *“A spirit hath not flesh and bones, as ye see me have”* Luke 24:39. And the scriptures testify that when he appears, we shall be like him, for we shall see him as he is (1st John 3:2), and that those who receive the birth spoken of in the text will be members of his body, of his flesh, and of his bones (Ephesians 5:30), they then being branches of the vine tree, *“I am the vine, ye are the branches. At that day ye shall know that I am in my Father, and ye in me, and I in you”* John 15:5; 14:20. Then man dwells between the root and branch of Christ; Christ being the root, and man the boll of the tree, and Christ being grafted into man bears the fruit in him. But when man is only grafted in to Christ, he still bears of his own kind, although nourished by the root, and his body dies.