

ROMANS 8:8

8 So then they that are in the flesh cannot please God.

ROMANS 8:9

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

ROMANS 8:10

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

ROMANS 8:11

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

ROMANS 8:10

10 And if Christ be in you, the body is dead OR SUBJECT TO DEATH, because of sin; but the Spirit is life because of righteousness.

ROMANS 8:11

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

ROMANS 8:12

12 Therefore, brethren, we are \*DEBTORS, not to the flesh, to live after the flesh.

opheiletes {of-i-let'-ace}

one who owes another, one held by some obligation, bound by some duty, one who has not yet made amends to whom he has injured: one who owes God penalty or whom God can demand punishment as something due, i.e. a sinner

ROMANS 8:13

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

ROMANS 8:14

14 For as many as are led by the Spirit of God, they are the sons of God.

COLOSSIANS 3:4

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

WHO. IS. THIS. MELCHISEDEC\_ JEFF. IN V-5 N-10 SUNDAY\_65-0221E

109..... We meet Jesus in the air, before we get Home. That's right. Second Thessalonians tells us that, for, "we meet Him in the air."

A beautiful type of Rebekah meeting Isaac, in the field, in the cool of the day. "We meet Him in the air." Second Thessalonians tells us so.

"For we which are alive and remain shall not prevent or hinder those which are asleep; for the trumpet of God shall sound; the dead in Christ shall rise first;

we which are alive and remain shall be caught up together with them, to meet the Lord in the air." Perfect, all these types.

110 Therefore, the theophany, if you have died and entered into that theophany, (what happens?) the theophany comes to the earth to pick up the redeemed body.

And if you're here in the air, you take the body to meet the theophany, there you are, "and caught up, and go to meet the Lord in the air."

111 Who is this Melchisedec but God!

COLOSSIANS 3:5

5 \*MORTIFY therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

MORTIFY: GREEK LEXICON -- STRONG'S NUMBER 3499

nekroo {nek-ro'-o}

to make dead, to put to death, slay, worn out; to deprive of power, destroy the strength of

I CORINTHIANS 9:27

27 But I \*KEEP under my body, and \*BRING it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

KEEP: GREEK LEXICON -- STRONG'S NUMBER 5299

hupopiazō {hoop-o-pee-ad'-zo}

to beat black and blue, to smite so as to cause bruises and livid spots: like a boxer one buffets his body, handle it roughly, discipline by hardships; metaph. to give one intolerable annoyance (beat one out, wear one out), by entreaties

BRING: GREEK LEXICON -- STRONG'S NUMBER 1396

doulagōgeō {doo-lag-ogue-eh'-o}

to lead away into slavery, claim as one's slave, to make a slave and to treat as a slave i.e. with severity, subject to stern and rigid discipline

GALATIANS 5:24

24 And they that are Christ's have crucified the flesh with the affections and lusts.

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DANIEL 7:12

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

GALATIANS 5:25

25 If we live in the Spirit, let us also walk in the Spirit.

The one being crucified was stripped naked of all his clothes, and then followed the most awful moment of all. He was laid down upon the implement of torture.

His arms were stretched along the cross beams, and at the center of the open palms the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood.

Then through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh.

Then the "accursed tree" with its living human burden was slowly heaved up and the end firmly fixed in a hole in the ground. The feet were but a little raised above the earth. The victim was in full reach of every hand that might choose to strike.

A death by crucifixion seems to have included all that pain and death can have of the horrible and ghastly, -- dizziness, cramps, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds,

all intensified just up to the point which they can be endured at all, but stopping just short of the point which would give the sufferer the relief of unconsciousness.

The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries,

especially of the head and the stomach, became swollen and oppressed with surcharged blood; and, while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning raging thirst.

Such was the death to which Christ was doomed. The crucified was watched, according to custom, by a party of four soldiers, with their centurion, whose express office was to prevent the stealing of the body.

This was necessary from the lingering character of the death, which sometimes did not occur even for three days, and was at last the result of gradual benumbing and starvation.

But for this guard, the persons might have been taken down and recovered, as was actually done in the case of three friends of Josephus.

Only one survived, in spite of the care. Fracture of the legs was especially adopted by the Jews to hasten death. John. 19:31.

In most cases the body was suffered to rot on the cross by the action of the sun and rain, or to be devoured by birds and beasts.

Burial was generally therefore forbidden; but in consequence of Dt. 21:22,23, an express natural exception was made in favour of the Jews. Mat. 27:58. This form of punishment was abolished by Constantine.

THE. SPOKEN. WORD. IS. THE. ORIGINAL. SEED\_ JEFF. IN V-3  
N-2 SUNDAY\_ 62-0318

74-2 But every man, no matter whether he's a pope, priest,  
bishop, whatever he is, he dies because he's a--he's a hybrid.  
That's exactly.

He was born between Satan and Eve. They may call it whatever  
you want to, it was Satan and Eve. The original Word had nothing  
to do with it. The original Word was Life. He'd hybrid It and it  
brought death..... .

THE. SEED. IS. NOT. HEIR. WITH. THE. SHUCK\_ JEFF. IN V-6 N-  
4 THURSDAY\_ 65-0218

54 Here we are presented with a picture. Oh! The seed started,  
the seed of promise, started in a slightly doubted, doubt of the  
original promise.

See how it starts low, in doubt in the original promise. God  
promised Abraham, through Sarah, to have this child.

But now watch, the first seed of Abraham by the bondswoman  
come by Sarah doubting that this could happen, because she was  
old and passed the age of bearing.

55..... And here we find the beginning of the promise of God  
being made manifest, through a slightly doubted, interrupted  
program of God.

56 That's the same way sin begin in the garden of Eden. That's  
how death started by sin, was when one Word of God was  
misconstrued or doubted. You can't doubt or misplace one Word  
of God, that's THUS SAITH THE LORD, 'cause Its every Word be  
so.

THE. SEED. SHALL. NOT. BE. HEIR. WITH. THE. SHUCK\_ LA. CA  
V-18 N-5 THURSDAY\_ 65-0429B

44 Now, Ishmael could not be heir with Isaac, because one  
was slightly doubted, just slightly doubted.

It was a child, it was still the seed of Abraham, but not God's perfect way for it; Ishmael. Now I could spend much time here, but I'm hoping the Holy Spirit will convey this to you in the real way that it should be. Now if they. . .

45 If Ishmael and Isaac could not be heir together because the original plan of God was substituted into a--a permissive plan of God, a permissive way that God did bless,

neither can the spiritual Church today be heir with the denominational. The denominational, God blessed them, like He did Ishmael, but the Spiritual will not be heir with the others.

That's right. There will be, coming out of the church denomination (church so-called, church natural), will come a Bride of Christ, the Elected.

THE. SEED. SHALL. NOT. BE. HEIR. WITH. THE. SHUCK\_ LA. CA  
V-18 N-5 THURSDAY\_ 65-0429B

56 The natural seed therefore was only a carrier, through Ishmael first, Isaac second, then on down to the Seed. Just like the stalk, tassel, and shuck, of the corn.

Now, here, the three stages of the seed shows us the true picture that I want you to notice with me this morning. We are seeing here.

82-2 EPHESIAN. CHURCH. AGE - CHURCH. AGE. BOOK CPT. 3  
I think we ought to stop here and deal with the thought that God's people have always been and always will be persecuted. You know that Genesis is the book of beginnings, and what you find started there will carry right on through the Revelation and never change.

There we see that Cain persecuted and killed Abel because the latter pleased God.

Then we see a perfect picture in Abraham's son of the flesh, Ishmael, who teased and fought the son of promise, Isaac. And there was Esau, who hated Jacob and would have killed him, had not God intervened.

In the New Testament we find Judas betraying Jesus, while the religious orders of the first century attempted to destroy the early believers. The children of this world, controlled by the devil, hate the children of God who are controlled by the Spirit.

GENESIS 16:12

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.